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 "dodekaaphelon" = twelve tribes (from dodeka = twelve, and phalon = tribe), Luke 22. 30; Acts 26. 7; and James 1. 1; so the latter (the twelve prophets) are called "dodeka propheto" (Ecclesiasticus 49. 10). In his praise of "famous men", the writer (Jesus, the son of Sirach) says: "and of the twelve prophets (dodeka propheto) 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. 15—Obad. 20.  15. Zeph. 3. 20—Hag. 2. 22.
2. 4. 6. 1—10. 11.  9. Obad. 21—Jonah 4. 11.  16. Hag. 2. 23—Zech. 4. 1.

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, 18, 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 (B¹); and three books (C¹).

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.)

| B | 1. 1. INTRODUCTION. |
| E | 1. 2—3. 5. SYMBOLICAL. |
| A | 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 Formula of Prophetic utterance, see Ap. 82.
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. 82.

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 Jotham, 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 (688–617 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. 15 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. 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.

Beevi. Jewish tradition identifies B'rith with B'rah, of Reuben (1 Chron. 5, 6). Christian tradition makes Hosea of Issacchar. Both names are symbolic, like the other names in this book. This clause not "evidently inserted by a later hand", as alleged.
Uzziah. See note on p. 1208.
Jeroaboam: i.e. Jeroaboam II, the last king but one of the house of Jeph. See note on 2 Kings 10 30; 14. 23-28. This carries us back to the first four years of Uzziah's long reign. See notes on p. 1208, for the significance of Jeroaboam's name here.

2. 2-5 (B, p. 1208). SYMBOLICAL
(Introduction and Alternations)

D 6.3, 3. The Prophet takes a Woman.
F 7, 3. 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 (canonical) of fifteen prophets included in the Hebrew canon. See Ap. 77, by a in, as i Num. 12, 6, 8. Hab. 2.1. Zech. 1. 7: i.e. through a wife of whoredoms: i.e. a woman of the northern kingdom, and therefore regarded as an idolatress.

whoredom = idolatries. The one term is used for the other by Fig. Metonymy (of the Subject), Ap. 6, because both were characterised 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, 9. 2 Chron. 21, 13. Jer. 3, 1. Ezek. 16. 17-38; 20. 10; 22, 3, 5, 14. Nah. 3, 4. See 4, 2, 12; 5, 3, 4; 8, 10; 7, 4, &c. and = the land.

Lehuramah = symbolic of the kingdom, and the offspring of the people.


1. 4-9 (B, above). THE FORMER STATE. (Repeated Alteration.)
E G1 4-6. Symbol. Son's name ("Jezreel").
H1 5-6. Signification, and Reason.
G2 7. Symbol. Daughter's name (Lo-Rahamah).

3. Gomer = completion (i.e. the filling up the measure of idolatry). Diblaim = a double cake of figs, symbolic of sensual pleasure.
4. Jezreel. Note the Fig. Paronomasia (Ap. 6) between Israel (v. 1) and Jezreel (Heb. Yisra'el and Yisra'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, 14, 25, 33; 10, 11, 14), and Israel shall be scattered, and soon 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 fulfilment 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 on the judgment of God on the house of Ahab; because it accorded with his own will; but he was guilty of murder, but when he 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 Jeroaboam's idolatries, for which Ahab had been judged. cause to cease, &c. This was fulfilled in 611 B.C. (2 Kings 9, 17-27), the day of 2 Kings 11, 11. the day of 2 Kings 11, 11. the house. Put by Fig. Metonymy (of the Adjunct), Ap. 6, for the armies of Israel. 5. God. Supply "Jehovah" from the preceding verses. Lo-Rahamah = not compassionate. 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.

1209
Hosea

for I will no more have mercy upon the house
of Israel; but I will utterly take them away.
7 But I will have mercy upon the house of
Judah, and will save them by the LORD their
God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by
horsemanship.

8 Now when she had weaned Lo-ruhamah,
she conceived, and bare a son.
9 Then said God, Call his name Lo-ammi:
for ye are not My People, and I will be
your God.

10 Yet the number of the children 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, Ye are not My People,
there shall be said unto them, Ye are the sons
of the living GOD.

11 Then shall the children of Judah and the
children of Israel be gathered together, and
appoint themselves one head, and they shall
come up out of the land: for great shall be
the day of Jezebel.

Say ye unto your brethren, Ammi; and to
your sisters, Ruhamah.

2 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:

3 Lust I strip her 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
children; for they be the children of her
whoredoms.

For their mother hath played the harlot:
she that conceived them hath done shame-
fully: for she said, I will go after my lovers,
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 make a wall, that she
shall not find her paths.

And she shall 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 now.

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

2. 5-23 (B. p. 1909). REASONS. (Extended Alternation.)

B d 5 Her False Benefactors.

6 e 7 Her Punishments.

7 f 8 Her Return.

e d 9 Her True Benefactor.

f e 9-13. Punishments.

j 14-23. Her Reception.

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

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

7 follows after = eagerly follow after.

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

take them away. Supply the Ellipsis, "take away
the kingdom which belongs to them."
Hosea.

8 For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.

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

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

11 I will also cause all her mirth to cease, her feast days, her new moons, and all her solemn feasts.

12 And I will destroy her vines and her fig trees, which she hath said, They 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 take upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot Me, saith the Lord.

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

15 And I will give her her vineyards 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 as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the Lord, that thou shalt call Me 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 for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

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

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

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

22 And the earth shall hear, and the heavens, and the earth and the seas, and all that is in them, and shall hear.

23 And 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, Ye are My People; and they shall say, Thou art my God."

8 did not know. Cp. Isa. 1. 5.

9 that I was. Cp. Ezek. 16. 17-19.


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


13 whereof. In v. 5.

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

15 from thence = i.e. [when she cometh] from thence.


17 valley must have been written down at the time and preserved. See Ap. 47.

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


and. Note the Fig. Polytypidaton (Ap. 6) to emphasise each item.


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

25 will hear, &c. = will hear, &c. = they shall say, &c. i.e. the whole nation as one man. Cp. 1. 11. Zech. 12. 1. Rom. 9. 26. 1 Pet. 2. 10.

Then said the LORD unto me, "Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine."

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

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

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fall the LORD's and His goodness in the latter days.

Hear the word of the LORD, ye children of Israel:

for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land.

By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

There 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.

Israel. Not merely Judah, but the twelve tribes. All the days of the present Dispensation; "many" implying length of time; "days" implying their limitations without. Note the Fig. Anaphora (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. Yolysymeteron (Ap. 6) strengthening the emphasis on each point.

Prince - ruler. Heb. sar, as in 8. 4. sacrifices where there is shedding of blood.


The above Structure is according to the order of the words in the Heb. text, not the A.V.
4. 4.

Hosea.

4. 1—14. 8 (p. 1208). LITERAL.
(Altention.)

B M 14. 1—5, 15. Incriminations and Threatenings.
N 8. 1—3. Resolve to return.
M 6. 4—13. 8. Incriminations and Threatenings.

4. 1—5. 18 (M, above). INCIMATIONS, ETC.
(Extended Altention.)

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 Altention.)

O R | j | 1—7. Call.
| k | 1—2. Reason.
| l | 3. Threatening.
R | j | 4—7. Call.
| k | 4—5. Reason.
| l | 5. Threatening.

4 let no man. The reason being given in v. 4, man.

they that strive with the priest. Ref. to Pent.

fall—stumble.
In the day. Cp. Jer. 6. 4, 5 and 15, 6.
destroy—lay prostrate.
thy mother: i.e. the whole nation is referred to, as
is clear from vv. 5, &c.; 2, 3, 9, 12.

4. 6—14 (P, above). INCIMATIONS AND THREATENINGS. (Division.)

P | S 1 | 6—11. The Priests.
| S 2 | 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. 29.
knowledge = the knowledge [of Me].
thou hast forgotten. Ref. to Pent. (Deut. 32. 18).

therefore will I change their glory into shame.
The Sopherim confess (Ap. 89) that they altered thus
the primitive Heb. text: which read "My glory have
they changed into shame": i.e. they altered the verb
hêmîrû (they have changed) to âmîr (I shall change);
and, kôshî (My glory) to mîsh (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

4. 16.

16 For Israel glide back as a backsliding

For Israel slide back as a backsliding
Hosea 5:1-8

5 hear ye this, 0 priests; and hearken, ye house of Israel; and give ye ear, 0 house of the king; for judgment is toward you. Because ye have been as a snare on Mizpah, and as a net spread upon Tabor.

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

3 I know Ephraim, and Israel is not hid from me: for now, 0 Ephraim, thou committest whoredom, and Israel is defiled.

4 They will not frame their doings to turn unto their God: for the spirit of whoredom is to the midst of them, and they have not known the Lord.

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

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

7 They have dealt treacherously against the Lord: for they have been 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 will I 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 I be unto Ephraim as a moth, and to the house of Judah as rottenness.

13 When Ephraim saw his sickness, and Judah saw 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 — in an enclosed 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. Malolug (Ap. 9) the fact of continuance 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 “in confusion”, as alleged.

These verses (15-19) are not “scraps”, as alleged, but are closely connected with the context. They are required by the Structure “Q” and “Q” 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. See the Structure, “O” and “Q”, p. 1218.

judgment is toward you — judgment is denounced upon you.

Mizpah. There were five places with this name: (1) Now Saif (Gen. 31:49. Judg. 10:17; 11:11, 28; 16:1-3; 21:1, 5, 8), (2) In Moab (1 Sam. 31:19; not identified. (3) The land (or valley) of Moab, now El Buke’a (Josh. 11:3). (4) In Judah, not identified (Josh. 15:38). (5) In Benjamin, not identified (Josh. 18:26. Judg. 22:1-3; 21:5-16; 1 Sam. 7:15-16; 1 Kings 15:22; 2 Kings 25:23-26; 2 Chron. 16:6. Neh. 9:7; 13:19. Jer. 40:6-12; 41:1-18; and in this passage, Hos. 5:1). Mizpah was a symbol of keeping apart, not of meeting again, as erroneously used to-day.

Tabor is on the west of Jordan and not connected with Ephraim; but Tabor means a mound; so that the idolatrous altar may have been called Mizpah, while Tabor was the “mound” of Gen. 31, both belonging to the same district. Hosea is said to have been buried at Mizpah.

2 revolters — apostates are profound to make slaughter — have deeply designed a slaughter.

though 3 have been, &c. = and 3 [will denote] chastisement to them all. The Ellipses thus supplied explains “these difficult words.”

3 Ephraim, the largest of the ten tribes, is put by Fig. Symbodech (of the Part), Ap. 6, for the whole. whoredom = idolatry. See note on 1. 2.


not known. See note on 2. 20.


4. 11. 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. harah. Ap. 44. iv.


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

a month. A short time will complete their disposition. Shalman reigned just a month (Kings 15:13).


13 king Jareb. Professor Sayce (Higher Criticism and 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 got rid of several fanciful hypotheses as to the meaning of “Jareb”, besides explaining an historical difficulty. Cp. 10. 6.
### Hosea

#### 6.11

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>I will. Some codices read “I and will,” take away—carry off. him. Omit.</td>
</tr>
<tr>
<td>15</td>
<td>till they acknowledge their offence. Ref. to Pent. (Lev. 26:40-42). National repentance is the condition of Israel’s restoration.</td>
</tr>
<tr>
<td>16</td>
<td>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. Ps. 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’,” etc.</td>
</tr>
</tbody>
</table>

#### 6.12

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>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 5:1. See the Structure (“K² and K³”, p. 1212, and of “M”, p. 1213). This is the acknowledgment referred to in 5:15. Deut. 32:39. the L ORD. Heb. Jehovah. Ap. 4. 11. He shall heal us. Cp. Jer. 50:17.</td>
</tr>
<tr>
<td>3</td>
<td>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 (Mt. 16:20). In His sight. Heb. before His face, as their sin had been (7:2).</td>
</tr>
</tbody>
</table>

#### 6.13

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Therefore have I hewed them by the prophets; I have slain them by the words of My mouth; and Thy judgments are as the light that goeth forth.</td>
</tr>
<tr>
<td>6</td>
<td>For “I desired”, mercy, and “not sacrifice; and the knowledge of “God more than burnt offerings.</td>
</tr>
<tr>
<td>7</td>
<td>But they like men have transgressed the covenant; there have they dealt treacherously against Me.</td>
</tr>
<tr>
<td>8</td>
<td>Gilead is a city of them that work iniquity, and is polluted with blood.</td>
</tr>
<tr>
<td>9</td>
<td>And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness.</td>
</tr>
<tr>
<td>10</td>
<td>I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.</td>
</tr>
<tr>
<td>11</td>
<td>Also, O Judah, He hath set an harvest for thee, when I returned the captivity of My People.</td>
</tr>
</tbody>
</table>

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#### Notes

- **5.13**: This is why I hewed them. Heb. libach. 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. 1.12; 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 judgments.” Verse 5 speaks of Jehovah’s acts (see Structure, “W”, above). Ref. to Pent. (Deut. 33:2). Ap. 92. the light = light. |
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 trampler upon the path saith "I have not sinned.

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 stretched out his hand with scorners.

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

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

8 Ephraim, is he hath mixed himself among the people; Ephraim is a cake not turned.

9 Strangers have devoured his strength, and no one knoweth it: 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 net 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 all! because they have transgressed against Me: though I have redeemed them, yet they have spoken lies against Me.

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

15 Though they 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 deceitful bow: their princes are gathered together in the lame.

7. 1—10. 15 (x, p. 1215). INCORRIGIBILITY. (Repeated Alternation.)

X Z1 | 7. 8—8. 3. External trouble. Foreigners.
X Z2 | 8. 7—10. Internal wickedness. Foreigners.
Z2 | 10. 9—15. External chastisement. The days of Gibeah.


spoleḥ = stripeth.

consider not in—say not to. Some codices, with one early printed edition, Aram., Syr., and Vulg., read "say not in".

4 all—all of them (kings, princes, and peoples are idolaters). "All" is put by Fig. Symmachus (of Genus), p. 6, for the greater part, idolaters: 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.

8 In the day of our king. See 2 Kings 15. 10.

day. Perhaps = [festival] day. him. Supply "themselves" instead of "him".

sick, &c. Sick with the heat of wine.


6 they, &c. Like the baker in v. 4.

their baker asleep = {their anger smoketh}: reading yesh 'an apphem instead of יָשֶׁהָ opphem. Owing to the similarity in pronunciation and in the ancient form of 'alph (א), these letters were interchanged.

Massorah contains lists of words where Aphek (א) stands for Ayin (א) and vice versa (see Ginartus's Massoroth, letter א, vol. i, p. 57, § 514; and letter י, vol. ii, p. 869, §§ 869, 860, &c.). See notes on Isa. 44. 7.

Amon 6. 8. Zeph. 3. 1, &c. The Aaram, and Syr. preserve the reading of the primitive text: "their anger smoketh all night" (like the "oven" in r. 4).

i. e. the oven.

7 all their kings, &c. Op. 8. 4. Of the two houses of Omri and Jehu—Nadab, Zimri, Tibni, Jeoram, Zachariah, Shallum, Pekah, 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.

5 cake not turned: i.e. a thin (pan)cake, burnt one side and moist the other, and therefore uneatable.


here and there—sprinkled.

10 the pride of Israel. See note on 5. 8. they do not return, &c. Ref. to Pent. (Deut. 4. 29).

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


11 silly = harmless, innocent. Ang.-Sax., sotig, happy.


12 When = Howsoever. as their congregation hath heard. Those who know not the Pentateuch may call this "unintelligible word"; but see Lev. 26. 14, 28. Deut. 27. 14—26. conpliation.

Heb. 'ādvāh 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 Chronicles.

Jeremiah. Elsewhere used of any multitude only in 2 Chron. (44. 13), as in 14. 8. Not the same word as in 6. 7, and 8. 1.

9. 3 have redeemed them. Ref. to Pent.


redemned. Heb. pāḏāh. See note on Ex. 6. 6, and 13. 13. 14 they have not cried.

with their heart. They cried with their voice.

wine = new wine. Heb. tārōsh. Ap. 27. II. Not the

same word as in r. 4.

16 Though 3 have bound = Though 3, mischief. Heb. rādā' a. Ap. 44. viii.

decetful bow. That disappoints
shall fall by the sword; for the rage of their tongue: this shall be their derision in the land of Egypt.

8. He shall come as an eagle against the house of the LORD, because they have transgressed My covenant and trespassed against My law. 2. Israel shall cry unto Me, "My God, we know Thee."

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

6. 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.

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

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

9. For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers, 10. 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."

11. Because Ephraim hath made many altars to sin, altars shall be unto him sin.

12. I have written to him the 'great things' of Mine law, but they were counted as a strange thing.

13. They sacrifice flesh for the sacrifices of Mine offerings, and eat it: but 'the Lord accepteth not': now will He remember their iniquity, and visit their sins: they shall return to Egypt.

14. 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.'

for — because of. derision — ridicule.

rage — wrath, &c. [against God].


He shall come. Supply the Ellipsis (Ap. 6) thus: "It (i.e. the threatened judgment) is coming", &c. Ref. to Pnt. (Deut. 29. 19). Op. 92.

4. This is not merely a comparison but assertion: i.e. swiftly. It is not the eagle that comes against the Temple. Cp. Jer. 4. 13. Hab. 1. 8.


6. Opposites not the same as in 8. 7. not the same as in 8. 5, 13, 14.

10. We shall cry, &c. Ref. to Me will they cry: 'My God', we know Thee: Israel (knoweth Thee).


11. we know Thee. Cp. Matt. 7. 22. John 8. 44. 55. Isa. 29. 13 (Matth. 15. 8).

12. the thing that is good — the Gracious One. Cp. 3. 5; 14. 2.

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

15. I have made princes — caused [men] to bear rule. Heb. šērat — to bear rule. See note on 12. 8.

16. known — acknowledged.

17. idols — elaborate idols of their silver, &c. Cp. 2. 8; 13. 2.

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


20. Samaria. The capital is put by Fig. Synecdoche (of the Part), Ap. 8, for the whole nation.

21. Note the Ellipse of the infinitive. Supply: "be able to attain", &c.

22. For from Israel, &c. Render: "For from Israel! (i.e. from Israel) all people [both this context proper!] and he — i.e., and that calf, what is it? A craftsman made him, so no God is he", &c.

23. pieces — fragments, or splinters. Heb. šāḇāṭīm. Occurs only here.


25. the bud — meal. Note the Fig. Paronomasia (Ap. 6), for emphasis.


10 hired — hired [lovers]. gather — Israel's lovers. sorrow — in woe, writhing.

The Hebrew accents indicate that we should render — gather [against] them: i.e. the nations, a little in a little time, speedily, as in Hag. 2. 6, "and, ere long, they will be writhing under the burden": kingdom [will be writhing], princes [will be writhing], for the burden of: i.e. the tribute [paid on them].


be unto him — have become to him. sin. The same word, but here put by Fig. Metonymy (of Effect). Ap. 8, 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. 14; 8. 28, 46, 47; 12. 49; 14. 10, 24; 17. 6;); by His Spirit (John 16. 13, 17. 24; Ap. Heb. 2. 4); and by Paul, "the prisoner of Jesus Christ" (2 Tim. 1. 1). Note the ref. to Pnt. (Ex. 17. 14; 24. 9, 14; 34. 27; Num. 33. 1. 2. Deut. 4. 6, 9, &c.). See Ap. 47, and 92.


14 counted — accounted. as a strange thing — as some thing 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. 5.


15. built cities — fortified cities. See 2 Chron. 26. 9, 10.

16. kings of. i.e. Judah's. See 2 Kings 18. 13. &c. 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. 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.

winepress—wine-press. Heb. yecek, the wine receptacle.

not path, the wine receptacle. See note on Isa. 5. 2, new wine. Heb. tirshah. Ap. 27. II. Not same as v. 4, which shall and end reading called Shev (Ap. 34), with some codices, one early printed edition, Arame, Sept., Syr. and Vulg, give "them"; some give "her" in marg.


return to Egypt. See 8. 12; 11. 5. Cp. Ezek. 4. 15.

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


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


io. Fig. Asterismos Ap. 6.

because of iron. Egypt = yet Egypt. Cp. 7. 16.

shall gather them up = shall make them out (for manure, or for burning); not for burial in their own land; this would be death. But here it is death. (Jer. 8. 2. Ezek. 29. 17.)

Memphis. The capital of Lower Egypt (near Cairo).

Now Mitrahanyum; also called Noph.

tabernacles = tents. Heb. qahal (Ap. 40. 5); tents being put by Fig. Metonymy of Adjunct, Ap. 5, for the place where their tents were pitched.


recompence = retribution. know [it] = discover [his 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 man. Heb. 'ish. Ap. 14. II.

for the multitude, &c. = for great is thine iniquity, great is thine enmity, iniquity = distortion. Heb. 'ath. 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. 19 and 13. 10. 1. e. 11. 11. 13. 1.


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 Gibeath. 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", some codices read "that He may visit". Cp. 8. 12. Another contrast. See n. 9. "He went, &c. or this reference to it would be useless. Ap. 92.


and its worship. See 42. their, &c.

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

12 Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, woe also to them when I depart from them. Ap. 92.

13 Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his 'children to the murderer. Ap. 92.

14 Give them, O 3 Lord! what wilt Thou give? give them a miscarrying womb and dry breasts.

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1218
10. 1 an empty vine—a productive or luxurious vine. Heb. a vine emptying or yielding its fruit. See notes on Judg. 9.8-12. Heb. gevehem. Always fem. except here and 2 Kings 4.39. Here because it refers to Israel i.e. to the people.

fruit. Note the Fig. Polytotón (Ap. 6) in the varying interpretations 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, ("watchman"). unto himself = like himself i.e. not for Me, according to. Note the Fig. Anaphora (Ap. 6) multitude increased. The same words. goodness = goodness. Note the Fig. Polytotón (Ap. 6) images pillars i.e. Asherah (Ap. 42). Heb. mazzaloth = upright (erec) pillars.

2 Their heart is divided. Cp. 1 Kings 18.21.

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2 Their heart is divided. Cp. 1 Kings 18, 21.
10. 13. YE have plowed 2 wickedness, ye have reaped 3 iniquity; ye have eaten the fruit of lies: because thou didst 4 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 5 Shalman spoiled 6 Beth-arbel in the day of battle: 7 the mother was dashed in pieces upon her children.

15 So shall Bethel do unto you because of 8 your great 9 wickedness: 10 in a morning shall the king of Israel utterly be cut off.

11 When Israel was a child, then 1 I loved him, and 2 called My son out of Egypt.

2 As 3 they called them, so they went from them: 4 they sacrificed unto Baalim, and burned incense to graven images.

3 They taught Ephraim also to 5 go, 6 taking them by their arms;

7 but they knew not that 8 I healed them.

8 I drew them with cords of a 9 man, with bands of love; and I was to them as they that 10 take off the yoke on their jaws, and 11 I laid meat unto them.

9 He shall 12 not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.

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

11 And My people are 13 bent to 14 backsliding from Me; 15 though they called them to 16 Most High, none at all would exalt Him.

12 How shall I give thee up, Ephraim? how shall I deliver thee, Israel? 17 how shall I make thee as 18 Admah? how shall I set thee as 19 Zebaim? Mine heart is turned within Me, My 20 repentings are kindled together.

19 I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim: 21 I am GOD, and not man; the Holy One 22 in the midst of thee: and I will not 23 enter into 24 the city.

10 They shall 25 walk after 26 the LorD: 27 He shall roar like a lion: when 28 ye shall roar, then 29 children shall tremble from the west.

11 They shall 30 tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in 31 their houses, saith 32 the LorD.

13 Ephraim compasseth Me about with lies, Admah . . . Zebaim. Ref. to Pent. (Gen. 10:19); mentioned elsewhere. repentings = compassions. (Ap. 6): put both ways for emphasis. Ref. to Pent. (Num. 23:19). Ap. 92. These places are 33 God, and not man. Fig. Pneumos. 9 am GOD, and not man. Fig. Pneumos. 10 enter into . . . against. The verse is not the city: i.e., I came against Sodom and Gomorrah. 11 in the midst =[will not come] into the midst. Ref. to Pent. (Ex. 33, 9). Ap. 92, enter into = come against: i.e., as an enemy. The verse is not the city: i.e., as I came against Sodom and Gomorrah.

12 Ephraim compasseth Me, &c. The Structure "U" (p. 1221) shows the change of subject in 11. 12—12, 6, which is "incorrigibility." The chapters are badly divided here.
11. 12.

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

12 Ephraim feeding on wind, and following after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 o The LORD hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will He recompense him.

3 o He took his brother by the heel in the womb, and by his strength had power with God:

4 Yea, he had power over the Angel, and prevailed: he was exalted, and made supplication unto Him:

5 He found him in Beth-el, and there spake with him;

6 Even the Lord God of hosts; two the Lord is His memorial.

7 o He is a merchant, the balances of deceit are in his hand: he loveth to oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none whiteness in me that were sin.

9 o That am I the Lord thy God from the land of Egypt will yet make thee dwell in tabernacles as in the days of the solemn feast.

10 o He has also spoken by the prophets, and have multiplied visions, and used similitudes by the ministry of the prophets.

11 o Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars are as in the furrows of the fields.

12 And o Jacob fed into the country of Syria, and o Israel served for a wife, and for a wife he kept sheep.


(Extended Alliteration.)

B o | 12. 3—4. Jacob. Personal history.
C | q | 12. 7, 8. Provocation.
B o | 12. 9, 10. Cause.
C | r | 12. 11. Inerrimation. Idolatry.


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

wind. Heb. r'ach. Ap. 9. 1, i.e. keth foreign followeth after purueth, i.e. alliances, 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. 27, Jer. 7. 9. See 2 Kings 17. 4.


Jacob. Put by Fig. Metonomy (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. Ḥakab, 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 English, p. 40). Heb. mizar. (Hence his name Israel). The event is referred to only here, and Gen. 32. 28. See note there.


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 wasp = i.e. Jacob. This is the Fig. Hysteretés (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 us”. Even, &c. Render; “and Jehovah is God (Elohim) of the Hosts; Jehovah (is) His memorial [Name].” This is for strong confirmation.

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. 26. 9, 26. 1, 32. 2, 15, Luke 2. 25, 31. 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. 16. Pent. (Lev. 19. 36), he loveth to oppress, Money was obtained by oppression. Ref. to Pent. (Lev. 6. 2, 10, 13). Ap. 92, oppress = defraud.

8 labours = toils. iniquity = perversity. Heb. ṣadḥ doth.

that were = which [is]. sin. Heb. chagā, Ap. 44. I.

And 3, &c. These verses (6, 10) correspond with v. 14, and give the cause of the provocation. There is an evident Ellipsis (Ap. 6), which may be thus supplied: “And thou forgettest that [as] Jehovah thy Elohim from the land of Egypt [that I have promised that] I will yet make thee dwell in tents as in the Feast of Tabernacles”.

They are developing into Tabernacles. This is again promised in Zech. 14. 16.

tabernacles. Since the days of Neb. 8. 7, the feast is called Ḫolim (Ap. 40. 4), as here, instead of yakkōh, booths. Nehemiah’s remark is superfluous unless the laws were ancient, as in the days, &c. Ref. to Pent. (Lev. 23. 42, 43).

9 o spoken by the prophets. Cp. 3 Kings 17. 13, 18. 11 Is there iniquity = Surely Gilead isiniquity; supplying the Ellipsis (Ap. 6) from the next clause, iniquity.


Ref. to Pent. (Gen. 30. 31, the same Heb. word, šimʿar). Ap. 92. We may supply the connecting thought: “yet in after days Israel was brought out of Egypt . . . and preserved [in the wilderness]”.

1212
12. 13. **HOSEA.**

13 And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked Him to anger most bitterly:

therefore shall He leave his blood upon him, and his reproach shall his LORD return unto him.

13 When Ephraim spake trembling, he exalted himself in Israel;

but when he offended in Baal, he died.

And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, 'Let the men that sacrifice kiss the calves.'

Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

Yet am the LORD thy God from the land of Egypt, and thou shalt know no god but Me: for there is no saviour beside Me.

3 Did know thee in the wilderness, in the land of great drought.

According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten Me.

Therefore will I be unto them as a lion: as a leopard by the way will I observe them:

I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

9 O Israel, thou hast destroyed thyself;

but in Me is thine help.

10 I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, 'Give me a king and princes.'


14 Ephraim. As represented by Jeroboam (1 Kings 12, 25-13, 9), and Hosea (2 Kings 17, 11-23).

13. 1-8 (V, p. 1915). **CONTRASTED CONDUCT.**

(Extended Alternation.)

1 When Ephraim spake trembling, he exalted himself in Israel;

but when he offended in Baal, he died.

And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, 'Let the men that sacrifice kiss the calves.'

Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

Yet am the LORD thy God from the land of Egypt, and thou shalt know no god but Me: for there is no saviour beside Me.

Did know thee in the wilderness, in the land of great drought.

According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten Me.

Therefore will I be unto them as a lion: as a leopard by the way will I observe them:

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9 O Israel, thou hast destroyed thyself;

but in Me is thine help.

10 I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, 'Give me a king and princes.'
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: 0 death, I will be thy plagues; 0 grave, I will be thy destruction: 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 spoil the treasure of all pleasant vineyards.

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 riped up.

G2 H1 (p. 1222)

14 O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity, 2 Take with you 0 words, and turn to the Lord: say unto him, "Take away all 0 iniquity, and receive us graciously: so will we 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, Ye are our gods: for in Thee the fatherless findeth mercy."

II' 4 I will heal their backsliding, I will love them freely: for Mine anger is turned away from 0 him. 5 I will be as the dew unto Israel: he shall grow as the lily, and cast forth 0 his roots as Lebanon. 6 His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.


12 iniquity = perversity. Heb. 'āšqāl. 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. 9; Jer. 50. 6. Matt. 24. 4; an unwise son. Note the Fig. Metonym. (Ap. 8), 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 13. 2. children = sons.

14 I will ransom = redeem (with power). Pesh. wa'dāhah, to redeem by power in virtue of the legal right. See note on Ex. 13. 14. from = out of. the power = the hand = i.e. Shofel's power (to keep in its grasp). the grave = Sheol. See Ap. 36. 11. Asshur. Heb. ga'dol, by purchase by assent of the kinship right. Hence the other meaning of avenging. See note on Ex. 6. 2. O death. Fig. Apostrophe (Ap. 6), for emphasis. Quoted in 1 Cor. 15. 24, 53.

I will be = where are, &c. See note on v. 10. thy plagues. Heb. debèr = pestilence. Interpreted in 1 Cor. 15. 55 as "saying". First occ. Ex. 5. 3. repentance = compassion [on them]. eyes. Fig. Anthropopathia. Ap. 6.

G2 H1 (p. 1223)


(Rested Alternation)

14 H1 | 1. 2. Jehovah. Invitation.


unto = quite up to. Heb. 'ad; not merely "toward."


say. Cp. Luke 15. 18, 19. graciously = O Gracious One. See notes on 8. 3, and 8. 5. Eminent Jewish commentators take this as a title of the Messiah. There is no "us" in the Heb. so we will render. Quoted in Heb. 13. 13, render = pay (as vow) by offering what is due (Ps. 66. 13, 14; 116. 14, 15; 141. 2). calves = oxen. Put by Fig. Metonymy (of Subject), Ap. 6, for the sacrifices offered (Ps. 66. 17). lips. Put by Fig. Metonomy (of Cause), Ap. 6, for the confession, &c., made by them. Cp. Ps. 66. 30, 31; 116. 17; 141. 2. Heb. 13. 12. 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. in Thee = O Thou in Whom. the fatherless...
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. INFLICTED.

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 Jehoiachin'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 887 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. 19 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. 13 and Isa. 13. 5.

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 Babylonia and in the Land.

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