

## Hosea – Introduction (part two)

1. Hosea
  - a. Regarded the Davidic king in Jerusalem as the legitimate one anointed by Yahweh
  - b. Hoped Judah would reject the apostasy of the Northern kingdom –
    - i. Hosea 4:15 – “Though you play the whore, O Israel, let not Judah become guilty. Enter not into Gilgal, nor go up to Beth-aven, and swear not, “As the LORD lives.”
  - c. Understood that the lineage of David would be the source of Israel’s salvation
    - i. Hosea 3:5 – “Afterward the children of Israel shall return and seek the LORD their God, and David their king, and they shall come in fear to the LORD and to his goodness in the latter days.”
2. The Hebrew text of Hosea
  - a. Some say it is the most difficult Hebrew in the Bible (maybe next to Job the oldest book in the Bible)
  - b. It seems to us the modern translators and readers that at times Hosea’s writing is challenging because the text of Hosea’s writing can be:
    - i. Elliptical in the sense that he makes statements using the least amount of words and is deliberately obscure leaving the meaning ambiguous.
      1. Hosea 11:8 refers to Admah and Zeboiim only, but in Genesis 14:2 these cities are beside Sodom. But, they are not mentioned in the Genesis 19 account of the fiery destruction. Indirect and obscure, but very clear when kept in context.
    - ii. Ungrammatical
    - iii. Passing allusions to historical incidents and other texts of the Bible that are bewildering.
    - iv. Logic is paradoxical at times seemingly absurd or self-contradictory
      1. Hosea 13:14-16 the apparently self-contradiction promising God will redeem Israel then suddenly states God will have no compassion on them and that their children will be destroyed in violence.
    - v. Use of Hebrew words that are obscure or rare to us. For example *hapx legomena* /hay-pax lay-go-men-a/ (words with only one instance of use is on record):
      1. 2:12; 2:15; 3:2; 5:2; 5:13; 7:9; 8:6; 8:13; 9:14; 10:6; 10:7; 10;10; 12:5; 13:5; 13:14; 13:15
    - vi. All of this is intentional forcing the reader to stay focused and study the text as a believer. Even the closing of the book makes this position clear:  
“Who is wise? Let them realize these things. Who is discerning? Let them understand. The ways of the Lord are right; the righteous walk in them, but the rebellious stumble in them.” - Hosea 14:9
  - c. Emendations or adjustment/changes in the text we have are dangerous because the more the text is emended the less we can say we are interpreting the Book of Hosea.
    - i. Every time an emendation is made instead of interpreting the writing of Hosea the translators are interpreting their own adjustments of the text.
    - ii. From Garrett in NAC on Hosea: “A number of recent scholars have fallen into this trap, and the average reader of modern translations of the English Bible would be

surprised at how much of a given translation of Hosea is based on emendation, especially since some translations do not footnote emended readings.”

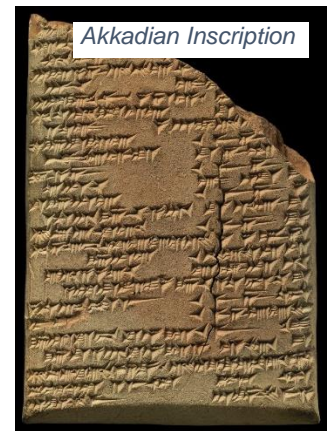
- iii. And, “In the commentary that follows I have tried to show that many proposed emendations, including many followed by the NIV, are unnecessary and obscure the flow of the argument of Hosea.”... “an example is at 5:2, where the NIV does not emend but offers a translation that is, in my view, so full of hypothesis that it has little to commend it.”

d. Hosea was familiar with literary writings of the pagan world of his day:

- i. Some commentators see parallels between Hosea and the **Mari prophets**. Mari was a Mesopotamian city on the banks of the Euphrates river between 2900-1759 BC.



- ii. Hosea’s language indicates he was familiar with concepts found in **Akkadian incantations**. Akkadian Empire was the first ancient empire of Mesopotamian centered in the city of Akkad from 234-2154 BC (Gen. 10:10-12 – “The first centers of his kingdom were Babylon, Uruk, **Akkad** and Kalneh, in Shinar. From that land he went to Assyria, where he built Nineveh, Rehoboth Ir, Calah and Resen, which is between Nineveh and Calah— which is the great city.”



- iii. Hosea’s understanding and use of the Torah:

1. First, the text of the Torah (the writings of the first five books of the OT) were in existence in Hosea’s day otherwise he would not have been able to make so many references to its context.
2. From Genesis:
  - a. Hosea 1:10 → Gen. 22:17 – blessing on Abraham
  - b. 2:18 → Gen. 1:20-25 – creation of animals
  - c. 4:3 → Gen. 1:20-25 – creation of animals
  - d. 6:7 → Gen. 3:6 – sin of Adam
  - e. 6:9 → Gen. 34:1-31 – destruction of Shechem by Jacob’s sons
  - f. 9:6 → Gen. 47:29 – burial in Egypt
  - g. 9:14 → Gen. 49:25 – “blessings of the breast and womb”
  - h. 11:8 → Gen. 14:2 – destruction of Sodom and cities on the plain
  - i. 12:2-5 → Gen. 25:19-35:15 – story of Jacob
  - j. 12:12-13 → Gen. 30:25-31:16 – Jacob’s sheep
  - k. 13:15 → Gen. 41:2, 18 – pharaohs dream (?)
3. From Exodus:
  - a. 7:13 → Exodus 20:13 – House of Israel rebelled against Me
  - b. 8:4-6 → Exodus 32:20 – Calf-idol they made was smashed
  - c. 10:9-10 →
  - d. 12:9-10 → You came out of Egypt

- e. 13:4-6 → Came out of Egypt and cared for in wilderness
- 4. From other OT books:
  - a. Hosea 2:9-10 → Deuteronomy 28 – curses
  - b. Hosea 4:2 → Deuteronomy 5:4-21 – Ten Commandments
  - c. Hosea 9:10 → Numbers 25:1-13 – Worship of Baal of Peor
  - d. Hosea 9:9 → Judges 19-21 – Levite and concubine and slaughter of tribe of Benjamin
- 3. Seven promises to Israel in Hosea:
  - a. Hosea 2:1-3 – “Say to your brothers, “You are my people,” and to your sisters, “You have received mercy.” ”
  - b. 2:16-25 – “And in that day, declares the Lord, you will call me ‘My Husband,’ and no longer will you call me ‘My Baal.’... And in that day I will answer, declares the Lord,... And I will have mercy on No Mercy, and I will say to Not My People, ‘You are my people’; and he shall say, ‘You are my God.’”
  - c. 3:5 – “Afterward the children of Israel shall return and seek the Lord their God, and David their king, and they shall come in fear to the Lord and to his goodness in the latter days.”
  - d. 6:1-3 – ““Come, let us return to the Lord; for he has torn us, that he may heal us; he has struck us down, and he will bind us up. After two days he will revive us; on the third day he will raise us up, that we may live before him. Let us know; let us press on to know the Lord; his going out is sure as the dawn; he will come to us as the showers, as the spring rains that water the earth.”
  - e. 10:12 – “Sow for yourselves righteousness; reap steadfast love; break up your fallow ground, for it is the time to seek the Lord, that he may come and rain righteousness upon you.”
  - f. 11:8-11 – ““How can I give you up, O Ephraim? How can I hand you over, O Israel? How can I make you like Admah? How can I treat you like Zeboiim? My heart recoils within me; my compassion grows warm and tender. I will not execute my burning anger; I will not again destroy Ephraim; for I am God and not a man, the Holy One in your midst, and I will not come in wrath. They shall go after the Lord; he will roar like a lion; when he roars, his children shall come trembling from the west; they shall come trembling like birds from Egypt, and like doves from the land of Assyria, and I will return them to their homes, declares the Lord.”
  - g. 14:1-8 – “Return, O Israel, to the Lord your God, for you have stumbled because of your iniquity. Take with you words and return to the Lord; say to him, “Take away all iniquity; accept what is good, and we will pay with bulls the vows of our lips”... They shall return and dwell beneath my shadow; they shall flourish like the grain; they shall blossom like the vine; their fame shall be like the wine of Lebanon.”
- 4. Hosea addresses:
  - a. Priests (2x)
    - i. 4:4-5
    - ii. 5:1
  - b. Royalty (1x)
    - i. 5:1
  - c. Samaria (1x)
    - i. 8:5

- d. Bethel (1x)
    - i. 10:15
  - e. Judah (2x)
    - i. 6:4
    - ii. 6:11
5. Jeremiah was influenced by Hosea writings:
- a. Hosea's book (and, possibly, even Hosea himself) was taken into Judah before the fall of Samaria in 722 BC.
  - b. Jeremiah would have been familiar with the prophecies of Hosea since they would have made their way through the religious and prophetic schools.
  - c. Dearman writes in his NICOT commentary "The Book of Hosea": "Indeed, Jeremiah's reception of essential elements from Hosea is solid evidence that a collection of Hosea's prophecies was extant in Judah before the fall of Jerusalem in 587-586. For good reason Jeremiah has been called Hosea's 'spiritual son' and 'most devoted imitator.'
6. Jeroboam II died in 753.
- a. It is a fair estimation that Hosea and Gomer married around 760 BC late in Jeroboam's reign.
    - i. 760 BC could be the year the earthquake mentioned in Amos struck the land which was two years after Amos' ministry began
    - ii. 760 BC would be the year Jonah fled from the Lord, but ended up in Nineveh in 759 BC
    - iii. 760 would be the year a second plague struck Nineveh right before Jonah arrived.
  - b. During the years 760-754 BC (Jeroboam's final six years) Gomer's three children would be born:
    - i. 759 BC the birth of Jezreel
    - ii. 757-756 BC the birth of No Mercy
    - iii. 755-754 BC the birth of Not My People
  - c. Jeroboam II dies in 753 BC and his son Zechariah is assassinated six months later in 752 BC.
  - d. The prophecies of Hosea's children are initially fulfilled, but with the lingering knowledge that there is yet a total rejection and collapse of the entire nation coming.
  - e. 722 BC Samaria falls to Assyria.