NOTES ON THE STRUCTURE OF THE MINOR PROPHETS (PAGE 1206).

* Called "Minor", not because they are less inspired, or of less importance, but only because the prophecies are shorter.

† The Prophets of the Old Testament are divided in the Hebrew Bible into two groups:

I. The "Former" Prophets (Joshua to 2 Kings, Zech. 1:4; 7:7, 12). See note on p. 289, and Ap. 1. II; and therefore by inference,

II. The "Latter" Prophets (Isaiah to Malachi) in unbroken sequence (Daniel being by man’s arrangement and nomenclature in the Hagiographa). See Ap. 1. III.

† In all Hebrew manuscripts, and printed Hebrew Bibles, the Twelve Minor (or Shorter) Prophets are written, and printed in unbroken sequence; and have always been counted, and have come down to us, as one book. Just as each Tribe was a separate entity in Israel, and yet all the twelve together formed one Nation, so these Twelve Prophets are combined together to form one book.

As the former (the twelve Tribes) are called "dodekaphilon" = twelve tribes (from dodeca = twelve, and phulê = tribe), Luke 22. 30; Acts 26. 7; and James 1. 1; so the latter (the twelve prophets) are called "dodeka pro-khêthôn" (Ecclesiasticus 49. 10). In his praise of "famous men", the writer (Jesus, the son of Sirach) says: "and of the twelve prophets (tôn dodeka pro-khêthôn) let their memorial be blessed, and let their bones flourish again from out of their place; for they comforted Jacob (i.e. the twelve-tribed Nation) and delivered them by assured hope."

The Hebrew text of this twelve-volumed book is divided into twenty-one Sedarim (or sections for public reading), and these read on without regard to the beginnings or endings of the separate books, thus showing that the twelve books are to be treated as one book. The twenty-one Sedarim are as follows:

1. Hos. 1. 1 — 5. 15. 8. Amos 7. 10—Obad. 20. 15. Zeph. 3. 20—Hag. 2. 22.

From the above twenty-one Sedarim it will be noticed that only four books begin with a Seder (Hosea, Micah, Habakkuk, and Zephaniah); while seven others overlap, and include portions of two books (as in the case of Nos. 5, 8, 9, 12, 15, 16, and 21). See notes on pp. 366 and 616.

§ In seeking for the Structure of their Canonical order as a whole, it will be noted that six are dated (Hosea, Amos, Micah, Zephaniah, Haggai, and Zechariah), and the other six are not dated (Joel, Obadiah, Jonah, Nahum, Habakkuk, Malachi). These twelve are again divided into two groups: nine before the Captivity and three after it. Of the dated prophecies, two contain the names of a King of Israel; two contain Kings of Judah only; and two contain Kings of Medo-Persia only.

‖ Thus, three groups are formed, consisting of (1) three books (A¹); six books (A²); and three books (A³). As thus set out on p. 1206, further correspondences will be noted as to the special and general scope of the several prophecies, as indicated by the respective index-letters.
HOSEA.

THE STRUCTURE OF THE BOOK AS A WHOLE.

[Introversion.]

A | 1. 1. INTRODUCTION.
B | 1. 2—3. 5. SYMBOLICAL.
B | 4. 1—14. 8. LITERAL.
A | 14. 9. CONCLUSION

For the Canonical order and place of the Prophets, see Ap. 1, and pp. 1206 and 1207.
For the Chronological order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 79.
For the Formalism of Prophetic utterance, see Ap. 92.
For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.
For References to the Pentateuch by the Prophets, see Ap. 92.

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 887 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 sixteenth 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 689-611 B.C.). See Ap. 50. 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. 16).

Hosea.


2. Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Jehoash, king of Israel.

3. "Go, take unto thee a wife of whoredoms and children of whoredoms:

4. for the land hath committed great whoredoms, "departing" from the Lord.

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

6. And the LORD said unto him, "Call his name Jezebel; for yet a little while, and I will avenge the blood of Jezebel upon the house of Jezreel, and will cause to cease the kingdom of the house of Israel.

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

8. And he conceived again, and bare a daughter. And God said unto him, "Call her name Lo-ruhamah:"

9. for the land hath committed great whoredoms, "departing" from the Lord.


11. c. 1. 3. The Prophet takes Gomer.


18. b. 3.-1. Signification. Israel looks to other gods.

19. c. 3, 2, 3. The Prophet takes a Woman.


22. 1. -9 (E above). THE FORMER STATE. (Repeated Alteration.)

23. E | G1 | 1.-. Symbol. Son's name ("Jezebel").

24. H1 | 4.-. Signification, and Reason.


27. G3 | 8.-. Symbol. Son's name (Lo-Ammi).


29. 3 Gomer = completion (i.e. the filling up the measure of idolatry). Diblaim = a double cake of figs, symbolical of sensual pleasure.

30. 4 Jezebel. Note the Fig. Paramonastia (Ap. 6) between Israel (v.1) and Jezebel (Heb. "Yis'ra'el" and "Yis'ra'et"). The name is prophetic of coming judgment (see v.5) and future mercy. Jezebel 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. Jezebel, 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 22, 23). A little while. See the fulfilment in 10. 16. Will avenge shall have visited. Blood = blood-guiltiness. Jezebel. 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 practised Jeroboam's idolatries, for which Ahab had been judged. the land = not compassionate. Rendered "not beloved" in Rom. 9. 29, and "not having obtained mercy" in 1 Pet. 2. 10. These latter are the Holy Spirit's Divine interpretation of His own prophecy.
1. 6. **HOSEA.**

2. 7.

B. 1. **J**


3. Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts:

4. Lest I strip her naked, and set her as in the day that she was born, and make her as her mother hath played the harlot:

5. And I will not have mercy upon her children; for they be the children of whoredoms.

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

7. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them:

8. Then shall she say, *I will go and return to my first husband; for then was it better with me than now.*

9. *Children* = sons: i.e. the individual members of the nation collectively.

2. 5-23 (B, p. 1209). **REASONS. (Extended Alternation.)**

B. d | s. Her False Benefactors.

| e | Her Punishments. |
| f | Her Return. |
| d | Her True Benefactor. |
| c | Punishments. |
| f | 14-23. Her Reception. |

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

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

7 follow after = eagerly follow after.

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


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


12 whoredoms = adulteries = idolatries. See note on 1. 2.

13 lest, &c. Verse 3 refers to Israel's earliest history, her: i.e. her land, as shown by the words following.

14 between her breasts = her embraces.

15. 1. **Ammi** = My People.

Rahamah = Pitied One.

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

3. 11. **J**

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.

11 as the sand of the sea: for she said, *I will go and return to my lovers,* between her breasts. Cp. Jer. 44. 17, 18.


13 one head. Zerubbabel was only a typical anticipation, for under him only Judah returned. This refers to a future reunion (Jer. 23. 4, 5. Ezek. 34. 23).

14. *Children* = sons. Not fulfilled in any other People, now, but will yet be, in the future, of Israel.

15. 10. **J**

11. **J**

10. **J**


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E. W. Bullinger
8 For she did not know that 3 gave her corn, and o wine, and oil, and multiplied her silver and gold, which they prepared for Baal.

9 Therefore c I will return, and o take away My corn in the time thereof, and My a wine in the season thereof, and will 2 recover My wool and My flax given to cover her nakedness.

10 And now o I will 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, o her feast days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will o destroy her vines and her fig trees, 0 whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her 0 the days of Baalim, wherein she burned incense to them, and shall recover My hire, or fee. A technical term. Ref. to Pent. (Ex. 23. 19; Ezk. 16. 15-18, &c.; and when Jehovah said "My son" (Ex. 4. 22). Ap. 92.

14 Therefore, o behold, 3 will allure her, and 0 bring her into the wilderness, and speak comfortably unto her.

15 And I will give her her vineyards 3 from thence, and 'the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and 3 in the day 2 when she came up out of the land of Egypt.

16 And it shall be at that day, 13 saith the LORD, that thou shalt call Me 0 Ishi; and shalt call Me no more Baali.

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

18 And in that day will I make a covenant with them for the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: 2 and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto Me for ever; yes, 2 I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto Me in faithfulness: and 6 thou shalt know o the LORD.

21 And it shall come to pass 18 in that day, 2 I will hear, 31 saith the LORD, I will hear the heavens, and will cause the earth to tremble; 22 and the earth shall 31 hear the corn, and the wine, and the oil; and they shall 2 hear 3 jezreel.

23 And o I will sow her unto Me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were "not My People," Thou art My People; and 36 shall say, "Thou art My God."

24 They shall hear. Fig. Prosoponopia. Ap. 6. 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. 27. Jezreel = the seed of God [which He will sow shall be settled in 24]. 23 I will sow her: i.e. will (call her) Ruhamah, her that had not obtained mercy = Lo-Ruhamah (Not pitied). not My People = Lo-ammi. Zou art My People = Ammi[art] thou. they shall say = and, 3 they 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. 1.
### Hosea

#### 3. 1. 

<table>
<thead>
<tr>
<th>A C n (p. 1209)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Then said the LORD unto me, <em>See</em> Go yet love a woman beloved of <em>See</em> her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, i.e. look to other gods, and have flagons of wine.</td>
</tr>
<tr>
<td>b So I bought her to me for <em>See</em> fifteen pieces of silver, and for an homer of barley, and an half homer of barley: And I said unto her, <em>See</em> Thou shalt abide for many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee.</td>
</tr>
<tr>
<td>c For the children of Israel shall abide many days without a prince, and without a sacrifice, and without an image, and without an epahod, and without teraphim: And afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days.</td>
</tr>
</tbody>
</table>

#### 3. 4, 5 (p. 1209). 

<table>
<thead>
<tr>
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<tr>
<td>L g</td>
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The above Structure is according to the order of the words in the Heb. text, not the A.V. Not "British" or any other "Israel", many days, implying length of time; "days" implying their limitation, now without. Note the Fig. Agrapha (Ap. 6), emphasising each point, now fulfilled before our eyes. It corresponds with the "many days" of v. 4. See the Structure above ("K1"). return, &c. i.e. return to Jehovah. See 5. 16, and 6. 1. 

<table>
<thead>
<tr>
<th>B M O r j (p. 1213)</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 Hear the word of the LORD, ye children of Israel: for the hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.</td>
</tr>
</tbody>
</table>

| 2 By swearing, and lying, and killing, and dealing deceitfully, and committing adultery, they break out, and blood toucheth blood. |
| 3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. |

4 Israel. Not merely Judah, but the twelve tribes. All the days of the present Dispensation; "many" days, implying length of time; "days" implying their limitation, now without. Note the Fig. Agrapha (Ap. 6), emphasising each point, now fulfilled before our eyes. 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. point. prince = ruler. Heb. sar, as in 8. 4. epahod. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the priest or person who wears it. Ref. to Pent. (Ex. 23. 4-6). Ap. 92. Afterward, &c. This mark of time has not yet been reached. It corresponds with the "many days" of v. 4. See the Structure above ("K1"). return, &c. i.e. return to Jehovah. See 5. 16, and 6. 1. seek. See 5. 6, Ker. 60. 4, 5. God. Heb. Elohim. Ap. 4. 1. David. Ap. 38. 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. 66. 6. Jer. 33. 9. Heb. pachad, a Homonym with another meaning (as in Deut. 28. 65). Job 29. 13. See notes there. goodness. Heb. tob, 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. 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]. |

| 2 By swearing, &c. These are the evils which flow from a want of the knowledge of God. Cp. v. 6; 2. 20. Rom. 1. 21. 1 John 2. 4, 7, 8, 9. blood toucheth blood; or, murder follows murder; blood being put to blood. See Fig. Synedrion (of Species), Ap. 6, for bloodshed. 

| 3 Therefore shall the land mourn. Cp. Jer. 4. 28, and 12. 4. Amos 5. 16, and 8. 8. the beasts = the very beasts (Beth eshment). | take away = be gathered [into the ranks of the mourners]. |

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**Hosea**

4.3

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<th>Time.</th>
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4. 4.

**HOSEA.**

4 Yet let no man strive, nor reprove another:

13 the People are as they that strive with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.

6 My People are destroyed for lack of knowledge: because thou hast rejected knowledge, and I will also reject thee, that thou shalt be no priest to Me: seeing thou hast forgotten the law of thy God, 3 will also forget thy children.

7 As they were increased, so they sinned against Me: therefore will I change their glory into shame.

8 They eat up the sin of My People, and they set their heart on their iniquity.

9 And there shall be, as like people, like priest: and I will punish them for their ways, and reward them their doings.

10 For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 Whoredom and wine and new wine take away the heart.

12 My People ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God.

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

14 I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall.

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

16 For Israel slideth back as a backsliding


4. 1-14. 8 (B, p. 1205). LITERAL. (Alteration.)


N [6, 1-3. Resolve to return.

M [6, 4-13. Incriminations and Threatenings.


4. 1-5. 15 (M, above). INCriminations, ETC. (Extended Alteration.)

M O | 4, 1-5. Call to Israel. General.


Q | 4, 15-19. Warning as to places in Judah.

O | 5. 1, 2. Call to Israel. Particular.

P | 5. 3-7. Incriminations.

Q | 5. 8-15. Warning as to places in Judah.

4. 1-5 (O, above). CALL TO ISRAEL. (Extended Alteration.)

O R | j | 1. Call.

k | 1, 2. Reason.

l | 3. Threatening.

R S | j | 4. Call.

k | 4. Reason.

l | 5. Threatening.

1 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. 11). Ap. 92.

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. 5, 9, 12.

4. 6-14 (P, above). INCriminations AND Threatenings. (Division.)

P S | 6-11. The Priests.

S | 12-14. The People.

6 People are. Not is, because the noun though singular is collective, with plural verbs.

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. châdâl. Ap. 44. i.

therefore I will change their glory into shame. The Sôpherim confess (Ap. 33) that they altered thus the primitive Heb. text: which read I My glory have I changed into shame: i.e. they altered the verb hêmîrû (they have changed) to Îmîrî (I shall change) and, kôdhashî (My glory) to kôdšâ (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=sin-offering. Ref. to Pent. (Lev. 6. 36): i.e. those sin-offerings which have been wholly burnt, and not eaten. See notes on Lev. 6. 24, 30. Ap. 92.

11 wine. Ref. to Pent. (Lev. 6. 30): i.e. those sin-offerings which have been wholly burnt, and not eaten. See notes on Lev. 6. 24, 30. Ap. 92.
4. 16. 

HOSEA.

5. 13.

689-611

6. 16. 

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

in a large place — an uninclosed space; i.e. the lands of the heathen.

17 joined — mated, or united to.

18 Their drink is — sour; they have committed

whoredom continually: her rulers with shame do love. 

19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

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

2 And the revolters are profound to make slaughter, though they have been a rebuke of them all.

3 Know Ephraim, and Israel is not hid from Me: for now, O Ephraim, thou committest whoredom, and Israel is defiled.

4 They will not frame their doings to turn unto Me; and their judgment is toward them.

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

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

7 They have dealt treacherously against the Lord: for they have begotten strange children: now shall a month devour them with their portions.

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

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

10 The princes of Judah were like them that remove the bound: therefore I will pour out My wrath upon them like water.

11 Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment.

12 Therefore will 3 be unto Ephraim as a moth, and to the house of Judah as rottenness.

13 When Ephraim saw his sickness, and Judah his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet a lamb — a young ram of more than a year old.

in a large place — an uninclosed space; i.e. the lands of the heathen.

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When Ephraim saw his sickness, and Judah his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet 3 seek the Lord. Ref. to Pent. (Ex. 10. 9).


strange = apostates (who had become as foreigners). Heb. zâr. See note on Prov. 5. 3.

children = sons.


Beth-aven. See note on 4. 15.

after thee, &c. Apparently a war-cry = [Look behind thee, O Benjamin!]" (Judg. 5. 14; 20. 40; 27. 17). Ap. 92 Elsewhere only in Job 24. 2.

10 that remove, &c. Ref. to Pent. (Deut. 19. 14; 29. 19). bound = boundary, or landmark.

willingly = wilfully.


king Jareb. Professor Sayce (Higher Criticism and Documents, 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. Cj. 10. 4.
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6 Come, and let us return unto the LORD: for he hath torn, and will heal us; he hath smitten, and he will bind us up. 2 After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. 3 Then shall we know, if we follow on to know the LORD: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.

5 Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and my judgments are as the light that goeth forth.

6 For I desired not the sacrifice of goats, nor was it joy unto me, to have the whole burnt offerings of fatlings; 7 neither will I accept an offering from your hand, when ye say, in the mouth of your words, ‘iniquity.’ 8 For every one that make ixat a city which worketh iniquity, and hath not built the name of the LORD there, is like men that pollute with blood.

8 Gilead is a city of them that work iniquity, and is polluted with blood. 9 And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they ‘commit lewdness.’ 10 I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled. 11 Also, O Judah, he hath set an ambush for thee, W when I returned the captivity of My People.


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E. W. Bullinger
7. 1—10. 15 (X. p. 1215). INCORRIGIBILITY.
(Repeated Alternation.)

X
Y
1
2
Z
7. 8—8. 3. External trouble. Foreigners.
3
Y
4
Z
5
Y
6
Z
7. 9. External trouble. The days of Gibeah.
7
Y
8
Z
10. 5—10. 5. External chastisement. The days of Gibeah.

4 consider not in= say not to. Some codices, with one early printed edition, Aram., Syr., and Vulg., read "say not in".
5 all= all of them (kings, princes, and people are idolaters). "All" is put by Fig. Syneddoche (of Genus), p. 6, for the greater part.
6 adulator: i.e. idolaters. See note on "baker", v. 6.
7 in the "day of our king. See 2 Kings 15.16.
8 day. Perhaps = (set) day.
9 "supply themselves" instead of "him".
10 sick. &c. Sick with the heat of wine.
12 &c. Like the baker in v. 4.
13 their baker asleep= their anger smoketh; reading yē'shan 'ophhem instead of yāshēn 'ophēhem. Owing to the similarity in pronunciation and in the ancient form of Aqīn (אָ֣יִן) and Aleph (א), these letters were interchanged.
14 The Māssōrāh contains lists of words where Aleph (א) stands for Aqīn (אָ֣יִן) and vice versa (see Ginsburg's Māssōrāh, letter א, vol. i, p. 57, § 514; and letter י, vol. ii, p. 860, §§ 892, 960, (c).). See notes on Isa. 44, 7.
15 Amos 6. 8. Zep. 3. 1, &c. The Aram. and Syr. preserve the reading of the primitive text: "their anger smoaketh all night" (like the "oven" in v. 4).
16 it: i.e. the oven.
17 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.
18 there is. Some codices, with two early printed editions (one Rabbinic in margin), read "and there".
20 the pride of Israel. See note on 5. 5.
24 they have transgressed against Me: though they have redeemed them, yet have they spoken lies against Me.
25 and they have not cried unto Me. See note on "howcsoever.
26 there is none among them that calleth unto Me.

7. 1 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 spoileth without.

2 And they consider 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 adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made him sick with bottles of wine; he stretcheth out his hand with scorner.

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

7 They are all not as an oven, and have devoured their judges; all their kings are fallen: there is none among them that calleth unto Me.

8 Ephraim, his house hath mingled himself among the people; Ephraim is a cake not turned.

9 Strangers have devoured his strength, and shall know it not: yea, gray hairs are there and there upon him, yet he knoweth not.

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

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

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

13 Woe unto them! for they have fled from Me: destruction unto them! See because they have transgressed against Me: though they have redeemed them, yet the king have spoken lies against Me.

14 And they have not cried unto Me, with their heart, when they were stubbed upon their beds: they assemble themselves for corn and wine, and they rebel against Me.

15 Though have bound and strengthened their arms, yet do they imagine mischief against Me.

16 They return, but not to the Most High: they are like a deceitful bow: their princes

12 When = Howsoever. as the Pentateuch may call this "unintelligible"; but see Lev. 28, 14, 28. Deut. 27, 14—26. congregation.

Heb. 'āvah 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 at times.

13 transgressed against Me: though they have redeemed them, yet they have spoken lies against Me.

14 they have not cried. with their heart. They cried with their voice.


16 to the Most High = to Him Who is on high. Cp. 11, 7. a deceitful bow. That disappoints

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7. 16. 

HOSEA.


shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

Set the trumpet to thy mouth. He shall come as an eagle against the house of the LORD, because they have transgressed My covenant, and trespassed against My law. Israel shall cry unto Me, My God, we know Thee.

Israel hath cast off the thing that is good: the enemy shall pursue him.

The yoke have set up kings, but not by Me: they have made princes, and I knew it not: of their silver and their gold have they made them Idols, that they may be cut off. Thy calf, O Samaria, hath cast thee off; Mine anger is kindled against them: how long will it be ere they attend to innocence?

For from Israel was it also: the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces.

They have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

Now shall they be among the Gentiles as a vessel wherein is no pleasure.

For they are gone up to Assyria a wild ass alone by himself: Ephraim hath hired lovers. Yea, though they have hired among the nations, now will I gather them, and they shall sorrow a little for the burden of the king of princes.

Because Ephraim hath made many altars, to sin, altars shall be unto him to sin. I have written to him the great things of My law, but they were counted as a strange thing.

They sacrifice flesh for the sacrifices of Mine offerings, and eat it: but the LORD accepteth them not: now will He remember their iniquity, and visit their sins. If they shall return to Me with their hearts, and with their souls, I will return to them with My face, and I will make My covenant with them.

For Israel hath forgotten His Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

Gather against him: them: i.e. the nations, a little = in a little time, speedily; as in Hag. 2. sin. The same word, but here put by Fig. of Effect, Ap. 6, for the judgments caused by the sin. I have written to him. Not Moses: he was only the pen. It was God who spoke by His Son (John 7. 16; 8. 12. Heb. ch'el). Ap. 44. i. 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. I have written to him. 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. 24, 46, 47; 12. 49; 14. 10, 24; 17. 5); by His Spirit (John 16. 13. Ap. Heb. 2. 4; and by Paul, the "prophet of Jesus Christ" (cp. 2 Tim. 1. 8). Note the ref. to Pent. (Ex. 17. 14; 24. 4, 7; 34. 7; Num. 33. 1, 2. Deut. 4. 6, &c.), See Ap. 47, and 92. great = weighty.

Israel shall cry, &c. Render: "He [Jehovah] hath rejected thy calf, O Samaria".

The capital is put by Fig. Synedocoe (of the Part), Ap. 6, for the whole nation, to attain. Note the Ellipsis of the infinitive. Supply: "[be able to] attain", &c.

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 &c.; be = become. pieces = fragments, or splinters. Heb. sehabbam. Occurs only here.

They = he. The nation spoken of as one man. But the Aram., Sept., and Syr. read "they", with the A. V. and R.V.


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

They have set up kings. Cp. 7. 7. See 2 Kings 15. 13, 17, 37 (Shallum, Menahem, Pekah). made princes = caused men to bear rule. Heb. sirar to bear rule. See note on 14. 2. know = acknowledged. Idols = elaborate idols. of their silver, &c. Cp. 2. 8; 13. 2.

He = he. The nation spoken of as one man. But the Aram., Sept., and Syr. read "they", with the A. V. and R.V.

The Hebrew accents indicate that we should render—

wild ass. Cp. Is. 31. 3, 4. Note the ref. to Pent. (Ex. 17. 14; 24. 4, 7; 34. 7; Num. 33. 1, 2. Deut. 4. 6, &c.), See Ap. 47, and 92. great = weighty.

Israel is swallowed up. See 2 Kings 17. 6. Gentiles = nations, as a vessel. Cp. Jer. 22. 23; 48. 35. a = [as]. a wild ass. Is. 1. 3. Jer. 2. 4. hired lovers = paid the love-fee. Comparing idolatry to whoredom. Cp. Ezek. 16. 33, 34; and see 2 Chron. 29. 20, 21.

They sacrifice flesh for the sacrifices of Mine offerings, and eat it: but the LORD accepteth them not; now will He remember their iniquity, and visit their sins. If they shall return to Me with their hearts, and with their souls, I will return to them with My face, and I will make My covenant with them.

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Gather against him: them: i.e. the nations, a little = in a little time, speedily; as in Hag. 2. e.

and, ere long, they will be writhing under the burden: "the king [will be writhing], princes [will be writhing], the burden of the king [will be writhing], princes [will be writhing], king of princes = king and princes. Cp. Isa. 10. 8. Heb. ch'el. Ap. 44. i. be unto him = have become to him.

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9 Rejoice not, O Israel, for joy, as other peoples; for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor.

2 The o floor and the o winepress shall not feed them, and the o new wine shall fail in o her.

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 Thus shall not mine offering to the LORD, neither shall they please unto Him: their sacrifices shall be unto them as the o bread of mourners; all that eat thereof shall be polluted; for their o bread for their o 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 a whoring; o wine shall fail in o her; new wine shall not come into the house of o his God.

7 The days of visitation are come, the days of o recompence are come; Israel shall know it; the o prophet is a snare of a fowler in all his ways, and o hatred in the house of o his God.

8 They have deeply corrupted themselves, as in o the days of Gibeah: therefore o He will remember their o iniquity, and o He will visit their o sins.

9 As o for Ephraim, o his glory shall fly away like a bird, from the birth, and from the womb, and from the o conception.

10 Though they bring up o their children, yet o will I bereave them, that there shall not be a man left: yea, o woe also to o them when o I depart from them!

11 Ephraim, as o I saw o Tyrus, is planted in a pleasant place; but Ephraim shall bring forth his o children to the murderer.

14 Give them, o O LORD: what wilt Thou give? give them o a miscarrying womb and dry breas-
Hosea

9. 15.

15 All their wickedness is in Gilgal: for there I hated them; for the wickedness of their doings I will drive them out of Mine house, I will love them no more: all their princes are revolters.

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

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

10. 1 an empty vine— a productive or luxurious vine. Heb. a vine emptying or yielding its fruit according to the note 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.

9. 9. (watchman).

unto him= like himself: i.e. not for Me, according to. Note the Fig. Ambaphora (Ap. 6), multitude increased. The same word. goodness... goodly. Note the Fig. Polyptoton (Ap. 6), images=pillars: i.e. Asherah (Ap. 42). Heb. masēbah = uplift (erect) pillars.

0. 2. The heart is divided. Cp. 1 Kings 18. 21. 2 Kings 17. 32, 33, 41.

found faulty= held guilty. Referring back to 9. 17. še shall, &c. Ref. to Pent. (Ex. 23. 24; 34. 13. Deut. 7. 5; 19. 3).

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

do us: do for us, or, profit us.


in the furrows. Some codices, with four early printed citations (one Rabbinic, marg.), read “all the furrows”

5. Samaria. See v. 7; 7. 1; 8. 2, 6; 15. 13.

Beth-aven. See note on 4. 15.

priests. Heb. kōmarim= priests of Baal, or black ones, from kāmar= to be black, from the black dress (or casacks) worn by them. Occurs only here and 2 Kings 23. 25. Zeph. 1. 4.

reigned= leap, or exult. Cp. 1 Kings 18. 3a.

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

8. 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.


the thorn and the thistle. Ref. to Pent. (Gen. 3. 18). Ap. 92. This combination of words occurs only in these two places. "Thorns" is found in Ex. 23. 26. &c.; “thistles”, Heb. dārād, only here, and Gen. 3. 18. Cp. B. e. mountains. Such was Beth-el in the hill country of Ephraim (Judg. 4. 4). Contrast Gen. 49. 2, 6.

3. sinned. Heb. chalēti. Ap. 44. i. Put 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). Ap. 92.
11

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

2 As they called them, so they went from them; they sacrificed unto Baalim, and burned incense to graven images.

3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that took off the yoke on their jaws, and I laid meat unto them.

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

6 And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels.

7 And My People are bent to backsliding from Me: though they called them to the Most High, none at all would exalt Him.

8 How shall I give thee up, Ephraim? how shall I deliver thee, Israel? because they refused to return.

9 How shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within Me, My compassions are Kindled toward Mine People.

10 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 in the midst of thee: and I will not enter into the city.

11 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

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

13 Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of the mighty men.

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

15 So shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

16 As I watched O the city, my heart was turned within Me. My my bones tremble in me, because of all the tumults.

17 For then shall the Assyrian take possession of the throne in the midst of the house of Israel, and shall smite Lod in the day of battle.

18 The king referred to may be Hosea.
11. 12. 12 12-14 (U, p. 1215). INCORRIGIBILITY.

B o | 12. 4-4. Jacob. Personal history.
B o | 12. 4-4. Divine Favour and Communication.

C q | 12. 5-7. Provocation.

r | 12. 9, 10. Cause.


Judah yet ruleth, &c. Cp. 2 Chron. 15. 10-12.


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


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.


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 = require, or repay.

3 He took his brother. Ref. to Pent. (Gen. 25. 26). took ... by the heel. Heb. 'iqab. Hence his name Jacob.

his brother = his very own brother (with 'et). 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. 'ara'ah. (Hence his name Israel). The event is referred to only here, and Gen. 32. 28. See note there.


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. Hypetresia (Ap. 6), by which former histories are supplemented by later Divine inspiration.

He found him: i.e. God found Jacob.

He kept sheep.
12. 13.

HOSEA.


14. Ephraim. As represented by Jerobeam (1 Kings 12. 22-13. 5), and Hoshea (2 Kings 17. 11-23).

He = God.

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


(Extended Alternation.)

Y. D | 1-1. Ephraim’s eminence.

E | 1-2. Ephraim’s fall. Idolatry.

F | 3. Threatening, and Comparisons.

D | 4-5. Jehovah the source of Ephraim’s eminence.


F | 7-8. Threatening, and Comparisons.

1. spake trembling = spake (authoritatively) [there was] attention; as in Joshua’s days (Josh. 4. 14). Cp. Job 29. 21-23.

2. trembling = panic. Heb. r’sāḥ. Occurs only here. Similar to r’sāḥ, which occurs only in Jer. 49. 24 (“fear”).

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


5. in Baal = with Baal : i.e. with the idolatrous worship of Baal, in Ahab’s days.


7. understanding = notion.

8. of them = to them: i.e. to the people.

9. 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.

10. dew. Heb. ṭāl = the night mist. See note on “Zion”, Ps. 133. 3.

11. that. The 1611 edition of the A.V. reads “it”.

12. floor = threshing-floor. chimney = window, or opening. No word for chimney in Heb.

13. Yet ἄγαν = the way. See note on “Zion”, Ps. 133. 3.

14.supply the connecting thought:

“[Ye worship these calves, yet ἄγαν, even ἄνγα], &c.” 

Ps. 133. 3.

15. so. The Sept. reads “τὸ τῆς σεβαστῆς”.

16. in Baal = with Baal : i.e. with the idolatrous worship of Baal, in Ahab’s days.

17. sin. Heb. čāl’dā. Ap. 44. i.

18. that. The 1611 edition of the A.V. reads “it”.

19. the = a.

20. floor = threshing-floor. chimney = window, or opening. No word for chimney in Heb.

21. yet ἄγαν = the way. See note on “Zion”, Ps. 133. 3.

22. supply the connecting thought:

“[Ye worship these calves, yet ἄγα, even ἄνγα], &c.”

Ps. 133. 3.

23. so. The Sept. reads “τὸ τῆς σεβαστῆς”.

24. in Baal = with Baal : i.e. with the idolatrous worship of Baal, in Ahab’s days.

11 "I gave thee a king in Mine anger, and took him away in My wrath.

12 The iniquity of Ephraim is bound up; his sin is hid.

13 The sorrows of a travelling woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children.

14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: O repentance shall be hid from Mine eyes.

15 Though he be fruitful among his brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall be robbed of the quarry of pleasant vessels.

16 Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up.

14 O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto Him, Take away all iniquity, and receive us graciously: so we will render the calves of our lips.

3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Yea are our gods: for in Thee the fatherless findeth mercy.

4 I will heal their backsliding, I will love them freely: for Mine anger is turned away from Him.

14. 1-8 (G2 H' (p. 1223)) THE RETURN. (Repealed Alternation.)


Some codices, with three early printed editions and Sept., read "transgressions" (pl.).

2 words. Note the correspondence in the Structure ("J1" and "J2"); deprecation, 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. 8. and 6. 3. Eminent Jewish commentators take this as a title of the Messiah. There is no "us" in the Hebrew. So will we render. Notes in Head. 13. 14. render = pay (as in law) by offering what is due (Ps. 66. 13, 14; 116. 14, 15. Jon. 2. 8). calves = oxen. Put by Fig. Metonymy (of Subject), Ap. 4, for the sacrifices offered (Ps. 51. 17).

Lips. Put by Fig. Metonymy (of Cause), Ap. 6, for the confession, &c., made by them. Cp. Ps. 69. 30, 31; 116. 17; 141. 2. Heb. 13. 16.

3 Asshur, &c. See 6. 12; 12. 1; and cp. Jer. 31. 18. Some codices with four early printed editions and Sept., read "nor upon horses will we ride". Ref. to the work of our hands. Put by Fig. Metonymy (of Subject), Ap. 6, for idols of all kinds, 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. Israel denotes the consequent scattering. Lo-Rahamah (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).

Rahamah = pitied. Lo-Rahamah's new name (2. 20).

findeth mercy — R hamah — pitied. Referring to Israel's final restoration. See note on 2. 22. 4 backsliding. Cp. 11. 7. Jer. 5. 5; 14. 17. him = i.e. Israel. 5 the dew. See notes on 6. 4; 13. 3.

grow = blossom. cast forth = strike out. as like [those of...]

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

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They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: "the scent thereof shall be as the" wine of Lebanon.

Ephraim shall say, "What have I to do any more with idols?" "3 have heard, him, and observed Him: "3 am like a green fir tree.

9 o From Me is thy fruit found.

9 o Who is o wise, and he shall understand these things? o prudent, and he shall know them? for the ways of the LORD are "right, and the "just shall walk in them: but the "transgressors shall "fall therein."

JOEL.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Alternation.)

1. 1. THE TITLE.

A | 1. 2, 3. CALL TO HEAR.

B | 1. 4-12. JUDGMENTS. INFLOCTED.

A | 1. 14-2. 17. CALL TO REPENT.

B | 2. 18-3. 21. JUDGMENTS. REMOVED.

For the Canonical order and place of the Prophets, see Ap. 1, and p. 1206.

For the Chronological order of the Prophets, see Ap. 77.

For the Formula of Prophetic utterance, see Ap. 82.

For the Inter-relation of the Prophetic Books, see Ap. 78.

For the Inter-relation of the Minor (or Shorter) Prophets, see p. 1206.

For the References to the Pentateuch by the Prophets, see Ap. 92.

Joel's prophecy is undated. No references are made to time, because it looks onward to the time of the end, and to the events that will usher in "the Day of the Lord".

As Hosea was sent to guilty Israel, so Joel was sent to guilty Judah. Hosea's "burden" relates to the end of the Northern Kingdom; Joel's prophecy relates to the end of the Kingdom of Judah, and probably covers the last seven years of Zedekiah. In that case he would commence in the fifth year of Jehoachin's captivity, the very year that Ezekiel begins, and 100 years after Isaiah ends. If "Joel completed his prophecy before Amos collected his" (as alleged), then, in the period of Uzziah-Jeroboam II, which ended in 687 B.C., there is no historical background for Joel's burning words concerning Judah and the great "Day of the Lord".

Similar passages in Joel 3. 14 and Amos 1. 2 no more prove that Amos quoted from Joel than they prove that Joel quoted from Amos. The same may be said of Joel 1. 15 and Isa. 13. 4.

In Joel's summons to fasting and prayer, many as are the classes invited, no mention is made of the royal house; and, throughout his prophecy, no king of Judah is mentioned later than Jehoshaphat, and then only in connection with his "valley". But if the period covered by Joel be taken as from 488 to 477 B.C., then we have, as contemporaries:

Jeremiah in Jerusalem;
Joel in Judah;
Daniel in Babylon;
Ezekiel in Babylon and in the Land.

All prophesying together during the last seven years of the kingdom of Judah.