HOSEA.

THE STRUCTURE OF THE BOOK AS A WHOLE.

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HOSEA was a prophet to the Ten Tribes (or Northern Kingdom), but he had warnings for Judah also, as well as promises of future blessings.

His prophecy is dated as being in the reigns of Uzziah, Jot ham, Ahaz, and Hezekiah, Kings of Judah, and in the days of Jeroboam the son of Joash, King of Israel (1. 1).

The period covered must have been about seventy-two years: for JEROBOAM II ended in 687 B.C, in the fourteenth of UZZIAH; UZZIAH died in 649 B.C, a period of thirty-eight years. If we assume that HOSEA prophesied during the last two or three years of JEROBOAM, we have, then, say two years; UZZIAH, thirty-eight years; JOTHAM, sixteen years (647-631 = 16); Ahaz, sixteen years (632-616 = 16), a period of seventy-two years to the commencement of HEZEKIAH (689-617 B.C. =72). See Ap. 50, pp. 59, 68; and notes on 2 Kings 15. 6, and 17. 13.

The book of HOSEA points to the events immediately preceding the fall of Samaria (the capital of the Ten Tribes), which took place in the sixth year of HEZEKIAH; and the last statement, in 13. 16, is a terrible prophecy of Samaria's end. This took place in 611 B.C, and HOSEA'S latest date would therefore he 613 B.C, if 13. 16 were, Say, two years before Samaria's fall in 611 B.C.

This gives us, for the whole period covered by Hosea's prophecy, some seventy-six or seventy-eight years (from 889-611 B.C). See Ap. 60. VII (6), p. 68, and Ap. 77.

If Hosea were, say, twenty when he received his mission, he would be ninety-eight years of age at the destruction of the Northern Kingdom, which ended his prophesying—and probably his life too (cp. Eli, l Sam. 4. 15).

Hosea is quoted, in the New Testament, in Matt. 2. 16; 9. 13; 12. 7. Rom. 9. 25, 26. 1 Cor. 15. 55. 1 Pet. 2. 5, 10.
The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam II the son of Joash, king of Israel.  

And the LORD said unto Hosea, "Go, take unto thee a wife of whoredoms and beget offspring of whoredoms: for the whole land of Israel hath committed great whoredoms, departing from after the LORD." 

So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.  

And the LORD said unto him, "Call his name Lo-ruhamah: for I will have compassion on him in that day:  

And she conceived again, and bare a daughter.  And the LORD said unto him, "Call her name Lo-rami: for I will revoke the words of the covenant which I have made with that land." 

And it shall come to pass at that day, that I will break the bow [of the armies] of Israel in the valley of Jezreel. 

Jehovah said unto him, "Call her name Lo-rami: for I will revoke the words of the covenant which I have made with that land." 

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for I will no more have mercy upon the house of Israel; but I will utterly take away the kingdom which belongs to them.

7 But I will have mercy upon the house of Judah, and will save them by the Angel of Jehovah [Messiah], and will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen."

8 Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said Jehovah, "Call his name Lo-ammi [Not My People]: for ye are not My People, and I am not 'I Am' to you.

10 Yet the number of the sons of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, 'No People of Mine are ye,' there it shall be said unto them, 'Ye are the sons of the living God.'

11 Then shall the sons of Judah and the sons of Israel be gathered out, and appoint themselves one head, and they shall come up out of the land of their dispersion: for great shall be the day of Jezreel.

2 Say unto your brethren, Ammi [My People]; and to your sisters, Ruhamah [Pitied One].

2 Plead with your mother [Gomer], plead: for she is not My wife, neither am I her husband: let her therefore put away her whoredoms [idolatries] out of her sight, and her adulteries [idolatries] from her embraces;

3 Lest I strip her [land] naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her sons; for they be the sons of her whoredoms [idolatries].

5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, 'I will go after my lovers [my lords], that give me my bread and my water, my wool and my flax, mine oil and my drink.'

6 Therefore, behold, I will hedge up thy way with thorns, and rear a stone wall, that she shall not find her paths.

7 And she shall eagerly follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, 'I will go and return to my first husband; for then was it better with me than [it is now].'
8 For she did not know that it was I Who gave her corn, and new wine, and oil, and multiplied her silver and gold, they made offerings to Baal.

9 Therefore will I return [in judgment], and take back My corn in the time thereof, and My wine in the season thereof, and will rescue My wool and My flax given to cover her nakedness.

10 And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of Mine hand.

11 I will also cause all her mirth to cease, her feast, her new moon, her sabbath, her every appointed season.

12 And I will lay waste her vines and her fig trees, in she hath said, 'These are my fee that my lovers have given me;' and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the feast days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot Me, is Jehovah’s oracle.

14 Nevertheless, behold, I Myself will allure her, and will bring her into the wilderness, and speak to the heart unto her.

15 And I will give her her vineyards [when she cometh] from thence, and the valley of Achor [trouble] for a entrance of expectation: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, that thou shalt call Me My husband; and shalt call Me no more My lord.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that [yet future] day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto Me in faithfulness: and thou shalt know Jehovah Himself.

21 And it shall come to pass [in that day], I will respond, saith the LORD, I will respond to the heavens, and they shall hear the earth;

22 And the earth shall respond to the corn, and the new wine, and the oil; and they shall respond to Ishi [the seed of God which He will sow].

23 And I will sow her [the new Israel] unto Me in the earth; and I will have pity [will call her Ruhamah] upon her that had not obtained mercy [Lo-Ruhamah]; and I will say to them which were not My People [Lo-ammi], 'Thou art My People [Ammi art thou]; and the whole nation as one man shall say, 'Thou art my God.' "


wine = new wine. Heb. tirosh. Ap. 27. II.

which they, &c. = they made offerings to Baal. Cp. 8. 4.

9 will I return. In judgment. take back = take back. Cp. v. 3.

My wine, &c. They were all His, and from Him.

recovery = rescue (Gen. 31. 16).

10 will I discover. Cp. Ezek. 16. 37; 23. 29.

11 her feast days. All these are in the sing, here = her feast, her new moon, her sabbath, her every appointed season.


13 I will visit, &c. Ref. to Pent. (Ex. 32. 34). Ap. 92.

the days: i.e. the feast days.

Baalim (Pl.) including Baal-gad, Baal-Hermon, Baal-ze phon, Baal-berith, &c.

saithe LORD = [is] Jehovah’s oracle.

14 Therefore = Nevertheless. Note that the whole of this present dispensation comes between vs. 13 and 14. See Ap. 72.


comfortably = to the heart. Cp. Is. 40. 2.


there. Where Jehovah allureth, and bringeth, and speaketh.

as in the days, &c. Cp. Jer. 2. 2. Ezek. 16. 8, 22, 60.

when she came up. Ref. to Pent. (Ex. 1. 10; 12. 38; 13. 18, &c); and when Jehovah said "My son" (Ex. 4. 22). Ap. 92.

16 I shali = My husband.

Baal = My lord.


18 in that day. That yet future day of Israel's restoration.

make a covenant, &c. Cp. Job 5. 23. Isa. 11. 6-9. Ezek. 34. 25, 26. And. Note the Fig. Polysyndeton (Ap. 6) to emphasize each item.

and I will break. Cp. Ps. 46. 9. Isa. 2. 3. Zech. 9. 10.


20 thou shalt know, &c. Ref. to Pent. (Ex. 6. 7, &c). This is the sign of Israel’s blessing (Isa. 11. 9; 54. 13. Jer. 31. 33, 34. John 6. 45). Their evils came from not knowing (Isa. 1. 3. Luke 19. 42, 44).


21 I will hear. The restoration comes from, and begins with, Jehovah.

hear = answer, or respond to (Zech. 8. 12).

22 the earth. Note the Fig. Anadiplosis (Ap. 6), by which the word at the end of v. 21 is repeated at the beginning of v. 22.

Jezreel = the seed of God [which He will sow], as stated in v. 23.

23 I will sow her; i.e. the new Israel.

will have mercy, &c. = have pity; i.e. will [call her] Ruhamah.

her that had not obtained mercy = Lo-Ruhamah (Not pitied).

not My People = Lo-ammi.

Thou art My People = Ammi [art thou].

they shall say = and he, he shall say, &c. i.e. the whole nation as one man. Cp. 1. 11. Zech. 13. 9. Rom. 9. 26. 1 Pet. 2. 10.

3 Then said the LORD unto me, "Go again, love another woman beloved of her friend [Hosea], though she has become an adulteress [idolatress], according to the love of the LORD toward the sons of Israel, who look to other gods, and love cakes of grapes."

2 So I bought her to me for fifteen shekels, and for an homer of barley, and an half homer of barley:

3 And I said unto her, "Thou shalt dwell sequestered for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also do for thee."

4 For the sons of Israel [the twelve tribes] shall dwell sequestered many days without a king, and without a ruler, and without a sacrifice, and without an upright standing image, and without a person or priest wearing an ephod, and without idols of any kind:

5 Afterward shall the sons of Israel return, and seek the LORD their God, and David their king; and shall rejoice in the LORD and His Gracious One [the Messiah] in the latter days.

4 Hear the word of the LORD, ye sons of Israel: for the LORD hath a judicial inquiry and cause with the inhabitants of the land, because there is no truth, nor grace, nor acknowledgement of God in the land.

2 By swearing, and lying, and killing, and stealing, and murder follows murder.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the very beasts of the field, and with the fowls of heaven; yea, the fishes of the sea shall rejoice in the days of the Messiah.

5:1-2. "I will return." See the signification of the word "return," in the A.V., as in Deut. 28. 66. Jos. 23. 15. See note there.

6:1. "They shall not fear, nor remember the days of old." See the signification of the word "shall fear," in the A.V., in Isa. 60. 6. Jer. 33. 9. And also the signification of the word "shall rejoice in," in the A.V., in Isa. 60. 6.


love. Not "take," as in 1. 2, or love again.

a woman. Not "Gomer" (1. 3) again, but another; hence we must believe that Gomer had died; and that this was a second marriage with its own special signification.

her friend = i.e. Hosea himself.

yet, &c. = though she has become an adulteress. Referring to Israel's present condition in this Dispensation (Ap. 12).

adulteress = i.e. an idolatress; and denotes only a woman of the northern tribes.

according, &c. This is the manifestation of Divine love.

children = sons.

look to other gods. Ref. to Pent. (Deut. 31. 18, 20).

flagons of wine = cakes of grapes.


homer. See Ap. 61. III. 3 (9).


many days. In the case of the sign = a full month. The signification is seen now, in the present Dispensation.


The above Structure is according to the order of the words in the Hebrew text, not the A.V.

4. 1 children = sons.

4. 2 By swearing, &c. These are the evils which flow from a want of the knowledge of God. Cp. v. 6; 2. 20. Rom. 1. 21. 1 John 2. 3; 4. 7, 8. "blood" being put by Fig. Synecdoche (of Species), Ap. 6, for bloodshed.

4. 3 Therefore shall the land mourn. Cp. Jer. 4. 28, and 12. 4. Amos 5. 16, 17. be taken away = be gathered [into the ranks of the mourners].
4. 

4 Yet let no man strive, nor reprove another: for thy People are as they that strive with the priest.

5 Therefore shalt thou stumble in the day, and the prophet also shall stumble with thee in the night, and I will lay prostrate thy mother [the whole nation].

6 My People are laid prostrate for lack of knowledge: because thou hast rejected knowledge of Me, I will also reject thee, that thou shalt be no priest to Me: seeing thou hast forgotten the law of thy God, I will also forget thy sons.

7 As they were increased, so they sinned against Me: My glory have they changed into shame.

8 They eat up the sin offering of My People, and they lift up their desire on their wrong doing.

9 And there shall be, like people, like priest: and I will visit them for their ways, and require them their doings.

10 For they shall eat up the sin offering, and have not enough: they have committed idolatry, and shall not increase: because they have left off to take heed to the LORD.

11 Idolatry and wine and new wine take away the understanding.

12 My People inquire habitually at their idols made of wood, and their staff declareth unto them: for the spirit of idolatries hath caused them to err, and they have gone away into idolatry from under the authority of their God.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit idolatry, and your spouses shall commit adultery.

14 I will not punish your daughters [who became Temple-women] when they commit idolatry, nor your spouses when they commit adultery: for the men themselves are secluded with whores, and they sacrifice with harlots: therefore the people that do not understand shall fall.

15 Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The LORD liveth.

16 For Israel hath been stubborn as a backsliding heifer:

### 4:4-14:8.

#### LITERAL.

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#### 4:1-5. CALL TO ISRAEL.

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| 5:1.2. | Call to Israel. Particular. |
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#### 4:6-14. INCriminations and Threatenings.

| 6:11. | The Priests. |

#### 4:1-5. INCRIMINATIONS, ETC.

| 6 People are. | Not "is", because the noun though singular is collective, with plural verb. lack of knowledge. See note on 2.20. knowledge = the knowledge [of Me]. |
| thou hast forgotten. | Ref. to Pent. (Deut. 32. 18). |
| 7 sinned. | Heb. cha't. Ap. 44. i. therefore will I change their glory into shame. The Sopherim confess (Ap. 33) that they altered thus the primitive Heb. text: which read "My glory have they changed into shame": i.e. they altered the verb hemira (they have changed to uni') shall change; and, k'hadli (My glory) to k'hadham (their glory). This alteration was made from a mistaken reverence. It will be seen that the word "therefore" is not required. |
| 8 eat up the sin = the sin-offering. Ref. to Pent. (Lev. 6. 30): i.e. those sin-offerings which should have been wholly burnt, and not eaten. See notes on Lev. 6. 26, 30. Ap. 92. Set their heart = lift up their soul: i.e. desire. Heb. nephesh. Ap. 13. iniquity = wrong-doing. |

#### 4:16.

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now the LORD will feed them as a young ram in an uninclosed space [the lands of the heathen].

17 Ephraim is united to idols: let him alone.

18 Their drink is sour: they have committed idolatry continually: her rulers with shame do love, "Give ye [sacrifices]."

19 The spirit of whoredoms has bound itself up in her skirts, and they shall be ashamed because of their sacrifices.

5 *Hear ye this, O priests; and hearken, ye house of Israel: and give ye ear, O house of the king; for judgment is denounced upon you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the apostates have deeply designed a slaughter, and I will denounce chastisement to them all.

3 I know Ephraim, and Israel is not hid from Me: for now, O Ephraim, thou committest idolatry, and Israel is defiled.

4 They will not fashion their doings to turn unto their God: for the spirit of idolatry is in the midst of them, and they have not known the LORD.

5 And the glory of Israel doth testify to Israel's face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 They shall go with their flocks and with their herds to seek the LORD: but they shall not find Him; He hath withdrawn Himself from them.

7 They have dealt treacherously against the LORD: for they have begotten apostate sons [who had become as foreigners]: now shall a month devour them with their portions.

8 Blow ye the horn in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven, look behind thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them: that remove, &c. 3, where it is "the Excellency of Jacob".

11 Ephraim is oppressed and broken in judgment, because he willfully followed perseveringly the idolatrous commandment [of Jeroboam].

12 For I am unto Ephraim as a moth, and to the house of Judah as a worm.

13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.

a lamb = a young ram of more than a year old.

in a large place = an uninclosed space: i.e. the lands of the heathen.

17 joined = mated, or united to.

18 sour. Heb. turned, turned back, thrust aside as having turned bad.

Give ye. By the Fig. Metathesis (Ap. 6) the fact of continual whoredom (or idolatrous worship) is changed to the new thought of the rulers loving to continually command, "Give ye [sacrifices]", with contempt for the sacrifices Jehovah commanded. See 8. 13. Thus, the verse is not "untranslatable", as alleged. 19 wind, &c. = the spirit of whoredoms (v. 12) has bound itself up.

Hear ye this, O priests. This is a call to the priests and others, as 4. 1-5 was also a call to Israel.

Judgment is toward you = judgment is denounced upon you.

Mizpah. There were five places with this name: (1) Now Saf (Gen. 31. 49. Judg. 10. 17; 11. 11, 29, 34; 20. 1, 3; 31. 1, 6, 8). (2) In Moab (1 Sam. 22. 3), not identified. (3) The land (or valley) of Moab, now el Buejt (Josh. 11. 3). (4) In Judah, not identified (Josh. 15. 38). (5) In Benjamin, not identified (Josh. 18. 16. Judg. 22. 1-3; 21. 1, 5, 8. 1 Sam. 7. 5-16; 10. 17. 1 Kings 15 22. 2 Kings 25. 23, 25. 2 Chron. 16. 6. Neh. 3. 7, 15, 19. Jer. 40. 6-15; 41. 1-16, and in this passage, Hos. 5. 1). Mizpah was a symbol of keeping apart, not of meeting again, as erroneously used to-day. Tabor is on the west of Jordan and not connected with Ephraim; but Tabor means a mound; so that the idolatrous altar may have been called Mizpah, while Tabor was the "mound" of Gen. 31, both belonging to the same district. Hosea is said to have been buried at Mizpah.

2 revolters = apostates.

are profound to make slaughter = have deeply designed a slaughter.

though I have been, &c. = and I [will denounce] chastisement to them all. The Ellipsis thus supplied explains "these difficult words".

3 Ephraim, the largest of the ten tribes, is put by Fig. Synecdoche (of the Part), Ap. 6, for the whole.

whoredom = idolatry. See note on 1. 2.


5 the pride of Israel. An appellation of Jehovah = the excellency, or the glory of Israel. He in Whom Israel should have gloried; so again in 7. 10.

6 seek the LORD. Ref. to Pent. (Ex. 10. 9).

seek the Lord. Ref. to Pent. (Deut. 4.29).

Arg. 92 withdrawn Himself. Heb. halatz; not sur ("depart") in 9. 12.

7 strange = apostates (who had become as foreigners). Heb. sur. See note on Prov. 5. 3. children = sons.

a month. A short time will complete their dispossessio. Shallam reigned just a month (2 Kings 15.13).

8 cornet = horn. Beth-aven. See note on 4. 15. after thee, &c. = ly a war-cry = "[Look] behind thee, O Benjamin!"


9 that remove, &c. Ref. to Pent. (Deut. 19. 14; 27. 17). Arg. 92 Elsewhere only in Job 24. 2. Prov. 22. 28; 23. 10. bound = boundary, or landmark.


for zaz. 12 Therefore will I be = For I [am]. rottedness: or, a worm. 13 king Jareb. Professor Sayce (Higher Criticism and the Monuments, pp. 416, 417) thinks "Jareb" may be the birth-name of the usurper Sargon II, the successor of Shalmaneser. Shalmaneser did not take Samaria, but his successor did, as stated in an inscription found in the palace which he built near Nineveh. This gets rid of several fanciful hypotheses as to the meaning of "Jareb" besides explaining an historical difficulty. Cp. 10. 6.
For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; And I will carry off, and none shall rescue ... .

I will go and return to My place, 'till they acknowledge their offence, and 'seek My face: in their affliction they will 'seek Me early [they shall say]—.

"Come, and 'let us return unto the LORD: for He hath torn, and 'He will heal us; 'He hath smitten, and 'He will bind us up.

After two days [after this national repentance] will 'He bring us back to life: on the third day 'He will raise us up, and we shall live again in resurrection before His face.

Then shall we know, 'if we follow on 'to know the LORD: 'His going forth is fixed as the dawn; and 'He shall come 'unto us 'as the rain, as the latter and 'former rain unto the earth."

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? and your piety is as a morning cloud, and as the dew it goeth away.

This is why I hewed them as declared by the prophets: I have slain them by the words of judgment: there have they dealt treacherously against the covenant: there they have tracked with heel-marks of blood.

And as gangs of robbers wait for a man, so the company of priests murder in the way towards Sichem: for they practice idolatry.

I have seen an horrible thing in the house of Israel: there is the idolatry of Ephraim, Israel is defiled. Also, O Judah, there is appointed a reaping time of judgment for thee, when I turned again the captivity of My People.
When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers strippeth without.

And they say not in their hearts, that I have remember all their wickedness: now their own doings have beset them about; they are before My face.

They make the king glad with their wickedness, and the princes with their lies.

They are all of them, kings, princes, and People are idolaters, hot like an oven heated by the baker, who leaves off from stoking it from the time of kneading the dough until it is ready for the fire. Then he heats the oven to stop the fermentation. Even so these idolaters.

In the day of our king the princes have made themselves sick with the heat of wine; he stretched out his hand with scorners.

For they have made ready their heart like an oven, whiles they lie in wait: their anger smoketh all night; in the morning the oven burneth as a flaming fire.

They are all hot as an oven, and have devoured their judges; all their kings are fallen: and there is none among them that calleth unto Me.

Ephraim, he hath mixed himself among the nations; Ephraim is a pan cake burnt on one side and moist on the other, and therefore uneatable. 

Outsiders have devoured his strength, and he knoweth it not: yea, gray hairs upon him, yet he knoweth not.

And the glory of Israel testifieth to his face: and they do not return to the LORD their God, nor seek Him for all this.

Ephraim also is like a innocent dove without heart: they call to Egypt, they go to Assyria.

Howsoever they shall go, I will spread My net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

Woe unto them! for they have fled from Me: destruction unto them! because they have revolted against Me: though I have redeemed them, yet they have spoken lies against Me.

And they have not cried unto Me with their heart [they cried with their voice], when they howled upon their beds: they assemble themselves in their idol temples for corn and new wine, and they apostatized from Me.

Though I, even I, have instructed and strengthened their arms, yet do they imagine mischief against Me. 

They return, but not to Him Who is on high: they are like a deceitful bow [that disappoints the user, and cannot be depended upon]: their princes shall fall by the sword because of the wrath against God of their tongue: this shall be their ridicule in the land of Egypt.

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8. 1. Set the trumpet to thy mouth. The threatened judgment is coming swiftly as an eagle against the house of the LORD, because they have rebelled [against] My covenant, and trespassed against My law.

8. 14. He shall come. Supply the Ellipsis (Ap. 6) thus: "[It (i.e. the threatened judgment)] is coming", &c. Ref. to Pent. (Deut. 28. 49). Ap. 92 as. This is not merely comparison but assertion: i.e. swiftly. It is not the eagle that comes against the Temple. Cp. Jer. 4. 13. Hab. 1. 8.

2 To Me will they cry: "My God, we know Thee: Israel knoweth Thee."

3 Israel hath cast off the Gracious One: the enemy shall pursue him.

4 They have set up kings, but not by Me: they have caused men to bear rule, and I acknowledged it not: of their silver and their gold have they made them elaborate idols, that they may be cut off.

5 He Jehovah hath rejected thy calf, O Samaria: Mine anger is kindled against them: how long will it be ere they [be able to] attain to innocency?

6 For from Israel of all people! doth this conduct proceed! and he! that calf, what is it? A craftsman made him, so no God is he: but the calf of Samaria shall become broken in fragments.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the flower will yield no fruit: if so be it yield, the outsiders shall swallow it up.

8 Israel is swallowed up: now shall they be among the nations as a vessel wherein is no pleasure.

9 For they are gone up to Assyria, as a wild ass alone by himself: Ephraim hath paid the love fee.

10 Yea, though they have hired lovers among the nations, now will I gather against the nations [Israel’s lovers], and they shall be in woe in a little time for the tribute laid on them of the king and princes.

11 Because Ephraim hath multiplied altars to sin, altars shall have become to him to sin.

12 I have written to him the weighty things of My law, but they were accounted as something foreign.

13 They sacrifice flesh for the sacrifices of Mine sacrificial gifts, and that they may eat it as common food; but the LORD accepteth them not; now will He remember their iniquity, and visit their sins: they have returned to Egypt.

14 For Israel hath forgotten His Maker, and buildeth temples; and Judah hath multiplied fortified cities: but I will send a fire upon his cities [Judah’s], and it shall devour her citadels.
9. 1  people = peoples.  
gone a whoring = i.e. gone into idolatry. See note on 1. 2.  
gone = into.  
a love-fee = a love-offering. Ref. to Pent. (Deut. 23. 18, "hires"). Ap. 92.  

2  floor = threshing-floor.  
winepress = wine fat. Heb. yekehs. See note on Isa. 5. 2.  
new wine = tresho. Ap. 27. II. Not same as v. 4.  
her = a love-offering. 

3  They shall not dwell in the LORD's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.  

4  They shall not offer wine offerings to the LORD, neither shall they be pleasing unto Him: their sacrifices shall be unto them as the food of mourners; all that eat thereof shall be polluted: for their food for their soul shall not come into the house of the LORD.  

5  What will ye do in the solemn day, and in the day of the LORD's visitation?  

6  For, lo, they are gone a whoring: Yet Egypt shall take them out for manure, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns shall be in their tents.  

7  The days of visitation are come, the days of retribution are come; Israel shall discover her wickedness, when she said: "the prophet is a fool, the man of the Spirit [God's prophet] is mad," for great is thine iniquity, great is thine enmity.  

8  The watchman of Ephraim was so with my [Hosea's] God: but now the prophet [Ephraim] is become a snare of a fowler in all his ways, and provocation in the house of his God.  

9  They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their distortion, he will visit their sins.  

10  I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: but they went to Baal-peor, and separated themselves unto that shameful thing [the Asherah]; and their abominations were according as they loved.  

11  As for Ephraim, their glory shall fly away like a bird, no birth, none with child, no conception.  

12  Though they bring up their sons, yet will I bereave them, that there shall not be a man left: yea, woe also to them when I take command from them!  

13  Ephraim, according as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his sons to the murderer.  

14  Give them, O LORD: what wilt Thou give? give them a miscarrying womb and dry breasts.
15 All their wickedness is in Gilgal: for there have I come to hate them: for the wickedness of their doings I will drive them out of Mine house, I will love them no more: their rulers are unruly.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb.

17 My God will cast them away, because they did not hearken unto Him: and they shall be wanderers among the nations.

10 Israel is a vine yielding its fruit, he bringeth forth fruit not for Me: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly pillars [Asherahs].

2 Their heart is divided; now shall they be held guilty: He shall break down their altars, He shall spoil their pillars.

3 For now they shall say, We have no king, because we feared not the LORD; what then should a king profit us? They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as a poppy in all the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests of Baal thereof that rejoiced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria, and the thorn and the thistle shall come up on their mountains, "Cover us," and to the hills, "Fall on us."

9 O Israel, thou hast sinned beyond the days of Gibeah: there they stood [in battle array]: the battle in Gibeah against the sons of iniquity did not overtake them; [and shall ye escape?]

10 I am resolved to I should chastise them; and the peoples shall be gathered against them, they being yoked together as oxen in committing idolatry.

11 And the land of Ephraim is as an heifer that is taught, and loveth to tread out the corn; but I put a yoke upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Ephraim shall break his clods.

12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till He come and rain righteousness upon you.
13 Ye have sown lawlessness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst confide in thy chariots, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy peoples, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon her sons.

15 So shall Bethel do unto you because of thy great wickedness: like the dawn shall the king of Israel utterly be cut off.

11 When Israel was a child, then I loved him, and called to My son out of Egypt.

2 As the prophets called them, so they went from Me: Israel kept sacrificing unto Baalim, and burned incense to graven images.

3 I taught Ephraim also to walk, I used to take them by their arms; but they knew not that I healed them.

4 I would draw them with cords of a man, with bands of compassion, and hold out food to them, but they would not eat.

5 He shall not return into the land of Egypt, but the Assyrian he became his king, because they refused to return.

6 And the sword shall abide on his cities, and shall consume his sons, and devour his daughters, and his sons and his daughters shall be taken out of Egypt.

7 And My People are like sons [of Israel], and devour them, because of their own counsels. And My People are [bent to backsliding from Me: though they call upon the Most High, He shall not altogether lift them up.

8 How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within Me, My compassions are kindled together.

9 I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One will not come against thee: and I will not come against the city [as an enemy].

10 They shall return to the LORD: when He shall summon them with a lion's roar: when He shall summon them, then the sons of Israel shall come from the west.

11 They shall come as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 Ephraim compasseth Me about with lies, the city: i.e. as I came against Sodom and Gomorrah.

13 Ye have plowed = Ye have sown. Heb. harashtem. Occurs, with this spelling, only here and Judg. 14, 18. The Massorah (Ap. 30) and 92 places it in an alphabetical list of words, occurring twice, with two different meanings (see Ginsburg's Massorah, vol. i, p. 498, § 41 l). It is therefore a Homonym with one meaning: ye have plowed (Judg. 14, 18); and another, ye have sown (10. 13).

14 Shalman. Sayce thinks he is Salamanu, king of Moab, a tributary of Tiglath-Pileser III (cp. 1. 1); therefore a contemporary of Hosea.


The callers: i.e. the prophets, &c. who called to them.

They. The Sept. and Syr. read "Me".

I am GOD, and not man. The Holy One will not come into the midst of thee: and I will not come against the city [as an enemy].

They. The Holy One will not come against thee: and I will not come against the city [as an enemy].

10 walk after = return to. The Structure (p. 1215) shows that vv. 10, 11 are not an "exilic insertion".


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and the house of Israel "with deceit: but "Judah yet ruleth with God, and is faithful with the Holy One.

12 Ephraim "feedeth on "wind, and pursueth the east wind: he all the day long increaseth lies and violence; and they do "make a covenant with the Assyrians, and "oil is carried into Egypt [As a present, to obtain favour and help].

2 The LORD hath also a controversy with Judah, and will visit upon Jacob [Israel] according to his ways; and according to his doings will He repay him.

3 ° He "took his very own brother by the heel in the womb, and in his manhood he contended with God Himself:

4 Yea, he contended with ° the Angel, and ° the Angel overcame him: Jacob wept, and made supplication unto Him: God found Jacob ° in Bethel, and there Jehovah spake with him;

5 And Jehovah is God of the Hosts; Jehovah is His memorial Name.

6 ° Therefore turn thou to thy God: keep grace and judgment, and wait for thy God continually.

7 He [Ephraim] is a merchant, unjust balances of deceit are in his hand: he loveth to defraud.

8 And Ephraim said, "Yet I am become rich, I have found me out substance: in all my toils they shall find none perversity in me which is sin."

9 And thou forgettest that I, Jehovah thy Elohim from the land of Egypt, that I have promised that I will yet make thee to dwell in tabernacles, ° as in the days of the solemn feast.

10 I have also ° spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

11 Surely Gilead is iniquity: surely they are vanity: they sacrifice bullocks in ° Gilgal; yea, their altars are ° heaps in the furrows of the fields.

12 And ° Jacob [Israel] ° fled into the country of ° Syria, and ° Israel served for a wife, and for a wife he ° kept sheep.

5 Even, &c. Render: "and Jehovah [is] God (Elohim) of the Hosts; Jehovah [is] His memorial [Name]." This is for strong confirmation.

6 Therefore, &c. Ref. to Pent. (Ex. 3. 15). Ap. 92. That were ° which [is].

9 And I, &c. These verses (9, 10) correspond with v. 14, and give the cause of the provocation. There is an evident Ellipsis (Ap. 6): [He, Ephraim, is] a merchant. This is the second of two provocations. See the Structure above; and cp. v. 14. The balances of deceit = unjust balances. Ref. to Pent. (Lev. 19. 36).

8 labours = toils. iniquity = perversity. Heb. `awah. Ap. 44. 4v. Not the same word as in v. 11.


11 Is there iniquity = [Surely Gilead is] iniquity: suppressing the Ellipsis (Ap. 6) from the next clause. iniquity. Heb. `avet. Ap. 44. iii. Not the same word as v. 8.

12 fled . . . Syria. Ref. to Pent. (Gen. 28. 5. Deut. 26. 5). Ap. 92. Syria. Ref. to Pent. (Deut. 26. 5). Ap. 92. Israel served, &c. Ref. to Pent. (Gen. 29. 18). kept sheep. Ref. to Pent. (Gen. 30. 31, the same Hebrew word, shamar). We may supply the connecting thought: "[yet in after days] Israel was brought out of Egypt . . . and preserved [in the wilderness]

11: 12--12: 14. INCORRIGIBILITY.


12: 3, 4-. Jacob. Personal history.


12: 9, 10. Cause.


12: 14--. Provocation.

12: 14-. Consequence.
13 And by a prophet [Moses] the LORD brought Israel out of Egypt, and by a prophet was he kept.
14 Ephraim provoked Him to anger most bitterly: therefore shall God leave his blood-guiltiness upon him, and his reproach shall his Lord return unto him.

13 When Ephraim spake authoritatively there was attention, he was exalted in Israel; but when he trespassed with the idolatrous worship of Baal, he died.
1 And now they sin more and more, and have made them molten images of their silver, and idols according to their own notion, all of it the work of the craftsmen: they say to the People. Let the men that sacrifice kiss the calves.
1 Therefore they shall be as the morning cloud, and as the early night mist that passeth away, as the chaff that is driven with a whirlwind out of the threshing floor, and as the smoke out of the chimney, and as the early dew.

4 Ye worship these calves, yet I, even I am the LORD thy God [Who brought thee out] from the land of Egypt, and thou oughtest not to know no god but Me: for no saviour was there beside Me.

5 I was Shepherd to thee in the wilderness, in the land of great drought.
6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten Me.
7 Therefore I will be unto them as a lion: as a leopard on the way of Assyria shall I watch them.
8 I will meet them as a bear that is bereaved of her whelps, and will rend the enclosure of their heart, and there will I devour them like a lion: as a leopard.

9 O Israel, the destruction which thou art suffering is all thine own; for I am thy true help.
10 Where now is thy king? where is any other to save thee in all thy cities? and thy judges of whom thou saidst, "Give me a king and princes?"

8 as a leopard. Cp. Jer. 5. 6. will I observe = shall I watch, or lurk.

14 Ephraim. As represented by Jeroboam (1 Kings 12. 25—13. 5), and Hoshea (2 Kings 17. 11-23). He = God.

blood. Put by Fig. Metonymy (of Effect), Ap. 6, for blood-guiltiness.

his reproach. Ref. to Pent. (Deut. 28. 37).


13: 1-8. CONTRASTED CONDUCT.
1. Ephraim’s eminence.
-1. Ephraim’s fall. Idolatry.
3. Threatening, and Comparisons.
4. Jehovah the source of Ephraim’s eminence.
7. Threatening, and Comparisons.

1 spake trembling = spake (authoritatively) [there was] attention; as in Joshua’s clays (Josh. 4. 14). Cp. Job 29. 21-25.
trembling = panic. Heb. 'reth. Occurs only here. Similar to retet, which occurs only in Jer. 49. 24 ("fear").
exalted himself: carried weight, or was exalted.
in Baal = with Baal: i.e. with the idolatrous worship of Baal, in Ahab’s days.
understanding = notion.
of them = to them: i.e. to the People.
kiss the calves. Kissing was fundamental in all heathen idolatry. It is the root of the Latin ad-orare = to bring something to the mouth. "A pure lip" (Zeph. 3. 9) implies more than language.
dew. Heb. 'al = the night mist. See note on "Zion", Ps. 133. 3.
the = a.
floor = threshingfloor. chimney = window, or opening. No word for chimney in Heb.

4 Yet I, &c. Supply the connecting thought: "[Ye worship these calves], yet I, even I", &c. Cp. 12. 9. Isa. 43. 11.

the LORD. Heb. Jehovah. Ap. 4. II.


shall know no: i.e. didst not, or oughtest not to know.
I did know thee, &c. Ref. to Pent. (Deut. 2. 7; 8. 15; 32. 10). Cp. Amos 3. 2. The Sept. reads "I shepherded, or was shepherd to thee", reading 'tibika instead of y’dai tika: i.e. "I" (Resh = r) for "7 (Daleth = D)".

6 According to their pasture, &c.: i.e. the more I fed them, the more they kicked against Me. they were filled. Note the Fig. Anadiplosis (Ap. 6), repeated for emphasis.

have they forgotten Me. Ref. to Pent. (Deut. 8. 12-14; 32. 15).

by the way. Some codices, with three early printed editions, Sept., Syr., and they said, "Where now is thy king?"

have they destroyed thyself = the destruction [which thou art suffering] is all thine own. Ref. to Pent. (Deut. 32. 5. Heb. shahath, same word as "corrupted"). Ap. 92. but in Me, &c. = for I am thy [true] help.
10 I will be thy king = Where is thy king? Heb. ‘ehi = where, as in v. 14 twice; ‘ehi is separated from the following word "king" by the accent zakeph, and connected with 'epho' = now. It therefore means "Where now is thy king? (Hoshea)" : the answer being "in prison" (see 2 Kings 17. 4). where is any other that may save thee ...? = to save thee, or that he may save thee.
11 I gave thee a king in Mine anger, and took him away in My wrath.
12 The perversity of Ephraim is tied up; his sin is reserved.
13 The sorrows of a travailing woman shall come upon him: he is a most foolish son; for he should not linger in the place of the breaking forth of sons.
14 I will redeem with power them out of the hand of Sheol; I will redeem them from death: O death, where are thy pestilence; O grave, where are thy destruction: compassion on them shall be hid from Mine eyes.
15 Though Ephraim be fruitful among his brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall plunder the treasure of all pleasant vessels.
16 Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: and their infants shall be dashed in pieces, and their women with child shall be ripped up.

14 O Israel, return quite up to the LORD thy God; for thou hast fallen by thine transgressions.
2 Take with you words, and turn back to the LORD: say unto Him, Take away all iniquity, and receive us O Gracious One: so will we pay as vows by offering what is due the oxen sacrifice of our lips.
3 Asshur shall not save us; we will not ride upon horses: we will not ride. Some codices, with one early printed edition, Aram., Sept., and Syr., read "nor upon horses will we ride". Ref. to Pent. (Deut. 17. 16). Cp. Ps. 33. 17.
4 I will heal their backsliding, I will love them freely: for Mine anger is turned away from Israel.
5 I will be as the night mist unto Israel: he shall blossom as the lily, and strike out his roots like those of Lebanon.
6 His branches shall spread, and his beauty shall be as the olive tree, and his fragrance as Lebanon.

graciously = O Gracious One. See notes on 3. 5, and 8. 3. Eminent Jewish commentators take this as a title of the Messiah. There is no "us" in the Heb. so will we render. Quoted in Heb. 13. 15. render = pay (as vows) by offering what is due (Ps. 66. 13, 14; 116. 14, 18. Jonah 2. 9).
calves = oxen. Put by Fig. Metonymy (of Subject), Ap. 6. for the sacrifices offered (Ps. 51. 17).
cast forth = strike out. His roots. The spurs of Lebanon have the appearance of outspreading roots.
findeth mercy = Ruhamah = pitied. Referring to Israel's final restoration. See note on 2. 23.
him: i.e. Israel.
6 the dew. See notes on 6. 4; 13. 3.

14: 1-8. THE RETURN.
unto = quite up to. Heb. 'ad; not merely "toward", which would be 'ef.
2 words. Note the correspondence in the Structure: confession commanded, and the command obeyed.

O Thou in Whom = the fatherless' findest mercy.
Thou in Whom = the work of our hands. Put by Fig. Metonymy (of Subject), Ap. 6. for the work of all kinds.
in Thee = O Thou in Whom.

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They that dwell under his shadow shall turn back; they shall revive as the corn, and grow as the vine: his memory pleasant as shall be as the wine of Lebanon.

Ephraim shall say, "What have I to do any more with idols? I have heard and obeyed Him, and regarded Him: I like a green cypress will overshadow him. From Me is thy fruit found.

Who is wise, and he shall understand these things? who is gifted with understanding? and he shall know them? for the ways of the LORD are upright, and the righteous shall walk in them: but the transgressors shall stumble in them."


shall say. In obedience to the command in v 1.

I have heard = I have heard and obeyed.

and observed = and regarded. Contrast 13. 7.

I am like: or, I like a green cypress [will overshadow him]. A verb must he supplied. Referring to "shadow" in v. 7.

From Me, &c. This member is Jehovah's reply. Note the emphatic "I" repeated. Cp. Jer. 31. 18.

thy fruit found. Fruitfulness provided, as well as protection and grace.


prudent = [who is] understanding? Heb. binah. See ' note on Prov. 1. 2. Here it is the passive = gifted with understanding.


just = righteous.