

# 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, Jotham, 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 be 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, 1 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.

# HOSEA.

**1** The word of the LORD that came unto <sup>o</sup>Hosea, the son of <sup>o</sup>Beeri, in the days of <sup>o</sup>Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of **Jeroboam II** the son of Joash, king of Israel.

**2** <sup>o</sup>The beginning of the word of the LORD *in* <sup>1</sup>Hosea. And the LORD said to <sup>1</sup>Hosea, "Go, take unto thee <sup>o</sup>a wife of <sup>o</sup>whoredoms *and beget offspring* of <sup>o</sup>whoredoms: for the *whole land of Israel* hath committed great whoredoms, *departing from after* the LORD."

**3** So he went and took <sup>o</sup>Gomer the daughter of <sup>o</sup>Diblaim; which conceived, and bare him a son.

**4** And the LORD said unto him, "Call his name <sup>o</sup>Jezreel; for yet <sup>o</sup>a little *while*, and **I shall have visited** the *blood-guiltiness* of <sup>o</sup>Jezreel [*the valley where the blood was shed*] upon <sup>o</sup>the house of Jehu, and will <sup>o</sup>cause to cease the kingdom of the house of Israel.

**5** And it shall come to pass <sup>o</sup>at that day, that **I will break** the bow [*of the armies*] of Israel in the <sup>4</sup>valley of Jezreel."

**6** And she conceived again, and bare a daughter. And **Jehovah** said unto him, "Call her name <sup>o</sup>Lo-ruhamah:

**1. 1 the LORD.** Heb. Jehovah. Ap. 4. II.

**Hosea.** Heb. *Hoshe'a* = Salvation.

**Beeri.** Jewish tradition identifies *B<sup>e</sup>eri* with *B<sup>e</sup>erah*, of Reuben (1 Chron. 5. 6). Christian tradition makes Hosea of Issachar. Both names are symbolical, like the other names in this hook. This clause not "evidently inserted by a later hand", as alleged. **Uzziah.** See note on p. 1208.

**Jeroboam:** i.e. Jeroboam II, the last king hut one of the house of Jehu. See note on 2 Kings 10. 30; 14. 23-29. This carries us hack to the first fourteen years of Uzziah's long reign. See notes on p. 1208, for the significance of Jeroboam's name here.

## 1: 2--3: 5. SYMBOLICAL.

1: 2-	Symbol. The First Wife. "Go, Take."
1: -2.	Signification. The Land departs from Jehovah.
1: 3.	The Prophet takes Gomer.
1: 4-9.	The Former State.
1: 10, 11.	The Latter State.
2: 1-4.	Samaria. Remonstrance.
2: 5-23.	Samaria. Reasons.
3: 1-	Symbol. The Second Wife. "Go yet, love", &c.
3: -1.	Signification. Israel looks to other gods.
3: 2, 3.	The Prophets takes a Woman.
3: 4.	The Present State.
3: 5.	The Future State.

**2 The beginning, &c.** This may be understood not merely of Hosea's

prophecies, but as referring to the fact that Hosea was the first (canonically) of fifteen prophets included in the Hebrew canon. See Ap. 77.

**by** = in, as in Num 12. 6, 8. Hab 2. 1. Zech. 1. 9: i.e. through.

regarded as an idolatress.

**whoredoms** = idolatries. The one term is used for the other by Fig. *Metonymy* (of the Subject), Ap. 6, because both were characterized by unfaithfulness; the former to a husband, and the latter to Jehovah, Who sustained that relation to Israel (Jer. 31. 32). Cp. 2 Kings 9. 22.

2 Chron. 21. 13. Jer. 3. 2. Ezek. 16. 17-35; 20. 30; 23. 3, 7, 43. Nah. 3. 4. See 4. 2, 12; 5.3, 4; 6. 10; 7. 4, &c.

**and** = and [beget].

**children** = offspring. Heb. *yalad*. The mother is symbolical of the kingdom, and the offspring of the people.

**for the land, &c.** Note this reason (1: 4-9)

above): which explains what is meant by, and gives the interpretation of, "whoredoms". Ref. to Pent. (Ex. 34. 16. Lev. 17. 7; 20. 5. Num. 15. 39. Deut. 31.

16). Ap. 92. **land.** Heb. *'eret* = earth. Put by Fig. *Synecdoche* (of the Whole), Ap. 6, for the land of Israel. Rendered "land" in 4. 1. Cp. Joel 1, 2, &c.

**departing, &c.** Cp. 4. 10; 7. 8; 8. 11, 14; 10. 1; 12. 14; 13. 9.

**from** = from after.

## 1: 4-9. THE FORMER STATE.

4-	Symbol. Son's name ("Jezreel").
-4, 5.	Signification, and Reason.
6-	Symbol. Daughter's name (Lo-Ruhamah).
-6, 7.	Signification, and Reason.
8, 9-	Symbol. Son's name (Lo-Ammi).
-9.	Signification, and Reason.

**3 Gomer** = completion (i.e. the filling up the measure of idolatry).

**Diblaim** = a double cake of figs, symbolical of sensual pleasure.

**4 Jezreel.** Note the Fig. *Paronomasia* (Ap. 6) between Israel (v. 1) and Jezreel (Heb. *Yisra'el* and *Yizr'el*). The name is prophetic of coming judgment (see v. 5) and future mercy. Jezreel is a *Homonym*, having two meanings: (1) may GOD scatter (Jer. 31. 10); and (2) may GOD sow (Zech. 10. 9). These bind up the two prophetic announcements. Jezreel, the fruitful field, had been defiled with blood (2 Kings 9. 16, 25, 33; 10. 11, 14), and Israel shall be scattered, and *sown* among the nations; but, when God's counsels are ripe, Israel shall be resown in their own land (see 2. 22, 23).

**a little while.** See the fulfillment in 10.

14. **will avenge** = shall have visited.

**blood** = blood-guiltiness.

**Jezreel.** Here, it is used of the valley where the blood was shed.

**the house of Jehu.** Jehu had carried out the judgment of God on the house of Ahab, because it accorded with his own will; but he was guilty of murder, because it was not executed purely according to the will of God. He would have disobeyed if it had not served his own interest. This is seen from the fact that he practiced Jeroboam's idolatries, for which Ahab had been judged.

**cause to cease, &c.** This was fulfilled in 611 B. C. (Ap. 50. V, p. 69).

See 2 Kings 18. 11. **5 at that day:** i.e. the day of 2 Kings 18. 11.

**bow.** Put by Fig. *Metonymy* (of the Adjunct), Ap. 6, for the armies of

Israel. **6 God.** Supply "Jehovah" from the preceding verses.

**Lo-ruhamah** = not compassionated. Rendered "not beloved" in Rom. 9.

25, and "not having obtained mercy" in 1 Pet. 2. 10. These latter are the Holy Spirit's Divine interpretation of His own prophecy.

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, 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 ye unto your brethren, °Ammi [My People]; and to your sisters, °Ru-hamah [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 °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.'

5 played the harlot: i.e. practiced idolatries. The silence as to details here is eloquent.

my, &c. Note the three pairs, including food, clothing, and luxuries. All are claimed as hers.

hedge up, &c. Cp. Job 8. 23; 19. 8. Lam. 3. 7, 9.

thy way. Jehovah had spoken of Israel. Now He speaks to her.

a (stone) wall. Fig. *Polypoton* (Ap. 6) for emphasis = rear a stone wall.

Luke 15. 18.

first husband. Cp. Ezek. 16. 8.

my lovers = my Baals, or lords. Cp. Jer. 44. 17, 18.

6 behold. Fig. *Asterismos* (Ap. 6) for emphasis.

make a wall = Heb. wall

I will go, &c. Cp. 6. 15.

7 follow after = eagerly follow after.

than. Supply the *Ellipsis*: "than [it is] now".

take them away. Supply the *Ellipsis*, "take away [the kingdom which belongs] to them".

them. Heb. *lahem* = to them.

7 Judah. Verse 7 is not an "interpolation", but is a definite and distinctive contrast with the prophecy concerning Israel.

by the LORD their God = by (Jehovah their Elohim: i.e. the Messiah, or the angel of Jehovah. See 2 Kings 19. 35. But it looks forward to the future fulfillment, which will exhaust the prophecy in the destruction of Antichrist (Isa. 11. 4. 2 Thess. 2. 8, &c).

9 Lo-ammi = Not My people.

I will not be your God = I am not "I am" to you.

your = to you. Heb. *lakem*.

### 1: 10, 11. THE LATTER STATE.

10. Israel.  
11. Judah.

10 In the Hebrew text, ch. 2 commences here.

the number, &c. Ref. to Pent. (Gen. 22. 17; 32. 12).

children = sons. Not fulfilled in any other People, now, but will yet be, in the future, of Israel. as the sand, &c. Fig. *Paroemia*. Ap. 6. See note on Gun. 13. 16.

cannot be measured, &c. Ref. to Pent. (Num. 23. 10).

it shall come to pass, &c. Verse 10 is not "in glaring contradiction" to v. 9, but it marks the contrast between the latter (and yet future state), and the past. See the Structure, p. 1209.

ye are not My People = No People of Mine are ye. Heb. *Lo-'ammi 'attem*. Quoted in Rom. 9. 25, not of the Gentiles, but as an illustration of what may be true in their case as it will be in Israel's. In 1 Pet. 2. 10 the address is to the *Diaspora*: i.e. the "scattered strangers" of Israel, who are now afar off". Cp. Dan. 9.7. Acts 2. 32.

the living GOD. Always used in contrast with false gods, which have no life. Cp. 1 Thess. 1. 9, &c.

11 be gathered together = be gathered out. See Isa. 11. 12, 13. Jer. 3. 18. Ezek. 37. 16-24.

one head. Zerubbabel was only a typical anticipation, for under him only Judah returned. This refers to a future reunion (Jer. 23. 5, 6. Ezek. 34. 23).

one. Heb. *'echad*. See note on Deut. 6. 4.

the land. Supply the *Ellipsis*: "the land [of their dispersion]." Jezreel. Here used in the sense: "GOD will sow". See note on v. 4; and cp. 2. 23. Referring to the day of Israel's restoration as being "life from the dead" (Rom. 11. 15). Cp. Jer. 24. 6; 31. 28; 32. 41. Amos 9. 15.

2. 1 Ammi = My People.

Ruhamah = Pitied One.

2 your mother. Gomer (1. 3). The ten tribes personified by their royal capital.

her husband. Cp. Jer. 31. 32.

whoredoms . . . adulteries =

idolatries. See note on 1. 2.

between her breasts = her embraces.

3 Lest, &c. Verse 3 refers to Israel's earliest history.

her: i.e. her land, as shown by the words following. Cp. Ezek. 16. 23-43.

in the day. See Ap. 18.

4 children = sons: i.e. the individual members of the nation collectively.

### 2: 5-23. REASONS.

5. Her False Benefactors.

6, 7-. Her Punishment.

-7. Her Return.

8. Her True Benefactor.

9-13. Her Punishments.

14-23. Her Reception.

**8** For she <sup>o</sup>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 <sup>o</sup>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 <sup>o</sup>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 <sup>o</sup>I will visit upon her *the feast days* of <sup>o</sup>Baalim, wherein she burned incense to them, and she <sup>o</sup>decked herself with her earrings and her jewels, and she went after her lovers, and forgat Me, *is Jehovah's oracle*.

**14** Nevertheless, <sup>o</sup>behold, *I Myself* will allure her, and <sup>o</sup>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 <sup>o</sup>the valley of <sup>o</sup>Achor [*trouble*] for a *entrance of expectation*: and she <sup>o</sup>shall sing <sup>o</sup>there, <sup>o</sup>as in the days of her youth, and as in the day when she <sup>o</sup>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 <sup>o</sup>I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

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

**19** And <sup>o</sup>I will betroth thee unto Me for ever; yea, <sup>o</sup>I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies.

**20** <sup>19</sup>I will even betroth thee unto Me in faithfulness: and <sup>o</sup>thou shalt know *Jehovah Himself*.

**21** And it shall come to pass <sup>18</sup>in that day, <sup>o</sup>I will *respond*, saith the LORD, I will *respond to* the heavens, and they shall hear the earth;

**22** And <sup>o</sup>the earth shall <sup>21</sup>*respond to* the corn, and the <sup>8</sup>*new wine*, and the oil; and they shall *respond to* <sup>o</sup>Jezreel [*the seed of God which He will sow*].

**23** And <sup>o</sup>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* <sup>o</sup>not My People [*Lo-ammi*], <sup>o</sup>Thou art My People [*Ammi art thou*]; and *the whole nation as one man* shall say, 'Thou art my God.'

**8 did not know.** Cp. Isa. 1. 3.

**that I** = that [it was] I Who. Cp. Ezek. 16. 17-19.

**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 away** = take back. Cp. v. 3.

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

**recover** = 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.

**12 destroy** = lay waste. Cp. Ps. 105. 33.

**whereof.** In v. 5. **rewards** = my hire, or fee. A technical term. Ref. to Pent. (Deut. 23. 18). Ap. 92.

**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-zephon, Baal-berith, &c.

**decked herself.** Cp. Ezek. 23. 40, 42.

**saith the LORD** = [is] Jehovah's oracle.

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

**I** = I myself (emphatic).

**bring her, &c.** Cp. Ezek. 20. 35.

**comfortably** = to the heart. Cp. Isa. 40. 2.

**15 from thence:** i.e. [when she cometh] from thence. Ref. to Pent. (Num. 16. 13, 14). Ap. 92.

**the valley of Achor.** Ref. to Josh. 7. 26. Ap. 92. The events must have been written down at the time and preserved. See Ap. 47.

**Achor** = trouble. Cp. Josh. 7. 24-26.

**door** = entrance.

**hope** = expectation; no longer of trouble.

**shall sing there.** Ref. to Pent. (Ex. 15. 1). Ap. 92.

**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 Ishi** = My husband.

**Baali** = My lord.

**17 I will take away, &c.** Ref. to Pent. (Ex. 23. 13). Cp. Josh. 23. 7. Ps. 16. 4. Isa. 2. 18. Ezek. 6. 6; 36. 25, 26; 37. 23. Zech. 13. 2.

**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.

**and.** Note the Fig. *Polysyndeton* (Ap. 6) to emphasize each item.

**and I will break.** Cp. Ps. 46. 9. Isa. 2. 4. Zech. 9. 10.

**make them to lie down safely.** Ref. to Pent. (Lev. 25. 18, 19; 26. 5, 6. Deut. 12. 10; 33. 12, 28). Ap. 92.

**19 I will betroth, &c.** Ref. to Pent. (Ex. 22. 16. Deut. 20. 7; 22. 23, 25, 27, 28; 28. 30). Ap. 92. Elsewhere only in 2 Sam. 3. 14

("espouse"). Notice the thrice-repeated word here, and in vv. 19, 20.

**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).

**the LORD.** Heb. Jehovah (with 'eth) = Jehovah Himself. Ap. 4. II.

**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.

**God.** Heb. Elohim. Ap. 4. I.

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

**2** So I bought her to me for *fifteen shekels*, and for an <sup>o</sup>homer of barley, and an half homer of barley:

**3** And I said unto her, "Thou shalt  *dwell sequestered* for me <sup>o</sup>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 <sup>o</sup>Israel [*the twelve tribes*] shall <sup>3</sup>*dwell sequestered* <sup>o</sup>many days <sup>o</sup>without a king, <sup>o</sup>and without a *ruler*, and without a <sup>o</sup>sacrifice, and without *an upright standing image*, and without *a person or priest wearing an ephod*, and *without idols of any kind*:

**5** <sup>o</sup>Afterward shall the <sup>1</sup>*sons* of Israel <sup>o</sup>return, and <sup>o</sup>seek the LORD their God, and <sup>o</sup>David their king; and *shall rejoice in the LORD* and *His Gracious One* [*the Messiah*] <sup>o</sup>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** <sup>o</sup>By swearing, and lying, and killing, and stealing, and committing adultery, they break out, 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 also shall *be gathered into the ranks of mourners*.

**3. 1 the Lord.** Heb. Jehovah. Ap. 4. II.

**Go yet** = Go again. See notes on 1. 2.

**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.

**2 fifteen pieces of silver** = fifteen shekels (Ap. 51. II. 6). The price of the redemption of a slave.

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

**3 abide . . . many days.** See the signification in vv. 4, 5. Cp. Jer. 3. 1, 2.

**abide.** Ref. to Pent. (Deut. 21. 13). Ap. 92. See the signification of the sign in vv. 4, 5, and cp. Jer. 31. 1, 2. Heb. *yashab* = to dwell (sequestered). Same word as in Deut. 21. 13. Not the same word as in 11. 6.

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

**man.** Heb. *'ish*. Ap. 14. II.

**be.** Supply ["do"].

### 3: 4, 5. THE PRESENT AND FUTURE STATES.

		(According to the Hebrew text.)	
4-	Time.	"Many days."	} Present.
-4-		"Shall abide."	
-4-		"The sons of Israel."	
-4-		"Without a king, &c. (Neg.)"	
5-	Time.	"Afterward."	} Future.
-5-		"Shall return."	
-5-		"The sons of Israel."	
-5-		"Jehovah, and David their king." (Positive.)"	
-5-	Time.	"In the latter days."	

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

**4 Israel.** Not merely Judah, but the twelve tribes. Not "British" or any other "Israel".

implying length of time; "days" implying their limitation.

**without a king.** Having rejected Messiah (John 19. 15). This cannot therefore be interpreted now of any People which has a king. **and.** Note the Fig.

*Polysyndeton* strengthening the emphasis on each point.

**prince** = ruler. Heb. *sar*, as in 8. 4.

**sacrifice.** Heb. *zabach*. Ap. 43. II. xii. Includes all sacrifices where there is shedding of blood.

**an image.** Heb. *mazzebah* = any upright standing image. Cp. Ex. 23. 24; 34. 13. Isa. 19. 19.

**ephod.** Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the priest or person who wears it. Ref. to Pent. (Ex. 28. 4-8). Ap. 92. This was the girdle of the breastplate which contained the "Urim and Thummim", the wearing of which pertained solely to the high priest. Cp. 1 Sam. 22. 18; 23. 9. Ezra 2 63; and Neh. 7. 65.

**teraphim** = idols of any kind. In v. 3, Jehovah says they shall not "play the harlot": and, now, for (since 426 B. C.) 2,300 years the truth of this has been seen. Ref. to Pent. (Gen. 31. 19, 34, 35).

of v. 4. See the Structure above ("4-").

**5 Afterward, &c.** This mark of time has not yet been reached. It corresponds with the "many days"

**return, &c.:** i.e. return [to Jehovah]. See 5. 15, and 6. 1.

**seek.** Cp. 5. 6. Jer. 60. 4, 5.

**God.** Heb. Elohim. Ap. 4. I.

**David.** Cp. Jer. 30. 9. Ezek. 34. 23, 24; 37. 22, 24. Therefore David must rise again, as Abraham, Isaac, and Jacob must; and note the fact of *Israel* seeking *David*.

**shall fear** = shall rejoice in, as in Isa. 60. 6. Jer. 33. 9. Heb. *pahad*, a *Homonym* with another meaning (to fear, as in Deut. 28. 66. Job 23. 15. See notes there).

**goodness.** Heb. *tub*, as in 14. 2 ("graciously") = Gracious One: i.e. the

Messiah. Ref. to Pent. (Ex. 33. 19). Ap. 92. See the notes on 8. 3; 14. 2.

**in the latter days.** Rabbi Kimchi (A.D. 1160-1235) and other celebrated

Jewish commentators writing on Isa. 2. 2, hold that this expression always means "in the days of the Messiah". Cp. Jer. 30. 24. Ezek. 38. 8, 16. Dan. 2. 28.

Mic. 4. 1. Ref. to Pent. (Gen. 49. 1. Num. 24. 14. Deut. 4. 30; 31. 29). Ap. 92.

### 4. 1—14. 8 [For Structure see next page].

**4. 1 children** = sons. **a controversy** = a judicial inquiry and cause. Cp. 12. 2. Isa. 1. 18, with 3. 13, 14. Jer. 25. 31. Mic. 6. 2. **mercy** = lovingkindness, or grace. **knowledge:** or, acknowledgement. See note on 2. 20. Cp. 4. 6; 5. 4.

from a want of the knowledge of God. Cp. v. 6; 2. 20. Rom. 1. 21. 1 John 2. 3, 4; 4. 7, 8.

"blood" being put by Fig. *Synecdoche* (of Species), Ap. 6, for bloodshed.

and 8. 8. **the beasts** = the very beasts (*Beth essentioe*).

**2 By swearing, &c.** These are the evils which flow

**blood toucheth blood:** or, murder follows murder;

**3 Therefore shall the land mourn.** Cp. Jer. 4. 28, and 12. 4. Amos 5. 16,

**be taken away** = be gathered [into the ranks of the mourners].

**4** Yet <sup>o</sup>let no man strive, nor reprove another: for thy People *are* as <sup>o</sup>they that strive with the priest.

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

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

**7** As they were increased, so they <sup>o</sup>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, <sup>o</sup>like people, like priest: and **I** will *visit* them for their ways, and *requite* them their doings.

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

**11** <sup>10</sup>*Idolatry* and <sup>o</sup>wine and <sup>o</sup>new wine take away the *understanding*.

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

**13** <sup>o</sup>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 <sup>10</sup>*idolatry*, and your spouses shall commit adultery.

**14** **I** will not punish your <sup>o</sup>daughters [who became Temple-women] when they commit <sup>10</sup>*idolatry*, nor your spouses when they commit adultery: for *the men themselves* are *secluded* with whores, and they sacrifice with <sup>o</sup>harlots: therefore the people *that* doth not understand shall fall.

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

**16** For Israel *hath been stubborn* as a backsliding heifer:

**4: 1--14: 8. LITERAL.**

**4: 1--5: 15.** Incriminations and Threatenings.  
**6: 1-3.** Resolve to return.  
**6: 4--13: 8.** Incriminations and Threatenings.  
**13: 9--14: 8.** Invitation to return.

**4: 1--5: 13. INCRIMINATIONS, ETC.**

**4: 1-5.** Call to Israel. General.  
**4: 6-14.** Incriminations, &c.  
**4: 15-19.** Warning as to places in Judah.  
**5: 1, 2.** Call to Israel. Particular.  
**5: 3-7.** Incriminations.  
**5: 8-15.** Warning as to places in Judah.

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

**1-** Call.  
**-1, 2.** Reason.  
**3.** Threatening.  
**4-** Call.  
**-4.** Reason.  
**5.** Threatening.

**4 let no man.** The reason being given in v. -4.

**they that strive with the priest.** Ref. to Pent. (Num. 16. 1, &c. Deut. 17. 12). Ap. 92.

**5 fall = stumble.**

**in the day.** Cp. Jer. 6. 4, 5 and 15. 8.

**destroy = lay prostrate.**

**thy mother:** i.e. the whole nation is referred to, as is clear from vv. 3, &c. ; 2. 3, 9, 12.

**4: 6-14. INCRIMINATIONS AND THREATENINGS.**

**6-11.** The Priests.  
**12-14.** The People.

**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. *chata'*. 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 *hemiru* (they have changed) to *'amir* (I shall change); and, *k' bodi* (My glory) to *k' bodam* (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. *nepshesh*. Ap. 13.

**iniquity = wrong-doing.**

**9 like people, &c.** Cp. Isa. 24. 2. Jer. 5. 31. **punish = visit.**

**reward = requite.** **10 not have enough.** Ref. to Pent. (Lev. 26. 26). The same words. Ap. 92. **shall commit = have committed.** **whoredom = idolatry.** See note on 1. 2. **the LORD.** Heb. Jehovah (with 'eth) = Jehovah Himself. Ap. 4. II. **11 wine.** Heb. *yayin*. Ap. 27. I.  
**new wine.** Heb. *tirosh*. Ap. 27. II. **heart.** Put by Fig. *Metonymy* (of Adjunct), Ap. 6. for understanding. See Isa. 28. 6. **12 ask counsel = inquire of (habitually).** Cp. Jer. 2. 27. Hab. 2. 19. **stocks = idols made of wood.** **staff, &c.** Referring to divination by rods. **spirit.** Heb. *ruach*. Ap. 9. Cp. 5. 4. Isa. 44. 20. **gone a whoring:** i.e. gone away into idolatry. Cp. Ezek. 23. 5. **from under = from under [the authority] of, &c., as Gomer had left Hosea.** Cp. Num. 5. 19, 29. Ezek. 23. 5. **13 They sacrifice, &c.** Cp. Isa. 1. 29, and 57. 5, 7. Ezek. 6. 13, and 20. 28. Ref. to Pent. (Deut. 12. 2). **14 daughters:** who became Temple-women. See next verse. **themselves = [the men] themselves.** **separated = secluded.**  
**harlots.** Heb. *k'deshah* = the Temple-women, consecrated to the unclean "worship" of the Canaanites, by which the foulest corruption became a holy duty. Ref. to Pent. Found only here and Gen. 38. 21, 22, and Deut. 23. 17. Ap. 92. **15 harlot = wanton.** Not the same word as in v. 14, though the symbol is similar. **Judah.** Cp. 1. 7. **Gilgal.** Jeroboam had erected an idolatrous temple there. See 9. 15; 12. 11. Amos 4. 4; 5. 5. Cp. Judg. 3. 19. There, too, they had rejected Jehovah as king (1 Sam. 7. 16; 10. 8; 11. 14, 15). See note on 9. 15. **Beth-aven = house of naught.** Put for Beth-el (= the house of GOD), now profaned by Jeroboam (1 Kings 12. 28-33; 13. 1. Amos 3. 14). The prophecy fulfilled in Jer 48. 13. See also 2 Kings 10. 29; 17. 6-23. Amos 7. 13.  
**nor swear, &c.** Cp. Amos 8. 14. Zeph. 1. 5. **16 slideth back = hath been stubborn, restive, or intractable, refractory.**

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

**17** Ephraim is *united to* idols: let him alone.

**18** Their drink is <sup>o</sup>sour: they have committed <sup>10</sup>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** <sup>o</sup>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 <sup>o</sup>Mizpah, and a net spread upon <sup>o</sup>Tabor.

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

**3** I know <sup>o</sup>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 <sup>o</sup>the spirit of <sup>3</sup>idolatry is in the midst of them, and they have <sup>o</sup>not known the LORD.

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

**6** They shall <sup>o</sup>go with their flocks and with their herds to <sup>o</sup>seek the LORD; but they shall not find *Him*; **He** hath <sup>o</sup>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 <sup>o</sup>a month devour them with their portions.

**8** Blow ye the *horn* in Gibeah, and the trumpet in Ramah: cry aloud at <sup>o</sup>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 <sup>o</sup>that remove the *boundary*: therefore **I** will pour out **My** wrath upon them like water.

**11** Ephraim is <sup>o</sup>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 <sup>o</sup>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 unclosed 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. *Metallage* (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. Heb. *ruach*. Ap. 9.

**in her wings** = in her skirts (so as to impede her gait).

**they shall be ashamed**. Cp. Isa. 1. 29. Jer. 2. 26. This verse is not "in confusion", as alleged. These verses (16-19) are not "scraps", as alleged, but are closely connected with the context. They are required by the Structure "4: 15-19" and "5: 8-15" on p. 1213.

**5. 1 Hear . . . 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 *Suf* (Gen. 31, 49. Judg. 10. 17; 11. 11, 29, 34; 20. 1, 3; 21. 1, 6, 8). (2) In Moab (1 Sam. 22. 3), not identified. (3) The land (or valley) of Moab, now *el Bukei'a* (Josh. 11. 3). (4) In Judah, not identified (Josh. 15. 38). (5) In Benjamin, not identified (Josh. 18. 26. 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 revolvers** = 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.

**4 frame** = fashion.

**God**. Heb. Elohim. Ap. 4. I.

**the spirit of whoredoms**. See note on 4. 12, 19. **spirit**. Heb. *ruach*. **not known**. See note on 2. 20.

**the LORD**. Heb. Jehovah (with 'eth) = Jehovah Himself Ap. 4. II.

**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. Cp. Amos 8. 7, where it is "the Excellency of Jacob".

**his**: i.e. Ephraim's, or Israel's. **iniquity**. Heb. 'avah. Ap. 44. iv.

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

**seek the Lord**. Ref. to Pent. (Deut. 4.29). Ap. 92.

**withdrawn Himself**. Heb. *halaz*; 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 dispossession. Shallum reigned just a month (2 Kings 15.13).

**8 cornet** = horn.

**Beth-aven**. See note on 4. 15.

**after thee, &c.** Apparently a war-cry = "[Look] behind thee, O Benjamin!" Cp. Judg. 5. 14; 20. 40.

**10 that remove, &c.** Ref. to Pent. (Deut. 19. 14; 27. 17). Ap. 92

Elsewhere only in Job 24. 2. Prov. 22. 28; 23. 10. **bound** = boundary, or landmark.

**11 oppressed and broken**. Ref. to Pent. (Deut. 28. 33).

**willingly** = willfully.

**walked after** = followed (perseveringly).

**the commandment**. Note the *Ellipsis*: "the [idolatrous] commandment [of Jeroboam]" (1 Kings 12. 28. 2 Kings 10. 29-31). Cp. Mic. 6. 16. Aram., Sept., and Syr. read "falsehood". Vulg. reads "filthiness", reading *zo* in pl.

for zav. **12 Therefore will I be** = For I [am].

**rotteness**: 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.

**14** 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 ....

**15** **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*]—.

**6** "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.

**2** °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.

**3** 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."

**4** 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 early dew it goeth away.

**5** *This is why I hewed them as declared by the prophets*; **I** have slain them by the words of **My** mouth: and **My** judgment is as *light* that goeth forth.

**6** For °**I** desired *lovingkindness*, and °not sacrifice; and °the knowledge of God more than burnt offerings.

**7** But they *like Adam* have *rebelled* [*against*] °the covenant: there have they dealt treacherously against **Me**.

**8** Gilead is a city of them that work *vanity*, and is *tracked with heel-marks* of blood.

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

**10** **I** have seen an horrible thing in the house of Israel: there is the *idolatry* of Ephraim, Israel is defiled.

**11** Also, O Judah, *there is appointed a reaping time of judgment* for thee, when **I** turned again the captivity of **My** People.

**14 I will.** Some codices read "and I will". **take away** = carry off. **him.** Omit.

**15 till they acknowledge their offence.** Ref. to Pent. (Lev. 26. 40-42). National repentance is the condition of Israel's restoration.

**Seek My face.** Ref. to Pent. (Deut. 4. 29). Ap. 92.

**seek Me early.** This expression, though not found in the Pentateuch, occurs in Job 7. 21; 8. 5; 24. 5. Pss. 63. 1; 78. 34. Prov. 1. 28; 7. 15; 8. 17; 11. 27; 13. 24. Heb. rising up before dawn to seek. Not the same word as in the preceding clause. Supply the ellipsis after "early": "[they shall say]—'Come'", &c.

**6. 1 let us return.** These are the words of Israel in a yet future day, as already symbolized by the return of Gomer (3. 2, 3), and foretold in 3. 5. See the Structure, p. 1213). This is the acknowledgment referred to in 5. 15. Deut. 82. 39. **the LORD.** Heb. Jehovah. Ap. 4. II.

**He will heal us.** Cp. Jer. 30. 17.

**2 After two days:** i.e. two days after this national repentance. See 5. 15, "till". **revive us** = bring us back to life. **in** = on.

**live** = live again in resurrection. Referring to the yet future resurrection of the new Israel (Ezek. 37), which will thus resemble the resurrection of Messiah (1 Cor. 15. 20).

**in His sight.** Heb. = before His face, as their sin had been (7. 2).

**3 to know, &c.** See note on 2. 20. Cp. 4. 1.

**His going forth.** Cp. 2 Sam. 23. 4. Mic. 5. 2. John 16. 28.

**prepared** = sure, or fixed. **morning** = dawn.

**unto us.** Cp. Ps. 72. 6. Zech. 9. 9, and Mic. 5. 2.

**as the rain.** Cp. Ps. 72. 6. Job 29. 23.

**former rain.** Ref. to Pent. (Deut. 11. 14, Heb. *yoreh*). So rendered only there, here, and Jer. 5. 24. Ap. 92.

**6: 4--13: 8. INCRIMINATION AND THREATENING.**

<b>6: 4.</b>	Divine Forbearance.
<b>6: 5--10: 15.</b>	Incorrigibility.
<b>11: 1-7.</b>	Contrasted Conduct.
<b>11: 8-11.</b>	Divine Forbearance.
<b>11: 12--12: 14.</b>	Incorrigibility.
<b>13: 1-8.</b>	Contrasted conduct.

**4 what . . . ?** Fig. *Erotosis* and *Aporia*. Ap. 6.

**for.** Some codices, with Syr. and Vulg., read "and".

**goodness** = piety.

**6: 5--10: 15. INCORRIGIBILITY. (Bad beyond correction)**

<b>6: 5.</b>	Divine Judgments.
<b>6: 6-11.</b>	Incorrigibility.
<b>6: -11--7: 1.</b>	Divine Mercy.
<b>7: -1--10: 15.</b>	Incorrigibility.

**5 Therefore have I hewed them, &c.** = This is why I hewed them. Heb. idiom, by which the declaration that a thing should be done is spoken of the personal act of doing it. See note on Jer. 1. 18; and cp. Jer. 1. 10; 5. 14. **by the prophets:** i.e. declared by the prophets. **thy judgments are.** A regrouping of the letters of the Hebrew word agrees with the Aram., Sept., and Syr., and reads "My judgment is". Verse 5 speaks of Jehovah's acts (see Structure, above).

Ref. to Pent. (Deut. 33. 2). Ap. 92. **the light** = light. **6 I desired, &c.** Cp. 1 Sam. 15. 22. Ecc. 5. 1. Mic. 6. 8. **mercy** = lovingkindness. Quoted in Matt. 9. 13; 12. 7. **not sacrifice.** Cp. Ps. 50. 8, 9. Prov. 21. 3. Isa. 1. 11. Heb. *zabach*. Ap. 43. II. xii. **the knowledge of God.** Cp.

Jer. 9. 23, 24; 22. 16. See note on 2. 20. **God.** Heb. Elohim. Ap. 4. I. **7 like men.** Heb. like Adam. **men.** Heb. '*adam*'. Ap. 14. I. Cp. Job 31. 33. Pss. 49. 12; 82. 7. **transgressed** = rebelled. Heb. '*abar*'. Ap. 44. vii. **the covenant.** See Josh. 24. 1. 25.

**8 iniquity.** Heb. '*aven*' = vanity (Ap. 44. iii). Referring here, to the sin of idolatry. Cp. "Beth-aven", 4. 15. **polluted with** = tracked with heel-marks of.

**9 troops** = gangs. **by consent** = towards Sichem, as in Gen. 37. 14. **Sichem** (like "Gilead", v. 8) was a city of priests (Josh. 21. 21).

**commit lewdness:** i.e. practice idolatry. Jeroboam built Shechem (now *Nablous*), and doubtless set up his calf-worship there (1 Kings 12. 25).

**lewdness.** Ref. to Pent. (Heb. *zimmah*, is a Levitical word, found in Lev. 18. 17; 19. 29; 20. 14, 14). Ap. 92.

**10 whoredom** = idolatry. See note on 1. 2.

**11 he hath set** = there is appointed. **harvest:** i.e. a reaping time of judgment. See Jer. 51. 33. Joel 3. 13; and cp. Prov. 22. 8.

Gal. 6. 7, 8. **for thee.** Some codices, with two early printed editions and Aram., read "for her". **returned** = turned again.



**7** 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.

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

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

**4** 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.*

**5** <sup>o</sup>In the <sup>o</sup>day of our king the princes have made *themselves sick with the heat of wine*; he stretched out his hand with scorers.

**6** For <sup>o</sup>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.

**7** They are all hot as an oven, and have devoured their judges; <sup>o</sup>all their kings are fallen: *and there is* none among them that calleth unto **Me**.

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

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

**10** And *the glory of Israel* testifieth to his face: and <sup>o</sup>they do not return to the LORD their God, nor seek **Him** for all this.

**11** Ephraim also is like a *innocent* dove without heart: <sup>o</sup>they call to Egypt, they go to Assyria.

**12** *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, <sup>o</sup>as their <sup>o</sup>congregation hath heard.

**13** Woe unto them! for they have fled from **Me**: destruction unto them! because they have *revolted* against **Me**: though <sup>o</sup>**I** have <sup>o</sup>redeemed them, yet they have spoken lies against **Me**.

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

**15** *Though I, even I, have instructed* and strengthened their arms, yet do they imagine <sup>o</sup>mischievousness against **Me**.

**16** 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.

**7: 1--10: 15. INCORRIGIBILITY. (bad beyond reform)**

<b>7: -1-7.</b>	Internal wickedness. Idolatry.	}	Political.
<b>7: 8--8: 3.</b>	External trouble. Foreigners.		
<b>8: 4-6.</b>	Internal wickedness. Idolatry.		
<b>8: 7-10.</b>	External trouble. Foreigners.	}	Religious.
<b>8: 11--9: 8.</b>	Internal wickedness. Idolatry.		
<b>9: 9.</b>	External trouble. The days of Gibeah.		
<b>9: 10--10: 8.</b>	Internal wickedness. Idolatry.	}	
<b>10: 9-15.</b>	External chastisement. The days of Gibeah.		

**1** *spoil* = *strippeth*. **3** *consider not in* = say not to. Some codices, with one early printed edition, Aram., Syr., and Vnlg., read "say not in". **4** *all* = all of them (kings, princes, and People are idolaters). "All" is put by Fig. *Synecdoche* (of Genus), for the greater part. **adulterers**: i.e. idolaters. See note on 1. 2. **as** = [hot] like. **ceaseth** = leaves off. **raising** = stoking it. **after he hath kneaded, &c.** = 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. See note on "baker", v. 6. **5** *In the day of our king*. See 2 Kings 15. 10. **day**. Perhaps = [feast] day. **him**. Supply "themselves" instead of "him". **sick, &c.** Sick with the heat of wine. **wine**. Heb. *yayin*. Ap. 27. I. **6** *they, &c.* Like the baker in v. 4. **their baker sleepeth** = their anger smoketh: reading *ye'shan 'apphem* instead of *yashen 'ophehem*. Owing to the similarity in pronunciation and in the ancient form of *Ayin* (') and *Aleph* ('). these letters were interchanged. The *Massorah* contains lists of words where *Aleph* (Ⲁ = ') stands for *Ayin* (= ') and vice versa (see Ginsburg's *Massorah*, letter Ⲁ, vol. i, p. 57, § 514; and letter Ⲥ, vol. ii, p. 390, §§ 352, 360, &c). See notes on Isa. 49. 7. Amos 6. 8. Zeph. 3. 1, &c. The Aram. and Syr. preserve the reading of the primitive text: "their anger smoketh all night" (like the "oven" in v. 4). **it**: i.e. the oven. **7** *all their kings, &c.* Cp. 8. 4. Of the two houses of Omri and Jehu :—Nadab, Zimri, Tibni, Jehoram, Zachariah, Shallum, Pekahiah, and Pekah were all slain by their successors, or others. **there is**. Some codices, with two early printed editions (one Rabbinic in margin), read "and there". **8** *people* = peoples, or nations. **a cake not turned**: i.e. a thin (pan)cake, burnt one side and moist the other, and therefore uneatable. **9** *Strangers* = Outsiders. Cp. 8. 7. **here and there** = sprinkled. **10** *the pride of Israel*. See note on 5. 5. **they do not return, &c.** Ref. to Pent. (Deut. 4. 29). **the Lord**. Heb. *Jehovah*. Ap. 4. II. **God**. Heb. *Elohim*. Ap. 4. I. **11** *silly* = harmless, innocent. *Ang.-Sax., saelig*, happy they call, &c. See 2 Kings 15. 19; 17.4-6. Cp. 5. 13; 9. 3; 12. 1. **12** *When* = *Howsoever*. **as their congregation hath heard**. Those who know not the Pentateuch may call this "unintelligible"; but see Lev. 26. 14, 28. Deut. 27. 14-26. **congregation**. Heb. *'edah* is a technical Pentateuchal word which occurs in Exodus fourteen times, in Leviticus twelve times, in Numbers over eighty times, in Joshua fifteen times, in Judges four times, and twice in Kings and Jeremiah. Elsewhere used of any multitude only a few times. **13** *transgressed* = *revolted*. Heb. *pasha'*, as in 14. 9. Not the same word as in 6. 7, and 8. 1. **I have redeemed them**. Ref. to Pent. (Deut. 7. 8; 9.26; 15. 15; 21. 8; 24. 18). **redeemed**. Heb. *padah*. See note on Ex. 6. 6, and 13. 13. **14** *they have not cried, with their heart*. They cried with their voice. **assemble themselves**. In their idol temples. **wine** = new wine. Heb. *tirosh*. Ap. 27. II. Not the same word as in v. 5. **rebel against** = *apostatized from*. **15** *Though I have bound* = *Though I, even I, have warned (or instructed)*. Cp. Pss. 18. 34; 144. 1. **16** *to the Most High* = to *Him Who is on high*. Cp. 11. 7. **a deceitful bow**. That disappoints the user, and cannot be depended upon. Cp. Ps. 78. 57. **for** = because of. **derision** = *ridicule*.

**8** <sup>o</sup>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] <sup>o</sup>My covenant, and trespassed against <sup>o</sup>My law.*

**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** <sup>o</sup>They have set up kings, but not by Me: they have *caused men to bear rule*, and **I** *acknowledged it* not: <sup>o</sup>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 <sup>o</sup>wind, and they shall reap the whirlwind: it hath no stalk: *the flower will yield no flour*: if so be it yield, the *outsiders* shall swallow it up.

**8** <sup>o</sup>Israel is swallowed up: now shall they be among the *nations* <sup>o</sup>as a vessel wherein *is* no pleasure.

**9** For they are <sup>o</sup>gone up to Assyria, *as a* <sup>o</sup>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** <sup>o</sup>I have written to him the *weighty* things of <sup>o</sup>My law, but they were *accounted as something foreign*.

**13** <sup>o</sup>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; <sup>o</sup>now will **He** remember their iniquity, and visit their sins: *they have returned* to Egypt.

**14** For Israel hath <sup>o</sup>forgotten His **Maker**, and <sup>o</sup>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*.

**8. 1** **Set the trumpet, &c.** See 5. 8. Cp. Isa. 58. 1.

**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.

**the Lord.** Heb. Jehovah. Ap. 4. II. **transgressed.** Heb. 'abar. Ap. 44. vii. Same word as in 6. 7; not the same as in 7. 13; 14. 9.

**My covenant . . . My law.** Ref. to Pent. (Deut. 4. 13), where a like Alternation is found. Ap. 92. **trespassed.** Heb. *pasha'*. Ap. 44. ix.

**2** Israel shall cry, &c. Render: "to Me will they cry: 'My God,' we know Thee: Israel [knoweth Thee]". **God.** Heb. Elohim. Ap. 4. I.

**we know Thee.** Cp. Matt. 7. 22. John 8. 54, 55. Isa. 29. 13 (Matt. 15. 8).

**3** **the thing that is good** = the Gracious One. Cp. 3. 5; 14. 2.

**4** **they have set up kings.** Cp. 7. 7. See 2 Kings 15. 13, 17, 27 (Shallum, Menahem, Pekah).

**made princes** = caused [men] to bear rule. Heb. *sarar* = to bear rule. See note on 12. 3. **knew** = acknowledged. **idols** = elaborate idols.

**of their silver, &c.** Cp. 2. 8; 13. 2. **they** = he. The nation spoken of as one man. But the Aram., Sept., and Syr. read "they", with the A.V.

**5** **Thy calf, &c.** Render: "He [Jehovah] hath rejected thy calf, O Samaria". **Samaria.** The capital is put by Fig. *Synecdoche* (of the Part), Ap. 6, for the whole nation.

**attain.** Note the *Ellipsis* of the infinitive. Supply: "[be able to] attain", &c.

**6** **For from Israel, &c.** Render: "For from Israel! (i.e. from Israel, of all people) [doth this conduct proceed!—and he—! (i.e., and that calf, what is it)]? A craftsman made him, so no God is he". **be** = become.

**pieces** = fragments, or splinters. Heb. *sh'babim*. Occurs only here.

**7** **wind.** Heb. *ruach*. Ap. 9.

**the bud . . . meal.** Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *zemach* . . . *kemach*. It may be Englished: "the *flower* will yield no *flour*". **strangers** = outsiders. Cp. 7. 9.

**8** **Israel is swallowed up.** See 2 Kings 17. 6. **gentiles** = nations. **as a vessel.** Cp. Jer. 22. 28; 48. 38.

**9** **gone up.** Cp. 5. 13; 7. 11. **a** = [as] a. wild ass. Cp. Isa. 1. 3.

**hired lovers** = paid the love-fee. Comparing idolatry to whoredom. Cp. Ezek. 16. 33, 34; and see 2 Chron. 28. 20, 21.

**10** **hired** = hired [lovers]. **gather** = gather [against].

**them:** i.e. the nations (Israel's lovers). **sorrow** = be in woe.

**a little** = in a little time, speedily; as in Hag. 2. 6. The Hebrew accents indicate that we should render—"and, ere long, they will be writhing under the burden": king [will be writhing], princes [will be writhing].

**the burden of the:** i.e. the tribute [laid on them].

**king of princes** = king and princes. Cp. Isa. 10. 8. 11

**made many** = multiplied. Cp. 12. 10. **be unto him** = have become to him. **sin.** The same word, but here put by Fig. *Metonymy* (of Effect), Ap. 6, for the judgments caused by the sin.

**12** **I have written.** Not Moses: he was only the pen. It was God who "spoke by the prophets" (Heb. 1. 1); by His Son (John 7. 16; 8. 28, 46, 47; 12. 49; 14. 10, 24; 17. 8); by His Spirit (John 16. 13. Cp. Heb. 2. 4); and by Paul, "the prisoner of Jesus Christ" (cp. 2 Tim. 1. 8). Note the ref. to Pent. (Ex. 17. 14; 24. 4, 7; 34. 27. Num. 33. 1, 2. Deut. 4. 6-8, &c.). See Ap. 47. and 92.

**great** = weighty. Cp. Matt. 23. 23. Heb. text reads *ribbo* = myriad; but marg. reads *rubbey* = multitudes, or manifold, with Sept., Syr., and Vulg. My law. Not Moses's law.

**counted** = accounted. **as a strange thing** = as something alien or foreign, as modern critics do to-day. This verse necessitates the accessibility of the law in a written form, and gives more than a clue to the date of the Pentateuch. See Ap. 47.

**13** **They sacrifice flesh, &c.** See note on Jer. 7. 21-23. Zech. 7. 6.

**eat it** = that they may eat it [as common food]. **but.** One school of Massorites read this "but" in the text. Cp. 5. 6, and 9. 4. Jer. 14. 10, 12.

**now, &c.** Cp. 9. 9. Amos 8. 7. **they shall return to Egypt.** Ref to Pent. (Deut. 28. 68). Ap. 92. Cp. 2. 15; 9. 3, 6; 11. 5. Sept. reads "they have returned", &c. **14** **forgotten His Maker.** Ref to Pent. (Deut. 32. 18). **buildeth temples.** Cp. 1 Kings 12. 31, and 2 Chron. 24. 7 with 23. 17.

**fenced cities** = fortified cities. See 2 Chron. 26. 9, 10. **his cities.** See 2 Kings 18. 13: i.e. Judah's. **the palaces thereof** = her citadels, the fem. suffix agreeing with "cities", which is fem. in Heb. Modern critics regard this verse as "a later addition, perhaps borrowed from Amos", because "palaces or idol temples are not referred to by Hosea"!

**9** Rejoice not, O Israel, for joy, as *other peoples*: for thou hast *gone into idolatry* from thy God, thou hast loved a *love-fee* upon every cornfloor.

**2** The *threshing-floor* and the *winefat* shall not feed them, and the °new wine shall fail in *them*.

**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 feast of the LORD?

**6** For, lo, they are gone *from* destruction: *Yet Egypt shall rake 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 <sup>12</sup>*sons* to the murderer.

**14** Give them, O LORD: what wilt Thou give? give them a miscarrying womb and dry breasts.

**9. 1** **people** = peoples.

**gone a whoring**: i.e. gone into idolatry. See note on 1. 2.

**a reward** = a love-fee. Ref. to Pent. (Deut. 23. 18, "hire"). [Ap. 92.](#)

**2 floor** = threshing-floor.

**winepress** = wine vat. Heb. *yekeb*, the wine receptacle; not *gath*, the winepress. See note on Isa. 5. 2.

**new wine**. Heb. *tirosh*. [Ap. 27. II.](#) Not same as v. 4.

**her**. A special various reading called *Sevir* ([Ap. 34](#)), with some codices, one early printed edition, Aram., Sept., Syr., and Vulg., give "them"; some give "with her" in marg.

**3 return to Egypt**. See 8. 13; 11. 5. Cp. Ezek. 4. 13.

**in Assyria**. See 2 Kings 17. 6. Hos. 11. 11.

**4 wine**. Heb. *yayin*. [Ap. 27. I.](#) Not same as in v. 2.

**bread**. Put by Fig. *Synecdoche* (of Species), [Ap. 6](#), for all kinds of food.

**of mourners**. Ref. to Pent. (Deut. 26. 14. Num. 19. 14). [Ap. 92.](#) Heb. *'aven*. A *Homonym*. See note on "Benjamin", Gen. 35. 18.

**6 because of** = from. **Egypt** = [yet] Egypt. Cp. 7. 16.

**shall gather them up** = shall rake them out [for manure, or for burning]; not for burial in their own land; this would be *'asaph*. But here it is *kabaz*. (Jer. 8. 2. Ezek. 29. 5.)

**Memphis**. The capital of Lower Egypt (near Cairo). Now *Mitrahumy*; also called *Noph*.

**tabernacles** = tents. Heb. *'ohel* ([Ap. 40. 3](#)); "tents" being put by Fig. *Metonymy* (of Adjunct), [Ap. 6](#), for the place where their tents were pitched.

**7 The days of visitation are come**. Ref. to Pent. (Ex. 32. 34). [Ap. 92.](#) Cp. Luke 19. 44; 21. 22.

**recompence** = retribution.

**know [it]** = discover [her wickedness, when she said].

**spiritual man** = man of the Spirit: i.e. God's prophet, who is defined as a man in whom the Spirit of God was.

**for the multitude, &c.** = for great is thine iniquity, great is thine enmity.

**iniquity** = distortion. Heb. *'avah*. [Ap. 44. iv.](#) **hatred** = provocation.

**8 The watchman**. Note the series of contrasts, what Ephraim had been, and what Ephraim had now become, which commences here; with remarks following each. See vv. 10 and 13; 10. 1. 9; 11. 1; 13. 1.

**watchman**. Used of a true prophet in Isa. 21. 6-11. Jer. 6. 17; 31. 6. Ezek. 3. 17; 33. 7.

**was**. Render: "Ephraim [was so], e.g. in Joshua's days.

**my God**: i.e. Hosea's God. **but** = [but now].

**the prophet**: i.e. Ephraim. **is** = is become.

**his God**. In contrast with Hosea's God.

**9 the days of Gibeah**. See 10. 9. This implies a common knowledge of the history of Judges 19 15, &c.

**therefore**. Some codices, with three early printed editions (one Rabbinic, marg), read "now will He", &c. **He**: i.e. Jehovah. [Ap. 4. II.](#) He will visit. Some codices read "that He may visit". Cp. 8. 13.

**10 I found, &c.** Another contrast. See v. 8.

**they went, &c.** Ref. to Pent. (Num. 25. 3). The history was well known, or this reference to it would be useless. [Ap. 92.](#) **Baal-peor**. Ref. to Pent. (Num. 25. 3. Deut. 4. 3). Elsewhere only in Ps. 106. 28. Cp. Josh.

22. 17. **that shame** = that shameful thing: the *'Asherah* and its worship. See [Ap. 42.](#)

**their, &c.** Supply the *Ellipsis*, and render: "became an abomination like their paramour".

**11 from the birth, &c.** = no birth, none with child, no conception.

**conception**. This particular word *herayon* occurs only here, and Ruth 4. 13. A similar word (Heb. *haron*) in Gen. 3. 16.

**12 Though they bring up, &c.** Not "inappropriate after v. 11", but is part of the contrast commenced there. **children** = sons.

**will I bereave them**. Ref. to Pent. (Lev. 26. 22. Deut. 28. 41, 62).

**when I depart from them** = when I take command from them. Heb. *sur*, as in 8. 4, and 12. 3 (see notes there). Not the same word as "withdraw" in 5. 6, which is *halaz*.

**13 as I saw Tyrus**. Another contrast. See note on v. 8. The verse does not "defy explanation". **as** = according as.

**Tyrus**. See Isa. 23. Ezek. 26-28.

**15** All their <sup>o</sup>wickedness *is in* <sup>o</sup>Gilgal: for there *have I come to hate them*: <sup>o</sup>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 <sup>o</sup>they shall be wanderers among the nations.

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

**2** <sup>o</sup>Their heart is divided; now shall they be *held guilty*: <sup>o</sup>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* ?

**4** 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 <sup>o</sup>Samaria shall fear because of the calves of <sup>o</sup>Beth-aven: for the people thereof shall mourn over it, and the *priests of Baal* thereof *that* <sup>o</sup>rejoiced on it, for the <sup>o</sup>glory thereof, because it is departed from it.

**6** It shall be also carried unto Assyria *for* a present to <sup>o</sup>king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own *policy of Jeroboam*.

**7** As *for* Samaria, her king is cut off <sup>o</sup>on the face of the *water*.

**8** The high places also of Aven, the sin of Israel, shall be destroyed: <sup>o</sup>the thorn and the thistle shall come up on their altars; and they shall say to the <sup>o</sup>mountains, "Cover us;" and to the hills, "Fall on us."

**9** O Israel, thou hast sinned *beyond* <sup>o</sup>the days of Gibeah: there they stood [*in battle array*]: the battle in Gibeah against the *sons* of <sup>o</sup>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* <sup>o</sup>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 <sup>o</sup>to seek the LORD, till **He** come and <sup>o</sup>rain righteousness upon you.

**15** wickedness. Heb. *ra'a'*. Ap. 44. viii.

**Gilgal**. Cp. 4. 15; 12. 11. The place where Jehovah was rejected, and man's king set up; and where, on account of his impatience and disobedience Saul got his first message of his rejection (1 Sam. 13. 4-15), and his second (1 Sam. 15. 12-33). See note on Hos. 4. 15.

**I hated them** = have I come to hate them.

**for the wickedness, &c.** Cp. 1. 6.

**their princes are revolvers**. Note the Fig. *Paronomasia* (Ap. 6), for emphasis. Heb. *sareyhem... sor'rim*. It may be Englished by "their rulers are unruly". Cp. Isa. 1. 23, where the same words are used.

**17 they shall be wanderers, &c.** Ref. to Pent. (Deut. 28. 64, 65).

**10. 1 an empty vine** = a productive or luxurious vine. Heb. a vine emptying or yielding its fruit. See notes on Judg. 9. 8-13. Heb. *gephen*. Always fem. except here and 2 Kings 4. 39. Here because it refers to Israel: i.e. to the people.

**fruit**. Note the Fig. *Polyptoton* (Ap. 6) in the varying inflections of the words, "fruit", "multiply", and "good"; and the Fig. *Synonymia* in "altars" and "images"; all to increase the emphasis of the contrast. See note on 9. 8 ("watchman"). **unto himself** = like himself: i.e. not for Me.

**according to**. Note the Fig. *Anaphora* (Ap. 6).

**multitude . . . increased**. The same word.

images = pillars: i.e. 'Asherahs' (Ap. 42). Heb. *mazsebah* = upright (erect) pillars.

**2 Their heart is divided**. Cp. 1 Kings 18. 21. 2 Kings 17. 32, 33, 41.

**found faulty** = held guilty. Referring back to 9. 17.

**he shall, &c.** Ref. to Pent. (Ex. 23. 24; 34. 13. Deut. 7. 5; 12. 3).

**3 do to us**: do for us, or, profit us.

**4 hemlock** = poppy. Ref. to Pent. (Deut. 29. 18; 32. 32, 33). Ap. 92.

Elsewhere only in Job, Psalms, Jeremiah, and Amos 5. 7; 6. 12.

**in the furrows**. Some codices, with four early printed editions (one Rabbinic, marg.), read "all the furrows"

**5 Samaria**. See v. 7; 7. 1; 8. 5, 6; 13. 16.

**Beth-aven**. See note on 4. 15.

**priests**. Heb. *k'marim* = priests of Baal, or black ones, from *kamar* = to be black, from the black dress (or cassocks) worn by them. Occurs only here and 2 Kings 23. 5. Zeph. 1. 4.

**rejoiced** = leap, or exult. Cp. 1 Kings 18. 26.

**glory ... departed**. Ref. to the history (1 Sam. 4. 21, 22).

**6 king Jareb**. See note on 5. 13.

**counsel**: i.e. the policy of Jeroboam.

**7 as the foam, &c.** = on the face of the waters. Ref. to Pent. (Gen. 1. 2; 7. 18). Ap. 92.

**8 sin**. Heb. *chata*. Ap. 44. i. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the idols associated with it. Cp. Deut. 9. 21. 1 Kings 12. 30.

**the thorn and the thistle**. Ref. to Pent. (Gen. 3. 18). This combination of words occurs only in these two places. "Thorns" is found in Ex. 22. 6, &c.; "thistles", Heb. *darda*, only here, and Gen. 3. 18. Cp. 9. 6.

**mountains**. Such was Beth-el in the hill country of Ephraim (Judg. 4. 5). Contrast Gen. 49. 2, 6.

**9 from: or, beyond**. **the days of Gibeah**. See 9. 9 and

Judg. 19 and 20. Note the Article. **there they stood**. In battle array.

**children** = sons. **iniquity**. Heb. *'avah*. Occurs only here, from

Heb. *'avah*. Ap. 44. iv. **did not overtake them**.

Supply the Ellipsis: [and shall ye escape?].

**10 It is in My desire, &c.** = I am resolved to. Ref. to Pent. (Deut. 28. 63).

**people** = peoples **when they shall bind** = they being joined (or yoked) [in cohobitation. Put for idolatries] together in committing idolatry. **two furrows**. Put by Fig. *Metonymy* (of Adjunct), for

being yoked together as oxen in committing the same sins of idolatry. See the interpretation in vv. 11-13.

**11 And Ephraim** = i.e. the land of Ephraim. Here is the contrast. See note on "watchman", 9. 8. **an heifer**. Cp. Jer. 50. 11. Mic. 4. 13.

**passed over upon** = put a yoke upon.

**Jacob**. Put here by Fig. *Metonymy* (of Adjunct), Ap. 6, for Ephraim.

**12 to seek the LORD**. Ref. to Pent. (Deut. 4. 29). Ap. 92.

**rain righteousness, &c.** Ref. to Pent. (Deut. 32. 2).

**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 <sup>o</sup>Shalman spoiled <sup>o</sup>Beth-arbel in the day of battle: <sup>o</sup>the mother was dashed in pieces upon *her* <sup>o</sup>sons.

**15** So shall Bethel do unto you because of <sup>o</sup>your great wickedness: *like the dawn* <sup>o</sup>shall the king of Israel utterly be cut off.

**11** When Israel *was* a child, then <sup>o</sup>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** <sup>o</sup>I taught Ephraim also to *walk*, *I used to take* them by their arms; but they knew not that <sup>o</sup>I healed them.

**4** *I would draw* them with cords of a man, with bands of love: and *I* was to them as they that *loosen the straps which bind the yoke to the neck*, and *holding out food to him I let him eat*.

**5** He shall <sup>o</sup>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 *them*, because of their own counsels.

**7** And My People are <sup>o</sup>bent to <sup>o</sup>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* <sup>o</sup>Admah? *how shall I set thee as* <sup>o</sup>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 into the midst* of 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* <sup>o</sup>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 <sup>o</sup>in their houses, <sup>o</sup>saith the LORD.

**12** <sup>o</sup>Ephraim compasseth *Me* about with lies,

**13** *Ye have plowed* = Ye have sown. Heb. *harashtem*. Occurs, with this spelling, only here and Judg. 14, 18. The *Massorah* (Ap. 30 and 93) places it in an alphabetical list of words, occurring twice, with two different meanings (see Ginsburg's *Massorah*, vol. i, p. 498, § 41 1). It is therefore a *Homonym* with one meaning: *ye have plowed* (Judg 14. 18); and another, *ye have sown* (10. 13).

**wickedness** = lawlessness. Heb. *rasha'*. Ap. 44. x.

**trust** = confide. Heb. *batah*. Ap. 69. i.

**way**. Sept. reads "chariots". This corresponds with the next clause.

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

**Beth-arbel**. Heb. *Beth-'arb'el* = house of the ambush of GOD (Heb. El. Ap. 4. IV). Heb. marg. reads *Beth-'arbel*, so as to disguise the name El and avoid the supposed offensive expression.

**the mother, &c.** Cp. 13. 16.

**15** *your great wickedness*. Heb. "evil of your evil". Note the Fig. *Polypoton* (Ap. 6), Heb. *ra'a'*.

**in a morning**. Some codices, with two early printed editions (one Rabbinic, marg.), read "like the dawn".

**shall the king of Israel**. Cp. v. 7. The king referred to may be Hoshea.

#### 11: 1-7. CONTRASTED CONDUCT.

1.	Love.
2.	Ingratitude.
3-.	Love.
-3.	Insensibility.
4.	Love.
5-7.	Threatening.

**1** *I loved him*. Cp. Jer. 2. 2. Mal. 1. 2.

**called My son, &c.** = called to My son. Ref. to Pent. (Ex. 4. 22, 23). Ap. 92. Quoted in Matt. 2. 15.

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

**them**. The Sept. and Syr. read "Me".

**they**. Israel.

**sacrificed** = kept sacrificing. Cp. 2. 13; 13. 2. 2 Kings 17. 16.

**3** *I taught, &c.* Ref. to Pent. (Deut. 1. 31; 32. 10, 11, 12). Cp. Isa. 46. 3.

**go** = walk. See Acts 13. 18 marg.

**taking** = I used to take.

**I healed them**. Ref. to Pent. (Ex. 15. 26).

**4** *I drew* = I would draw. **man**. Heb. *'adam*. Ap. 14. I.

**take off** = lift up, or loosen: viz. the straps which hind the yoke to the neck.

**I laid meat** = holding out [food] to him I let him eat.

**5** **not**. Connect this with v. 4, for he is to return to Assyria (8. 13; 9. 3).

**shall be** = he [became].

**6** **branches**. Put by Fig. *Metonymy* (of Subject), Ap. 6, for "sons", as being the progeny and defenders.

**7** **bent to backsliding**. Cp. 4. 16.

**though they called them, &c.** = though they call upon the Most High.

**Most High**. Heb. *'al*.

**none at all would exalt Him** = He shall not altogether lift them up.

**8** **How . . . ?** Figs. *Erotosis* and *Pathopoeia*. Ap. 6.

**Admah . . . Zeboim**. Ref. to Pent. (Gen. 10. 19; 14. 2, 8. Deut. 29. 23).

Ap. 92. These places are not mentioned elsewhere.

**repentings** = compassions.

**9** **I am GOD, and not man**. Fig. *Pleonasm* (Ap. 6): put both ways for emphasis. Ref. to Pent. (Num. 23. 19). Cp. Isa. 55. 8, 9. Mal. 3. 6.

**GOD**. Heb. *'El*. Ap. 4. IV. **man**. Heb. *'ish*. Ap. 14. II.

**in the midst** = [will not come] into the midst. Ref. to Pent. (Ex. 33. 5).

Ap. 92. **enter into** = come against: i.e. as an enemy. The verse is not "nonsense", as alleged. The reference is to v. 8.

**the city**: i.e. as I came against Sodom and Gomorrah. insertion".

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

**children** = sons [of Israel]. Ezek. 28. 25, 26; 37. 21, 25.

**tremble** = come, or hasten, trembling.

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

**He shall roar** = [when] He shall summon them with a lion's roar.

**from the west**. Cp. Zech. 8. 7.

**11** **in their houses**. Cp.

**12** **Ephraim compasseth Me, &c.** The Structure (p. 1221) shows the change of subject in 11. 12— 12. 8, which is "incommensurability". The chapters are badly divided here.

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 tents as in the feast of 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 as °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*.

**11: 12--12: 14. INCORRIGIBILITY.**

<b>11: 12--12: 2.</b>	Incrimination. Lies, &c.
<b>12: 3, 4-</b>	Jacob. Personal history.
<b>12: -4-6.</b>	Divine Favour and Communication.
<b>12: 7, 8.</b>	Provocation.
<b>12: 9, 10.</b>	Cause.
<b>12: 11.</b>	Incrimination. Idolatry.
<b>12: 12.</b>	Jacob. Personal history.
<b>12: 13.</b>	Divine Favour and Communication.
<b>12: 14-</b>	Provocation.
<b>12: -14.</b>	Consequence.

**with deceit.** See Isa. 29. 13. Ezek. 33. 31. Matt. 15. 8, 9. Mark 7. 6, 7. **Judah yet ruleth, &c.** Cp. 2 Chron. 13. 10-12.

**with the saints** = with the Holy One. Heb. pl.; so used elsewhere. Cp. Josh. 24. 19. Prov. 30. 3.

**12. 1 feedeth on wind.** Cp. 8. 7.

**wind.** Heb. *ruach*. Ap. 9. } i.e. seeketh foreign alliances.

**followeth after** = *pursueth*.

**daily** = all the day long

**desolation** = violence.

**make a covenant, &c.** Cp. 5. 13; 7. 11.

**oil is carried, &c.** As a present, to obtain favour and help. Cp. 5. 13. Isa. 30. 2-7; 57. 9. See 2 Kings 17. 4.

**2 The LORD.** Heb. Jehovah. Ap. 4. II. **punish** = visit upon. **Jacob.** Put by Fig. *Metonymy* (of Adjunct), Ap. 6. for Israel, especially the natural seed.

**according.** Some codices, with two early printed editions (one Rabbinic, marg.), Aram., Sept., Syr., and Vulg., read "and according".

**recompense** = requite, or repay.

**3 He took his brother.** Ref. to Pent. (Gen. 25, 26).

**took ... by the heel.** Heb. *'akab*. Hence his name Jacob.

**his brother** = his very own brother (with *'eth*).

**by his strength** = in his manhood: i.e. another example, later in life, but of a similar nature.

**had power with** = contended with (*Oxford Gesenius*, p. 40). Heb. *Sarah*. (Hence his name Israel). The event is referred to only here, and Gen. 32. 28. See note there.

**God.** Heb. Elohim (with *'eth*) = God Himself. Ap. 4. I.

**4 the Angel.** Defined in v. 5.

**prevailed** = He (the Angel) overcame him (Jacob). See notes on Gen. 32. 28. Hence the change of Jacob's name to "Israel" = God commands.

**he wept:** i.e. Jacob. This is the Fig. *Hysteresis* (Ap. 6.), by which former histories are supplemented by later Divine inspiration.

**He found him:** i.e. God found Jacob in Beth-el. Ref. to Pent. (Gen. 28. 17, 19). Note the implied contrast, Beth-el being now the seat of idolatry.

**He spake** = Jehovah spake. See next verse.

**with us.** Aquila, Symmachus, Theodotion, and Syr. read "with him".

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

**memorial.** Ref. to Pent. (Ex. 3. 15). Ap. 92.

**6 Therefore, &c.** Cp. 14. 1.

**mercy** = lovingkindness, or grace.

**wait on thy God** = wait

for thy God. Ref. to Pent. (Gen. 49. 18). Cp. Ps. 37. 7. Isa. 25. 9; 26. 8; 33. 2. Mark 15. 43. Luke 2. 25; 23. 51.

**7 He is a merchant.** Supply the

*Ellipsis* (Ap. 6.): [He, Ephraim, is] a merchant. This is the first of two provocations. See the Structure above; and cp. v. 14.

**the balances of deceit** =

unjust balances. Ref. to Pent. (Lev. 19. 36).

**he loveth to oppress.** Money was obtained by oppression. Ref. to Pent. (Lev. 6. 2; 19. 13). Ap. 92.

**oppress** = defraud.

**8 labours** = toils.

**iniquity** = perversity. Heb. *'avah*. Ap. 44. iv. Not the same word as in v. 11.

**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*, which may be thus supplied: "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 tents as in the Feast of Tabernacles".

**dwelt in tabernacles.** This is again promised in Zech. 14. 16.

**tabernacles.** Since the days of Neh. 8.

17, the feast is called *'ohalim* (Ap. 40. 4.), as here, instead of *sukkoth*, booths. Nehemiah's remark is superfluous unless the laws were ancient.

**as in the days, &c.** Ref. to Pent. (Lev. 23. 42, 43). Ap. 92.

**10 spoken by the prophets.** Cp. 2 Kings 17. 13. Heb. 1. 1. 2 Pet. 1. 21.

**11 Is there iniquity** = [Surely Gilead is] iniquity: supplying the *Ellipsis* (Ap. 6.) from the next clause.

**iniquity.** Heb. *'avert*. Ap. 44. iii. Not the same

word as v. 8.

**Gilead ... Gilgal ... heaps.** Heap of testimony ... heap of heaps ... heaps. Note the Fig. *Paronomasia* (Ap. 6.). Heb. *Gil'ad* ... *Gilgal*

... *gallim*.

**12 fled ... Syria.** Ref. to Pent. (Gen. 28. 5. Deut. 26. 5). Ap. 92.

**Syria.** Ref. to Pent. (Deut. 26. 5).

**Israel served, &c.**

Ref. to Pent. (Gen. 29. 18).

**kept sheep.** Ref. to Pent. (Gen. 30. 31, the same Heb. word, *shamar*). We may supply the connecting thought:

"[yet in after days] Israel was brought out of Egypt ... and preserved [in the wilderness]".

**13** And <sup>o</sup>by a prophet [Moses] the LORD brought Israel out of Egypt, and by a prophet was he *kept*.

**14** <sup>o</sup>Ephraim provoked *Him* to anger most bitterly: therefore shall *God* leave his *blood-guiltiness* upon him, and <sup>o</sup>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.

**2** 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 <sup>o</sup>kiss the calves.

**3** Therefore they shall be as the morning cloud, and as the early *night mist* <sup>o</sup>that passeth away, as the chaff *that* is driven with *a* whirlwind out of the *threshing floor*, and as the smoke out of the *window*.

**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 <sup>o</sup>the land of great drought.

**6** <sup>o</sup>According to their pasture, so were <sup>o</sup>they filled; they were filled, and their heart was exalted; therefore <sup>o</sup>have they forgotten *Me*.

**7** Therefore *I* will be unto them <sup>o</sup>as a lion: <sup>o</sup>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: <sup>o</sup>the wild beast shall tear them.

**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?"

**7 as a lion.** Ap. 92. Cp. 5. 14. Vulg., read "on the way of Assyria". **tear them.** Ref. to Pent. (Lev. 26. 22).

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

**by the way.** Some codices, with three early printed editions, Sept., Syr., and **8 caul** = enclosure (i.e. the pericardium). **the wild beast shall**

**13: 9--14: 8. INVITATION TO RETURN.**

**13: 9-16..** Revolt.  
**14: 1-8.** Return.

**13: 9-16. REVOLT.**

**9-** Incrimination.  
**-9-11.** Promise.  
**12, 13.** Incrimination.  
**14.** Promise.  
**15, 16.** Incrimination.

**9 thou hast 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.

**13 by a prophet:** i.e. Moses. Ref. to Pent. (Ex. 12. 50, 51; 13. 3. Num. 12. 6-8. Ap. 92. Cp. Deut. 18. 15). preserved = kept, as in v. 12.

**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).

**LORD.** Heb. *'Adonim.* Ap. 4. VIII(3).

**13: 1-8. CONTRASTED CONDUCT.**

**1.** Ephraim's eminence.  
**-1, 2.** Ephraim's fall. Idolatry.  
**3.** Threatening, and Comparisons.  
**4, 5.** Jehovah the source of Ephraim's eminence.  
**6.** Ephraim's fall. Forgetting Jehovah.  
**7, 8.** 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. *r<sup>e</sup>theth*. Occurs only here. Similar to *retet*, which occurs only in Jer. 49. 24 ("fear").

**exalted himself:** carried weight, or was exalted.

**offended** = trespassed. Heb. *'asham.* Ap. 44. ii.

**in Baal** = with Baal: i.e. with the idolatrous worship of Baal, in Ahab's days. **2 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.

**3 dew.** Heb. *tal* = 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. **God.** Heb. Elohim. Ap. 4. I.

**from the land of Egypt.** Supply the *Ellipsis* (Ap. 6); "[Who brought thee out] from", &c. Ref. to Pent. (Ex. 20. 2, 3).

**shalt know no:** i.e. didst not, or oughtest not to know.

**there is no saviour, &c.** Cp. Isa. 43. 11; 45. 21. Supply: "no saviour [was there] beside Me". Cp. Acts 4. 12.

**5 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 *r<sup>e</sup> ithika* instead of *y<sup>e</sup> da tika*: i.e. **ῥ** (Resh = R) for **ῥ** (Daleth = D).

**the land of great drought.** Cp. Deut. 8. 15.

**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).

**11** <sup>o</sup>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 <sup>o</sup>shall come upon him: he *is a most foolish son*; for he should not *linger* <sup>o</sup>in the place of the breaking forth of sons.

**14** I will *redeem with power* them *out of the hand* of Sheol; I will <sup>o</sup>redeem them from death: <sup>o</sup>O death, *where are* thy pestilence; <sup>o</sup>O grave, *where are* thy destruction: *compassion on them* shall be hid from Mine <sup>o</sup>eyes.

**15** Though *Ephraim* be fruitful among *his* brethren, <sup>o</sup>an east wind shall come, the <sup>o</sup>wind of the LORD shall come up from the wilderness, and <sup>o</sup>his spring shall become dry, and his fountain shall be dried up: *he shall plunder* the treasure of all pleasant vessels.

**16** <sup>o</sup>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, <sup>o</sup>return *quite up to* the LORD thy God; for thou hast fallen by thine *transgressions*.

**2** Take with you <sup>o</sup>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 <sup>\*</sup>lips.

**3** <sup>o</sup>Asshur shall not save us; <sup>o</sup>we will not ride upon horses: neither will we say any more <sup>\*</sup>to any kind of idol, *Ye are* our gods: *O Thou in Whom* <sup>o</sup>the fatherless <sup>o</sup>findeth mercy.

**4** I will heal their <sup>o</sup>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.

**11** I gave thee, &c. Ref. to 1 Sam. 8. 7; 10. 19; 15. 22, 23; 16. 1. Cp. 10. 3. Or lit. "I give . . . and take him away", referring to a continued act, the violent deaths of Israel's then recent kings: Zachariah murdered by Shallum; Shallum by Menahem; Pekahiah by Pekah; and Pekah by Hoshea, who was now a prisoner in Assyria.

**12** iniquity = perversity. Heb. *avah*. Ap. 44. iv.  
bound up = tied up, as in a bag. Ref. to Pent. (Deut. 32. 32, 35). Ap. 92.  
hid = reserved.

**13** shall come, &c. Isa. 13. 8. Jer. 30. 6. Matt. 24. 8.

an unwise son. Note the Fig. *Meiosis* (Ap. 6), for emphasis, meaning a most foolish son. stay long = linger.

in the place, &c.: i.e. in the act of being born. Cp. 2 Kings 19. 3.  
children = sons.

**14** ransom = redeem (with power). Heb. *padah*, to redeem by power in virtue of the legal right. See note on Ex. 13. 13. from = out of.

the power = the hand: i.e. Sheol's power (to keep in its grasp).

the grave = Sheol. See Ap. 35.

redeem. Heb. *ga'al*, to redeem by purchase by assertion of the kinship right. Hence the other meaning of avenging. See note on Ex. 6. 6.

O death. Fig. *Apostrophe*, for emphasis. Quoted in 1 Cor. 15. 54, 55.

I will be = where [are], &c. See note on v. 10.

thy plagues. Heb. *deber* = pestilence. Interpreted in 1 Cor. 15. 55 as "sting". First occ. Ex. 5. 3.

repentance = compassion [on them], eyes. Fig. *Anthropopatheia*. Ap. 6.

**15** he. i.e. Ephraim.

fruitful. Used by Fig. *Irony*, his name being Ephraim = fruitful. Ref. to Pent. (Gen. 41. 52; 48. 19).

an east wind. Heb. *kadim*; not a scorching wind. *shirocco* (Gen. 41. 6.

Jer. 18. 17. Ezek. 17. 10; 19. 12). wind. Heb. *ruach*. Ap. 9.

his spring, &c. Ref. to Pent. (Deut. 33. 28).

he shall spoil = he shall plunder. Fulfilled in Shalmaneser shortly after, and since that day this prophecy stands fulfilled. The book ends with hope, in the final section below. 1

**6** Samaria. See 2 Kings 17. 6.

their. Some codices, with one early printed edition, Aram., Sept., and Syr., read "and their".

## 14: 1-8.

## THE RETURN.

**1** return. Cp. 12. 6. Joel 2. 13.

unto = quite up to. Heb. '*ad*'; not merely "toward", which would be '*el*'.

for. Cp. 13. 9. iniquity. Heb. '*avah*'. Ap. 44. iv. Some codices, with three early printed editions and Sept., read "transgressions" (pl.).

**2** words. Note the correspondence in the Structure: confession commanded, and the command obeyed.

turn = return, or turn back, as in v. 1.

say. Cp. Luke 15. 18, 19.

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 (Pss. 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).

lips. Put by Fig. *Metonymy* (of Cause), for the confession, &c, made by them. Cp. Pss. 69. 30, 31; 116. 17; 141. 2. Heb. 13. 15.

**3** Asshur, &c. See 5. 13, 12. 1; and cp. Jer. 31. 18.

we will not ride. Some codices, with four early printed editions and Syr., read "nor upon horses will we ride". Ref. to Pent. (Deut. 17. 16). Cp. Ps. 33. 17.

Isa. 30. 2, 16; 31. 1. the work of our hands. Put by Fig. *Metonymy* (of Subject), Ap. 6, for idols of all kinds. for in Thee = O Thou in Whom.

the fatherless: i.e. Israel's orphaned folk. [Here we have the key to the symbolic names of ch. 1](#) :—

*Gomer* shows that the measure of iniquity was full.

*Jezreel* denotes the consequent scattering.

*Lo-Ruhamah* (the second child, the girl) foreshadows Israel as the unpitied one.

*Lo-Ammi* (the last child) denotes Israel's present condition.

*Ammi* represents Israel's yet future position (2. 1).

*Ruhamah* = pitied, Lo-Ruhamah's new name (2. 23).

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.

grow = blossom.

**4** back-sliding. Cp. 11. 7. Jer. 5. 6; 14. 7.

of Lebanon have the appearance of outspreading roots.

as = like [those of].

cast forth = strike out. his roots. The spurs

**6** his smell = his fragrance, or be fragrant, like.



**7** 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 <sup>o</sup>wine of Lebanon.

**8** Ephraim <sup>o</sup>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.* <sup>o</sup>From Me is thy fruit found.

**9** Who *is* <sup>o</sup>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 <sup>o</sup>transgressors shall *stumble in them.*"

**7 the scent thereof** = his memory or remembrance [pleasant] as, &c. So the Sept. **wine.** Heb. *yayin.* Ap. 27. I.

**8 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 be 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.

**9 Who is wise . . . ?** Fig. *Erotosis.* Ap. 6. Concluding the whole book, like Ps. 107. 43.

**wise.** Heb. *chakam* (adj.). See note on Prov. 1. 2. Cp. Ps. 107. 43. Jer. 9. 12. Dan. 12. 10.

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

**right** = upright. Ref. to Pent. (Deut. 32. 4). Cp. Job 26. 14; 36. 23. PSS. 18. 30; 77, 19; 145. 17. Prov. 10. 29. Dan. 4. 37.

**transgressors.** Heb. *pasha'.* Ap. 41 ix.

1 Cor. 1. 23, 24. 1 Pet. 2. 7, 8.

**fall therein** = stumble in them. Cp. Ps. 119. 165. Prov. 4. 19; 10. 29; 11. 5; 15. 9. Mic. 2.7. Nah. 3. 3.

**just** = righteous.