

HOSEA

Introduction

Author. Like Amos, Hosea's prophecies were addressed to the north. Like Amos, Hosea's prophecies were a contemporary, contemporary, however, Hosea appears to hail from Israel. In his work Israel (as opposed contemporary, however, "the"the land" (1:2) and her king called "our "the land" (1:2) and her king called "our kin"the land" (1:2) and her king c appearsappears that he was a middle or uppappears that he was a middle or upper-class citizappears that he was a middle elicitedelicited derisive terms from his peer such as "fool" and "deelicited derisive terms from his peer such as "fool" and never waned as he attempted to retrieve a faithless wife and nation.

Date. The superscription (1:11). The superscription (1:11) states that some of Hosea's prophecy was given during. 7 JeroboamJeroboam II. Further it isJeroboam II. Further it is generally agreedJeroboam II. Further it is generally agreed that hi becaubecausebecause the event is nowhere mentioned in his book. There is some internal evidence which may suggebecause some references to the Syrio-Ephraimite war era. some references to the Syrio-Ephraimite war era. His ministry may have 752 to 724 B.C.

HistoricalHistorical Background. Hosea ministered during the decline of. Hosea ministered during the decline of the. Ho JeroboamJeroboam II. Jeroboam II. While Amos introducedtheJeroboam II. While Amos introduced the threat of judgment to

Structure. The first three chapters interweave the themes of covenant cancellation and renewal of the nation through the symbolnation through the symbol of Hosea's marriage relationship. The order of nation through the symbol to be found in a chiastic arrangement as follows:

- A. Hosea's Marriage and Family 1:2-9
 - B. Covenant Renewal 1:10--2:1
 - C. Israel's Idolatry and God's Judgment 2:2-4
 - D. Indictment and Judgment 2:5-8
 - C₁. Israel's Harlotry and Baalism 2:9-13
 - B₁. Covenant Renewal 2:13-23
 - A₁. Hosea's Marital Reconciliation 3:1-5

The second division of the book, chapters 4-14, concern the rib of the Lord against the nation. In 4:1 the basic charges of lack of truth, covenant loyalty and knowledge are made. Hosea then elaborates on each of these concepts in reverse order. Lack of knowledge is mentioned in 4:6, covenant loyalty in 6:4 and truth in 11:12. Each of these three sections opens with an indictment and ends with a visualization of restoration of the nation, providing structure for the second half of the book.

Message Statement. *God's faithfulness to the Deuteronomic covenant will effect an abrogation of the covenant and then an eventual renewal of a better covenant.*

Argument

- 1A HOSEA'S MARITAL EXPERIENCE 1:1--3:5
Hosea's life and ministry paint a vivid background of the sin of the nation, against which God's restorative love stands out in bold relief.
- 1B Hosea's Marriage and Family: Symbols of Covenant and Judgment 1:1-9
The book opens with the account of Hosea's marriage to Gomer and the births of their children. Their names are symbolic of the judgment of God on the nation. The name "Lo-ammi" interpreted as "you are not My people, and I am not your God" (1:9) expresses the negative of the covenant relationship as stated in the covenant oath (Exodus 19:6 et al.).
- 2B Covenant Renewal 1:10--2:1
It is clear however that this cancellation of the covenant will be remedied in the future. The covenant will be renewed.
- 3B Israel's Idolatry and God's Judgment 2:2-4
In this section formal accusations are brought against the faithless wife in the form of a covenant lawsuit.
- 4B Indictment and Judgment 2:5-8
The wife is taken to court and found guilty.
- 5B Israel's Harlotry and Baalism 2:9-13

Israel's infidelity is described and her punishment prescribed.

- 6B Covenant Renewal 2:14-23
 This section describes the covenant renewal of Israel in terms of a remarriage. Yahweh will allure her back "into the wilderness" where their "marriage" first took place and begin again. At the end of this section the positive meanings of the children's names are delineated as expressions of blessing rather than cursing. Israel will be sown (Jezreel) in the land (2:22), God will have compassion (ruhamah, 2:23), and she will be called "My people" (ammi, 2:23).
- 7B Hosea's Marital Reconciliation: Symbol of Covenant Renewal 3:1-5
 The division closes with the reunion of Hosea and Gomer (3:1-3). The object lesson is then applied to God's dealings with the nation with the implication that they too, one day, will have a new covenant relationship with Yahweh.
- 2A HOSEA'S MESSAGE 4:1--14:9
 At this point the focus moves from Hosea's family to the nation. It is they who have been adulterous and against whom these charges are laid.
- 1B Introduction 4:1-3
 The second major division of the book opens with God's lawsuit against the nation. The basic charges which are cited are a lack of truth ("emet), covenant loyalty (chesed), and knowledge of God (da'at "lohim) (4:1). These three charges are then elaborated in the rest of the book.
- 2B Charge #1: Lack of Knowledge 4:4--6:3
 God states "My people are destroyed for a lack of knowledge" (4:6). This basic lack of the knowledge of God and his ways results in disobedience and judgment. The priests are first to be exposed in this section because of their responsibility to teach the Torah (4:4-10). Any lack of the knowledge of God on the part of the people must, in part, be their fault. The people are next indicted because of their idolatry and sacrifices, presumably the results of a lack of knowledge. Finally the collective leadership is indicted (5:8-15). With every stratum of humanity indicted, the sentence is announced (5:8-15). Then, strategically, after all hope is lost, this section is concluded with a picture of restoration. It is clear that if there is any restoration it is only due to the grace of God rather than any merit of the people.
- 3B Charge #2 Lack of Covenant Loyalty 6:4--11:11
 God says that Israel's loyalty is "like a morning cloud, and like the dew which goes away early" (6:4). He reiterates the standard by which Israel is measured, "For I delight in loyalty rather than sacrifice, [then repeating the concept of knowledge] And in the knowledge of God rather than burnt offerings" (6:6). Israel's lack of covenant loyalty to Yahweh is evident in this section because of her trust in the nations (7:8-16). Hosea uses several metaphors in this section to describe the sin of the people as well. She is likened to a grape vine, a luxuriant vine, a trained heifer and a toddling child (9:10--11:7). In these pictures Israel is seen as ungrateful and self-serving. Once again, however, the section closes with the bright hope of restoration (11:8-11).
- 4B Charge #3: Lack of Truth 11:12--14:9
 Israel is compared with her ancestor Jacob in this section. "The Lord has a dispute with Judah, And will punish Jacob according to his ways; . . . In the womb he took his brother by the heel . . ." (12:2-3). The section opens with the words, "Ephraim surrounds me with lies, And the house of Israel with deceit" (11:12). Hosea then traces the history of Israel since the

days of Moses, revealing demonstrating Israel's obligation to Him. Finally, the section again closes with a picture of restoration (14:1-9).

Outline

1A	HOSEA'S MARITAL EXPERIENCE	1:1--3:5
1B	<u>Hosea's Marriage and Family: Symbols of Covenant and Judgment</u>	1:1-9
1C	Command and marriage of Gomer	1:4-9
1D	Jezreel: judgment	1:4-5
2D	Lo-ruhama: no mercy for Israel	1:6-7
3D	Lo-ammi: no covenant relationship	1:8-9
2B	<u>Covenant Renewal</u>	1:10--2:1
1C	Prophecy of restoration	1:10
2C	Repetition of the children's names	1:11--2:1
3B	<u>Israel's Idolatry and God's Judgment</u>	2:2-4
4B	<u>Indictment and Judgment</u>	2:5-8
1C	Indictment	2:5
2C	Judgment	2:6-8
1D	Her futility	2:6-7
2D	Her ignorance	2:8
5B	<u>Israel's Harlotry and Baalism</u>	2:9-13
6B	<u>Covenant Renewal</u>	2:14-23
1C	Prophecies of restoration	
1D	Fidelity	2:14-17
2D	Peace	2:18
3D	Righteous	2:19-20
4D	Material prosperity	2:21-22a
2C	Repetition of children's names	2:22b-23
7B	<u>Hosea's Marital Reconciliation: Symbol of Covenant Renewal</u>	3:1-5
1C	The reconciliation of Hosea	3:1-3
1D	The command	3:1
2D	The obedience	3:2
3D	The fidelity	3:3
2C	The application to Israel	3:4-5
1D	Post-exilic history	3:4
2D	Millennial reconciliation	3:5
2A	HOSEA'S MESSAGE	4:1--14:9
1B	<u>Introduction</u>	4:1-3

1C	The basic charges: <u>rib</u>	4:1
1D	No truth	4:1b
2D	No covenant loyalty	4:1c
3D	No knowledge	4:1d
2C	The evidence: covenant violations	4:2
3C	The consequences	4:3
1D	For the land	4:3a
2D	For the inhabitants	4:3b
3D	For the beasts	4:3c
2B	<u>Charge #1: Lack of Knowledge</u>	4:4--6:3
1C	The indictment	4:4--5:15
1D	Israel's guilt exposed	4:4--5:7
1E	priests indicted	4:4-10
1F	the basic problem	4:4-6
2F	the results	4:7-10
2E	the people indicted	4:11-19
1F	their iniquity	4:11-14
2F	their incorrigibility	4:15-19
3E	The leaders indicted	5:1-7
2D	Israel's sentence announced	5:8-15
2C	The restoration envisioned	6:1-3
3B	<u>Charge #2 Lack of Covenant Loyalty</u>	6:4--11:11
1C	The indictment	6:4--11:7
1D	Israel's standard	6:4-7
2D	Israel's crimes	6:8--7:16
1E	their prevalence	6:8--7:7
2E	their essence: trust in the nations	7:8-16
3D	Israel's judgment	8:1--10:15
1E	for idolatry	8:1-7
2E	for forgetting God	8:8-14
3E	in Egypt	9:1-6
4E	prediction of judgment	9:7-9
4D	Images and transgressions of Yahweh's covenant	9:10--11:7
1E	grapes in the wilderness: Israel bears no fruit	9:10-17
2E	a luxuriant vine: Israel is self-serving	10:1-10
1F	the figure	10:1-2
2F	the application	10:3-10
3E	a trained heifer: Israel loves to sin	10:11-15
4E	a toddling child: Israel is ungrateful	11:1-7
2C	The restoration envisioned	11:8-11
1D	The basis: God's compassion	11:8-9
2D	The result: regathering to the land	11:10-11
4B	<u>Charge #3: Lack of Truth</u>	11:12--14:7

1C	Indictment	11:12--13:16
1D	Jacob and his ways: deceitful	11:12--12:8
2D	Moses the prophet	12:9-14
3D	The exodus and wilderness rebellion	13:1-9
4D	The impotent monarchy	13:10-11
5D	Judgment on Samaria	13:12-16
2C	Restoration envisioned	14:1-7
1D	The national confession	14:1-3
2D	The divined response	14:4-7
3A	CONCLUSION	14:8-9