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. 299, 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 "dodekazaphilôn": twelve tribes (from dodeka = twelve, and phálé = tribe), Luke 22. 30; Acts 26. 7; and James 1. 1; so the latter (the twelve prophets) are called "dodeka prophétôn" (Ecclesiasticus 49. 10). In his praise of "famous men", the writer (Jesus, the son of Sirach) says: "and of the twelve prophets (tón dodeka prophétôn) 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.  6. Amos 7. 10—Obad. 20.  11. Zeph. 2. 13—Hag. 2. 22.
2.  6.  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 overlie, and include portions of two books (as in the case of Nos. 5, 8, 9, 12, 15, 18, and 21). See notes on pp. 566 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 (ב''); six books (ד'); and three books (ג').

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.

(Introduction.)

B | A | 1. INTRODUCTION.
   |   | B | 1. 2—3. SYMBOLICAL.
   |   | B | 4. 1—14. LITERAL.
   | A | 14. 5. 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. 78.
For the Formulas 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 687 B.C., in the fourteenth of Uzziah; Uzziah died in 649 B.C., a period of thirty-eight years. If we assume that Hosea prophesied during the last two or three years of Jeroboam, we have, then, say two years; Uzziah, thirty-eight years; Jotham, sixteen years (647–631 = 16); Ahaz, sixteen years (632–616 = 16), a period of seventy-two years to the commencement of Hezekiah (689–677 B.C. = 12). See Ap. 50, pp. 69, 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. 15, 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 689–611 B.C.). See Ap. 50. VII (6), p. 69, 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 (op. Eli, 1 Sam. 4. 10).

Hosea is quoted, in the New Testament, in Matt. 2. 15; 9. 13; 12. 7. Rom. 9. 25, 26. 1 Cor. 15. 25. 1 Pet. 2. 4, 10.
HOSEA.

1. The word of the LORD that came unto 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 Joash, king of Israel.

2. The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms:

b for the land hath committed great whoredom, departing from the LORD.

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

D E G

4 And the LORD said unto him, Call his name Jezreel;

II for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

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

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

2. The beginning, &c. This may be understood not merely of Hosea’s prophecies, but as referring to the fact that Hosea was the first (canonically) of fifteen prophets included in the Hebrew canon. See Ap. 77. by — in, as in Num 12. 5, 6. Hab. 2. 2. Zech. 1. 2; i.e. through.

a wife of whoredoms: i.e. a woman of the northern kingdom, and therefore regarded as an idolatress.

whoredoms = idolatries. The one term is used for the other by Fig. Metonymy (of the Subject), Ap. 6, because both were characterised by unfaithfulness; the former to a husband, and the latter to Jehovah, Who sustained that relation to Israel (Jer. 31. 33). Cp. 2 Kings 9. 22. 2 Chron. 21. 13. Jer. 3. 2. Ezek. 16. 17-33. 20. 30; 23. 7, 4. Nah. 8. 4. See 1. 4. 5. 2. 4. 6. 10. 7. 4. 4. and —and (begotten) children = offspring. Heb. jiddol. The mother is symbolical of the kingdom, and the offspring of the people.


1. 4-9 (E, above). THE FORMER STATE. (Repeated Alternation).

E Gf | 4. — Symbol. Son’s name (“Jezreel”).
Hf | 4. 2. Signification, and Reason.
Gf | 5. — Symbol. Daughter’s name (Lo-Ruhamah).
Hf | 5. 7. Signification, and Reason.
Gf | 8. 9. — Symbol. Son’s name (Lo-Ammi).

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

& Jezreel. Note the Fig. Paronomasia (Ap. 6) between Israel (v. 1) and Jezreel (Heb. ‘ysh’ at v. 2. & ‘rfl’). The name is prophetic of coming judgment (see v. 2) and future mercy.

Jezreel is a Homonym, having two meanings: (1) may God scatter (Jer. 31. 10; and (2. 2. 9) may God sow (Zech. 10. 9). These bind up the two prophetic announcements. Jezreel, the fruitful field, had been defiled with blood (2 Kings 9. 16, 23, 32; 10. 11, 14), and Israel shall be scattered, and sow 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. 11. will avenge shall have visited. blood = blood-guiltinesse. Jezreel. Here, it is used of the valley where the blood was shed. The house of Jehu. Jehu had carried out the judgment of God on the house of Ahab, because it accords 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.

cause to cease, &c. This was fulfilled in 611 B.C. (Ap. 60. V. p. 68). See 2 Kings 10. 11. 5 at that day: i.e. the day of 2 Kings 16. 11. bow. Put by Fig. Metonymy (of the Adjunct), Ap. 6, for the armies of Israel. & God. Supply “Jehovah” from the preceding verse. Lo-Ruhamah = not compassionate. Rendered “not beloved” in Rom. 9. 22, and “not having obtained mercy” in 1 Pet. 2. 10. These latter are the Holy Spirit’s Divine interpretation of His own prophecy.
for I will no more have mercy upon the house of Israel; but I will utterly take 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 horsemen."

8 Now when she had weaned Lo-ruhama, she conceived, and bare a son. 9 Then said God, Call his name Lo-ammi: 10 for ye are not My People, and I will not 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.

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

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 her breasts; 3 Lest I strip her naked, and set her as a wilderness, and set her like a dry land, and slay her with thirst.

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

5 For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me bread and water, and 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. 7 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. 1209). REASONS. (Extended Alternation.)

B d | 6. Her False Benefactors.
    | 3. Her Punishments.
      | 1-7. Her Return.
      | 1-2. Her True Benefactor.
      | 8-12. Punishments.
      | 14-22. Her Reception.

5 played the harlot: i.e. practised idolatries. luxurious. All are claimed as hers.
my lovers = my Basils, or lords. Cp. Jer. 44. 17, 18.

6 behold. Fig. Asterisms (Ap. 6) for emphasis. my way. Jehovah had spoken of Israel. Now He speaks to her. hedge up, &c. Cp. Job 5. 22; 19. 8. Lam. 3. 7, 9. a stone wall.


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

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

by the Lord their God = by Jehovah their Elohim: i.e. the Messiah, or the angel of Jehovah. See 2 Kings 19. 28. But it looks forward to the future fulfillment, which will exhaust the prophecy in the destruction of Antichrist (Isa. 11. 4. 2 Thes. 2. 8, &c.).

Lo-ammi = Not My people.

3 will not be your God = am not "3 am to you. your = to you. Heb. Israel.

1. 10, 11 (F. p. 1209). THE LATTER STATE. (Division.)

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

the number, &c. Ref. to Pent. (Gen. 22. 17; 82. 12). children = sons. Not all the Israelites, but only the People, men, but will yet be in the future, of Israel. as the sand, &c. Fig. Paronomia. Ap. 6. See note on Gen. 18. 16. cannot be measured, &c. Ref. to Pent. (Num. 23. 10). it shall come to pass, &c. Verse 10 is not "in glaring contradiction" to v. 9, but marks the contrast between the latter (and yet future state) and the past. See the Structure "D" and "D'" p. 1209.

9. Are not My People = No People of Mine are ye. 10 Heb. Lo-ammi 'attem. Quoted in Rom. 9. 25, not of the Gentiles, but as an illustration of what may be true in their case as it will be in Israel's. In 1 Pet. 2, to the address is to the Diaspora i.e. the "scattered strangers" of Israel, who are now afar off." Cp. Dan. 9. 7. Acts 2. 22.

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


one head. Zerubbabel was only a typical anticipation, for under him only Judah returned. This refers to a future reunion (Jer. 23. 5, 6. Ezek. 34. 23). Fig. Zerubbabel (Ap. 8) for emphasis rear a stone wall.

Jezebel. Here used in the sense: "GOD will sow." See note on v. 4; and cp. 2. 22. Referring to the day of Israel's restoration as being "life from the dead" (Rom. 11. 10). Cp. Jer. 24. 6; 31. 28; 32. 41. Amos 9. 15.

2. 1 Ammi = My People.

Ruhama = Fitted One.

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


whoredoms . . . adulteries = idolatries. Note on 1. 2.

between her breasts = her embraces.

3 Lost, &c. Verse 3 refers to Israel's earliest history. her = i.e. her land, as shown by the words following. Cp. Ezek. 16. 28-43. In the day. See Ap. 18.
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 season thereof, and My wine 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 feasts, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will destroy her vines and her fig trees, whereby she hath said, She is my reward 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 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, 3 I will allure her, and bring her into the wilderness, and speak comfortably unto her.

15 And I will give her her vineyards from Tarshish, 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 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 her 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 the corn, and the wine, and the oil; and they shall hear in Jezreel.

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, Thou art My People; and they shall say, Thou art My God.”

22 the earth. Note the Fig. Anadidôsis (Ap. 6), by which the word at the end of v. 21 is repeated at the beginning of v. 22. Jezreel = the seed of God (which He will sow), as stated in v. 24.

23 I will sow her: i.e. the new Israel, will have mercy, &c., have pity; i.e. I will [call her] Rahamah, because she that had not obtained mercy = Lo-Rahamah (Not pitted); not My People = Lo-ammi. If you are My People = Ammi [art] thou. They shall say, and I shall say, &c.; i.e. the whole nation as one man. Op. 1. 11. Zech. 13. 9. Rom. 9. 25, 6. Pet. 2. 10. God. Heb. Elohim. Ap. 4. 1.
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 a 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 a teraphim:

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.

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.

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 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 limitation, without. Note the Fig. Anaphora (Ap. 6) emphasizing each point, now fulfilled before our eyes, without a king. Having rejected Messiah (John 19, 12), this cannot therefore be interpreted now of any People which has a king. And, Note the Fig. Polytheism (Ap. 6) strengthening the emphasis on each point, prince=ruler. Heb. son, as in 8, 4. sacrifice. Heb. zebach. Ap. 42. XII. Includes all sacrifices where there is shedding of blood. An image. Heb. mezubbah = any upright standing image. Cp. Ex. 23, 24; 34, 13. Isa. 19, 19. ephod. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the priest or person who wears it. Ref. to Pent. (Ex. 26, 36-43). Ap. 92. This was the girdle of the breastplate which contained the “Urim and Thummim”, the wearing of which pertained solely to the high priest. Cp. Num. 21, 18; 28, 3; Ezra 2, 35; and Neh. 7, 54. teraphim= idols of any kind. In v. 3, Jehovah says they shall not “play the harlot,” and: now, for (since 420 a. c.) 2,000 years the truth of this has been seen. Ref. to Pent. (Gen. 31, 19, 34, 35). Ap. 92.

This mark of time has not yet been reached. It corresponds with the “many” of v. 7. See the Structure above (“K’”).


a controversy = a judicial inquiry and cause. Cp. 12, 2. Isa. 1, 18, with 8, 13, 14. Jer. 25, 31. Mic. 6, 2. mercy = loving-kindness, or grace. knowledge: or, acknowledgement. See note on 2, 20. Cp. 4, 6; 5, 4. God. Heb. Elohim. Ap. 4, 1. By swearing, &c. These are the evils which flow from a want of the knowledge of God. Cp. v. 4; 2, 20. Rom. 1, 21; 1 John 2, 3, 4; 4, 7, 8. blood toucheth blood: or, murder follows murder; “blood” being put by Fig. Synedcoche (of Species), Ap. 6, for bloodshed. Therefore the land mourneth. Cp. Jer. 4, 28, and 12, 4. Amos 5, 15, and 8, 1. The beasts: the very beasts (Beth ester a). be taken away = be gathered [into the ranks of the mourners].

Supply “do”.

4. 1-14. 3 [For Structure see next page].


children=sons.
a controversy = a judicial inquiry and cause.
4. Yet let no man strive, nor reprove another:

for thy People are as they that strive with the priest.

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, 2 I will also reject thee, that thou shalt not be priest; for thou hast forgotten the law of Thy God, 3 and I will also forget thy children.

7 As they were increased, so they have 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, like people, like priest: and I will punish them for their ways, and repay them their doings.

10 For they shall eat, but have not 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 Beth-aven, nor swear, 'The LORD liveth.'


12 ask counsel = inquire of (habitually). Cp. Jer. 27. 7. staff, &c. Referring to divination by rods, spirit = the knowledge [of Me], thou hast forgotten. Ref. to Pent. (Deut. 32. 11). 7 sinned. Heb. chāqār. Ap. 44. 1. therefore will I change their glory into shame. The Stephanon confess (Ap. 53) that they altered thus the primitive Heb. text, which read "My glory have they changed into shame": i.e. they altered the verb hēmār (they have changed) to ḏimār (I shall change); and, 13bōdā (My glory) to 13bōdām (their glory). This alteration was from a mistaken reverence. It will be clear that the word is not required.

13 set their heart = lift up their soul: i.e. desire. Heb. nephesh. Ap. 13. iniquity = wrong-doing. Heb. 'ašhād. Ap. 44. iv. 9 like people, &c. Cp. Isa. 24. 2, Jer. 5. 31. punish = visit. Ref. to Pent. (Ex. 20. 5; 32. 34). Ap. 92. reward = requite. The same words. Ap. 92. shall commit = have committed. whoredom = idolatry. See note on 1. 2. the LORD. Heb. Jehovah (with 'eth) = Jehovah Himself. Ap. 4. II. 11 wine. Heb. yāqən. Ap. 27. I. new wine. Heb. ṭīḇūh. Ap. 27. II. heart. Put by Fig. Metonymy (of Adjunct), Ap. 8, for understands. See Isa. 29. 6. Cp. Eccles. 7. 5. 12 ask counsel = inquire of (habitually). Cp. Jer. 27. 7. staff, &c. Referring to divination by rods, spirit = the knowledge [of Me], thou hast forgotten. Ref. to Pent. (Deut. 32. 11). 7 sinned. Heb. chāqār. Ap. 44. 1. therefore will I change their glory into shame. The Stephanon confess (Ap. 53) that they altered thus the primitive Heb. text, which read "My glory have they changed into shame": i.e. they altered the verb hēmār (they have changed) to ḏimār (I shall change); and, 13bōdā (My glory) to 13bōdām (their glory). This alteration was from a mistaken reverence. It will be clear that the word is not required.

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HEBREW.

5. 1 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 profane 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 My God: for the spirit of whoredoms is in 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; 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 For they have dealt treacherously against the LORD: for they have been gotten 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 I be unto Ephraim 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 heifer; now the LORD will feed them as a lamb in a large place.

16 They shall be ashamed of their sacrifices.

5. 13 a lamb — a young ram of more than a year old.

Heb. turned, turned back, thrust aside as having turned bad.

Heb. 17 joined = mated, or united to.

sour. Heb. turned, turned back, thrust aside as having turned bad.

Ye. By the Fig. Metallago (Ap. 6) the fact of continual whoredom (or idolatrous worship) is changed to the new thought of the rulers loving to continually command, “Give ye [sacrifices]”, with contempt for the sacrifices Jehovah commanded. See 8. 13. Thus, the verse is not “untranslatable”, as alleged.

The wind, &c. = the spirit of whoredoms (u. 12) has bound itself up. Heb. rach. Ap. 9.

in her wings = in her skirts (so as to impede her gait), they shall be ashamed. Cp. Isa. 1. 29. Jer. 2. 24.

This verse is not “in confusion”, as alleged.

These verses (16-19) are not “scrambles”, as alleged, but are closely connected with the context. They are required by the Structure “O” and “Q” on p. 1213.

5. 1 Hear ye this, 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. 1213.

Judgment is toward you = judgment is denounced upon you.

Mizpah. There were five places with this name:

(1) Now SjH (Gen. 31. 49. Judg. 10. 17; 11. 29, 34; 20. 1, 5; 21. 1, 4, 8, 9, 10). (2) In Moab (1 Sam. 22. 3), not identified. (3) The land (or valley) of Moab, now el Bukhara (Josh. 11. 3). (4) In Judah, not identified (Josh. 15. 21). (5) In Benjamin (Josh. 18. 20). Judg. 22. 1-2; 21. 1, 5, 6; 1 Sam. 10. 16; 17, 1 Kings 15. 25, 25, 27; 2 Chron. 18, 2. Neh. 5. 7, 15, 18. Jer. 40. 6-15; 41. 1-16, and in this passage, Hos. 5. 1. Mizpah was a symbol of keeping apart, not of meeting again, as erroneously used to-day.

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

2 revolters = apostates, are profane to make slaughter = have deeply designed a slaughter.

though 3 have been, &c. and 3 [will denounced] chastisement to them all. The Ellipsis thus supplied explains these difficult words. 5. 13 Ephraim, the largest of the ten tribes, is put by Fig. Synedochē (of the Part), Ap. 6, for the whole.

whoredom = idolatry. See note on 1. 2.


the spirit of whoredoms. See note on 4. 17, 19.


12 known. See note on 2. 20.

the LORD. Heb. Jehovah (with eth) = Jehovah Himself.

8. 112 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”.

hiss; i.e. Ephraim’s, or Israel’s.


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


7 strange = apostates (who had become as foreigners). Heb. sār. See note on Prov. 5. 3. 14. a month. A short time will complete their di stampose. Shallum reigned just a month (2 Kings 15. 13).


13 king Jareb. Professor Sayce (Higher Criticism and the Javments, pp. 416, 417) thinks "Jareb" may be the name of the usurper Jareb II, the successor of Shalmaneser. Shalmaneser did not take Samaria, but his successor did, as stated in an inscription found in the palace which he built near Nineveh. This gets rid of several fanciful hypotheses as to the meaning of "Jareb", besides explaining an historical difficulty. Cp. 10. 6.
69-611 could not heal you, nor cure you of your wound.
14 For 3 will be unto Ephraim as a lion, and as a young lion to the house of Judah: 3, even 3, will tear and go away; *I will take away, and none shall rescue him. 15 I will go and return to My place, "till they acknowledge their offence, and "seek My face: in their affliction they will "seek Me early.

6 *Come, and "let us return unto *the LORD: for Grat hath torn, and *He 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.

4 Oh Ephraim, "what shall I do unto thee? O Judah, what shall I do unto thee? *for your "goodness is as a morning cloud, and as the early dew it goeth away.

5 *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.

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

7 But they *like *men have *transgressed the covenant; there have they dealt treacherously against Me.

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, 0 Judah, "He hath set an "harvest for thee.

12 When I "returned the captivity of My People.

13 I will. Some codices read "and I will": take away = carry off.

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

15 Me face. Ref. to Pab. (Deut. 4: 29). Ap. 92, seek Me early. This expression, though not found in the Pentateuch, occurs in Job 7: 21; 8: 5; 24: 4. Ps. 61: 1; 78: 34. Prov. 1: 25; 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.

16 1 let us return. These are the words of Israel in a yet future day, as already symbolized by the return of Gomer (5: 2, 3), and foreshadowed in 5: 4. See the Structure ("Kz" and "Kz"), p. 1212, and of "M", p. 1213). This is the acknowledgment referred to in 5: 15. Deut. 32: 29. the LORD. Heb. Jehovah. Ap. 4: 11.

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

18 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 again in resurrection. Referring to the yet future resurrection of the new Israel (Ezek. 37), which will thus resemble the resurrection of Messiah (1 Cor. 15: 18).

19 In His sight. Heb. = before His face, as their sin had been (7: 2).


morning = dawn.


4. 6-13. 8 (M, p. 1213). INCORRUPTIBILITY.

(Extended Alteration.)

M T (6: 4, Divine Forbearance.

U | V | W | X | Y | Z


morning = dawn.


6. 5-10. 15 (U, above). INCORRUPTIBILITY.

(Alteration.)

U | W | X | Y | Z

6. 5-11. INCORRUPTIBILITY.


X | Y | Z | W | V | U

5 Therefore have I hewed them, &c. = This is why I hewed them. Heb. idiom, by which the declaration that a thing should be done is spoken of the personal act of doing it. See note on Jer. 1: 10; and cp. Jer. 1: 10; 5: 14. by the prophets: i.e. declared by the prophets. thy judgments are. A regrouping of the letters of the Hebrew word agrees with the Aram, Sept., and Syr., and reads "My judgment is". Verse 5 speaks of Jehovah's acts (see Structure, "W", above). Ref. to Pab. (Deut. 33: 2). Ap. 92, the light of the right.


7 But they, like men, have transgressed the covenant; there have they dealt treacherously against Me.

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, 0 Judah, He hath set an harvest for thee.

12 When I returned the captivity of My People.
7 When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria:

for they commit falsehood; and the thief cometh in, and the troop of robbers 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 stretched out his hand with scorners.

6 For they have made ready their heart 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 devoured their judges; all their kings are fallen: there is none among them that calleth unto Me.

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

9 Strangers have devoured his strength, and he knoweth 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 his good.

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! because they have transgressed against Me: though I have redeemed them, yet I have spoken lies against Me.

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

15 Though 3 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
shall fall by the sword; for of 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 against My law.

Israel shall unto Me, My God, we know Thee.

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

Ye 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 attain to innocency?

For from Israel was it also: the workman made it; therefore will He be His God: but the calf of Samaria shall be broken in pieces.

For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers. Yes, 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: they shall return to Egypt.

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

for=because of. derision=ridicule.
rage=wrath, &c. [against God.] Cp. Ps. 73. 9.

He shall come. Supply the Ellipsis (Ap. 6. 6) thus: [It i.e. the threatened judgment] is coming", &c.
Ref. to Pent. (Deut. 29. 19). Ap. 11. 4.
This is not merely comparison but assertion: i.e. swiftly. It is not the eagle that comes against the Temple. Cp. Jer. 4. 13. Hab. 1. 8.
transgressed. Heb. 'adar. Ap. 44. viii. Same word as 9. 7; not the same as 13. 14, 4.
My covenant... My law. Ref. to Pent. (Deut. 4. 13), where a like Alternation is found. Ap. 92.
2 Israel shall cry, &c. Render: "To Me will they cry: 'My God,' we know Thee: Israel knoweth Thee"

Isa. 29. 12 (Matt. 15. 18).

3 the thing that is good=the Gracious One. Cp. 5. 3; 14. 7.
3 They have set up kings. Cp. 7. 7. See 2 Kings 15. 17, 18, 27 (Shallum, Menahem, Pekah).
known=acknowledged. idols=elaborate idols of their silver, &c. Cp. 2. 13; 13. 2.
the nation spoken of as one man. But the Aram, Sept., and Syr. read "they," with the A. V. and R. Y.

5 Thy calf, &c. Render: "He [Jehovah] hath rejected thy calf, O Samaria."

Samaria. The capital is built by Fig. Synecdoche (of the set), Ap. 6, for the whole nation that attain. Note the Ellipsis of the infinitive. Supply: [be able to attain], &c.

6 For from Israel, &c. Render: "For from Israel! (i.e. from Israel, of all people) [doth this conduct proceed]—and He [i.e. that calf, what is it]! A craftsman made it, no God is it; be become: fragments = pieces, or splinters. Heb. shrabbim. Occurs only here. 7 wind. Heb. ’rnach. Ap. 8.
the bud... meal. Note the Fig. Paronomasia (Ap. 6), for emphasis. Heb. ’znach... ’znach. It may be Elision: the flower... the flower. stranglers=outsiders. Cp. 7. 9.
3 Israel is swallowed up. See 2 Kings 17. 6.
Gentiles=nations. as a vessel. Cp. Jer. 22. 28; 43. 32.
9 gave up. Cp. 6. 13; 7. 11.
10 hired= hired [lovers]. gather=Israel’s lovers. sorrow=bow in wo, writhing.
Rejoice not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every cornfloor.

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

They shall not dwell in the LORD's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.

They shall not offer wine offerings to the LORD, neither shall they burnt offerings be presented unto Him: their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.

What will ye do in the solemn day, and in the day of the feast of the LORD?

For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them; the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles.

The days of visitation are come, the days of recompence are come; Israel shall know it: "the prophet is a fool, the "spiritual" man is mad," for the multitude of thine iniquity, and the great hatred.

The watchman of Ephraim was with my God; but the prophet is a snare of a fowler in all his ways, and a snare in the house of his God.

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

I found Israel like grapes in the wilderness; I saw my fathers as the fig tree at her first time: but "if ye went to Baal-peor, and separated yourselves unto that shame; and their abominations were according as their lovers." 11 If Ephraim, their glory shall fly away like a bird, from the birth, and from the conception.

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!

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

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

9. 1 people=peoples.
gone a whoring: i.e. gone into idolatry. See note on 1. 2.

a reward= a love-fes. Ref. to Pent. (Deut. 23. 18, "hiero"). Ap. 52.

floor=threshing-floor.

winepress=winevat. Heb. yebeh, the wine receptacle; not gath, the winepress. See note on Isa. 5. 2.

new wine. Heb. tirsh. Ap. 27. II. Not same as ס, her.

A special various reading called Seir (Ap. 54), some codices, on the early printed edition, Aram. Sept., Syr., and Vulg., give "them"; some give "with her" in marg.


in Assyria. See 5 Kings 17. 3, Hos. 11. 11.

wine. Heb. yagin. Ap. 27. I. Not same as ס, bread. Put by Fig. Synecdoche (of Species), Ap. 6, for all kinds of food.


to Fig. Asterismos Ap. 6.

because of=from.

Egypt=of=etc. Egypt. Cp. 7. 15.

shall gather them up=shall take them out for mine, or for burning, and not for burial in their own land; this would be Lashon. But here it is kabb.

Jer. 8. 2. Ezek. 29. 5.

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

Now Mitrahamy; also called Noph.

tabernacles=tents. Heb. oocho. (Ap. 40. 9); tents being put by Fig. Metonymy (of Adjunct), Ap. 6, for the place where their tents were pitched.


recompence=retribution.

know (=discover) her=her wickedness, when she said.

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


for the multitude, &c.=for great is thine iniquity, great is thine enmity, iniquity=distortion. Heb. 'ath. Ap. 44. iv.

distortion=provocation.

The watchman. Note the series of contrasts, what Ephraim had been, and what Ephraim had now become, which commences here; with remarks following each.

See vv. 10 and 13; 10. 7; 11. 1; 13. 1.

watchman. Used of the prophet in Isa. 21. 11, Jer. 6. 17; 31. 6. Ezek. 3. 17; 33. 11.

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.

It is become.

His God. In contrast with Hosea's God.

the days of Gibeah. See 10. 9. This implies a common knowledge of the history of Judges 19. 12, &c., therefore. Some codices, with three early printed editions (one Rabbinic, marg.), read "now will He", &c. Heb; i.e. Jehovah. Ap. 4. II. He will visit.

ins. Heb. chalad. Ap. 44. I. 10 I found, &c. Another contrast. See v. 8. they went, &c. Ref. to Pent. (Num. 25. 5). The history was well known, or this reference to it would be useless. Ap. 92.

Elsewhere only in Ps. 106. 28, 30, Josh. 22. 17, etc. Ref. to Pent. (Num. 25. 3. Deut. 4. 3). Baal-peor. Ref. to Pent. (Num. 25. 3, Deut. 4. 3).

that shame=that shameful thing: the 'Asherah and its worship. See Ap. 42.

their, &c. Supply the Ellipsis, and render: "became an abomination in their persons".

This is the 611 edition of the A.V. and RSV, from the birth, &c.=no birth, none with child, no conception, no conception occurs only here, and Gen. 3. 16. A similar word (Heb. haron) in Gen. 3. 16.

Though they bring up, &c. Not "inappropriate after v. 11", but is part of the contrast commenced there. children=sons, will I bereave them. Ref. to Pent. (Lev. 26. 21, Deut. 28. 41, 42). Ap. 92.


when I depart from them=when I take command from them. Heb. see as note there. Not the same word as "withdraw" in 6. 5, which is ha'alah.

as=according as. Tyrus. See Isa. 23. Ezek. 26-28. 14 O LORD. Note the Fig. Apostopesis (Ap. 6).
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 Israel is *an empty vine*: he bringeth forth *fruit* unto himself: *according to* the multitude of his *fruit* he hath increased the altars; according to the goodness of his land he hath made *good* images.

2 *Their* heart is divided: now shall they be found faulty: *yet* shall break down their altars, *He* shall spoil their *images*.

3 For now they shall say, *We have no king*, because we feared not *the* LORD; what then should a king *do* to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as *hemlock* in the furrows of the field.

5 The inhabitants of *Samaria* shall be broken because of the calves of *Beth-aven*; for the people thereof shall mourn over it, and *the priests* thereof that *rejoiced* on it, for *the glory* thereof, because it is departed from it.

6 *It* shall be also carried unto Assyria for a present to *king* Zareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 As for *Samaria*, her king is cut off *as the boil upon the water: *the* high places also of Aven, the *sin* of Israel, shall be destroyed: *the* thorn and the thistle shall come up upon their altars; and they shall say to the *mountains*, *Cover us!* and to the hills, *Fall on us*.

9 0 Israel, thou hast *sinned* *from* the days of Gibeah: *there* they stood: the battle in Gibeah against *the* children of *iniquity* *did* not overtake them.

10 *It* is *in* My desire that *I* should chastise them; and *the* people shall be gathered against them, *when* they shall bind themselves in their *two* furrows.

11 *And* Ephraim is *as* an heifer that is taught, and loveth to tread the corn; but *3* passed over upon her fair neck: I will make Ephraim to ride upon Judah shall plow, and *Jacob* shall break his yoke.

12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: *for* it is time *to seek* *the* LORD, till He come and *rain* righteousness upon you.

15 wickedness. Heb. ra’at’, Ap. 44. viii. Gilgal. Cp. 4. 15; 12. 11. The place where Jehovah was rejected, and man’s king set up; and where, on account of his impatience and disobedience Saul got his first message of his rejection (1 Sam. 13. 1-19), and his second (1 Sam. 15. 12-33). See note on Hos. 4. 15. I hated them—have* I* come to hate them.

17* For the wickedness* thereof. Ap. 1. 6. Their princes are revolters. Note the Fig. Paronomasia (Ap. 6), for emphasis. Heb. sereyhem...sor’rin. It may be Englished by *their rulers are unruly*.

10. 1 an empty vine—a productive or luxurious vine. Heb. a vine emptying or yielding its fruit. See notes on Judg. 8. 15. Heb. geffen. Always fam. except here and 2 Kings 4. 29. Here because it refers to Israel: i.e. to the people. fruit. Note the Fig. Polypytón (Ap. 6) in the varying inflections of the words, “fruit,” “multiply,” and “good”; and the Fig. Synonymia in “altars” and “images”; all to increase the emphasis of the contrast. See note on 9, 2 ("waterman"). unto himself—like himself: i.e. not for Me. according to. Note the Fig. Anaphora (Ap. 6), multitude...increased. The same word. goodness...goodly. Note the Fig. Polypytón (Ap. 6), images=columns: i.e. ‘Ashkara (Ap. 49). Heb. mezébás—upright (erect) pillar. 2 Their heart is divided. Op. 1 Kings 18. 21. 2 Kings 17. 32, 33. 31 found faulty—held guilty. Referring back to 9, 17. 7 shall. &c. Ref. to Pent. (Ex. 21. 24; 54. 13. Dnt. 7. 12, 32. 31 the LORD. Hebrew, Jehovah. Ap. 4. 9. do to us: do for us, or profit us. 4 hemlock—poppy. Ref. to Pent. (Deut. 29. 16; 32. 33, 35). Ap. 92. Elsewhere only in Job, Psalms, Jeremiah, and Amos 5. 7; 6. 12. 5 in the furrows. Some codices, with four early printed editions (one Rabbinic, mark), read all the furrows 5 Samaria. See v. 7; 7. 1; 8. 5; 13. 16. Beth-aven. See note on 4. 16. 6 priests. Heb. kamarim—priests of Beal, or black ones, from kamar—to be black, from the black dress (or cap) wore by them. Occurs only here and 2 Kings 23. 5. Zeph. 1. 4. rejoiced—leap, or exult. Cp. 1 Kings 18. 12. glory...departed. Ref. to the history (1 Sam. 4. 21, 22). 6 king Zareb. See note on 5. 13. 7 Aven. I.e. the pole of Aven or Amon. 7 as the foam, &c. on the face of the waters. Ref. to Pent. (Gen. 1. 2; 7. 18). Ap. 92. 8 sin. Hebrew, châatâ. Ap. 44. 1. Put by Fig. Metonymy (of Adjunct), Ap. 6, for the idols associated with it. Cp. Deut. 8. 11. 1 Kings 12. 30. 8 the thorn and the weed. Ref. to Pent. (Gen. 15. 18). Ap. 92. This combination of words occurs only in these two places. "Thorns" is found in Ex. 23. 6, &c.; *thistles*, Hebrew, darda, only here, and Gen. 3. 18. Cp. 9. 6. mountains. Such was Beth-el in the hill country of Ephraim (Judg. 4. 5). Contrast Gen. 49. 2, 6.

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 thy mighty men. Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shamal spoiled Beth-aron in the day of battle: the mother was dashed in pieces upon her children. So shall Beth-el do unto you because of your great wickedness: in the morning shall the king of Israel utterly be cut off.

When Israel was a child, then I loved him, and called My son out of Egypt. As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images. 3 3 taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of an everlasting man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them. He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return. And the sword shall abide on his cities, and shall consume his branches and devour them, because of their own counsel. And My People are bent to backsliding from Me: though they called them to the Most High, none of all would exalt Him.

How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zebaim? Mine heart is turned within me, My repentings are kindled together. I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim: for 3 am GOD, and not 3 man; the Holy One in the midst of thee: and I will not enter into the city. They shall walk after the LORD: He shall roar like a lion: when 3 shall roar, the children shall tremble from the west. They shall be 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.

Ephraim compasseth Me about with lies, and Jacob with fables; but we will not turn back to them: Sodom is a lamp unto us, Gomorrah is a torch. They have set up their table for My judgment, and taken their seat: they have taken vengeance upon Me, saying, Where is their God? They shall be as a snare to Me, and as a trap which cannot fail: for they are upon My way, they shall kneel down before Me, that I may bear them. Therefore prophesied I against them, saith the LORD, O ye shall not have a king: and I will give them up into the hand of the mighty for judgment. How Ephraim and Pharaoh are come unto be ashamed, and the Ammonites shall see and be afraid. Ephraim shall say, What have I done? Assyria shall say, What have I done? I have left a people unto Jacob, and given them a law and the strength of the people. But Ephraim saith, My God shall not come: Yet God gave them up to their turns, and wrote his book. And Ephraim shall say, What have I done? These are the things which they desired: therefore, they shall go forth into the army. How Ephraim saith, My betrothed is mine; He will feed among the lambs, and box the calves with a distaff. Ephraim shall call himself, A people purposed to their own counsel; but the spirit of the LORD was against them.

Ye have plowed wickedness, ye have sown iniquity; because thou hast trusted in thy way, in the multitude of thy mighty men. Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shamal spoiled Beth-aron in the day of battle: the mother was dashed in pieces upon her children. So shall Beth-el do unto you because of your great wickedness: in the morning shall the king of Israel utterly be cut off.

When Israel was a child, then I loved him, and called My son out of Egypt. As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images. I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of an everlasting man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them. He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return. And the sword shall abide on his cities, and shall consume his branches and devour them, because of their own counsel. And My People are bent to backsliding from Me: though they called them to the Most High, none of all would exalt Him.

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11. 1-7 (V, p. 1215). CONTRASTED CONDUCT. (Repeated Alternation.)

1. Love.

2. Ingratitude.

3. Love.

4. Insensitivity.

5. Love.

6. Threatening.


2. they. The callers: i.e. the prophets, &c. who called to them. The Sept. and Syr. read "Me". they. Israel.

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

3 taught, &c. Ref. to Pent. (Deut. 31. 3; 32. 10, 11, 12). Ap. 9. 2. Isa. 46. 3. go walk. See Acts 15. 13 marg. taking = I used to take. I healed them. Ref. to Pent. (Ex. 15. 26).


5. take off = lift up, or loosen: viz. the straps which bind the yoke to the neck. I laid meat = holding out [food] to him I let him eat. 5. not. Connect this with v. 4, for he is to return to Assyria (8. 13; 9. 3). shall be = become.

6. branches. Put by Fig. Metonymy (of Subject), Ap. 6. 12, for "sons", as being the progeny and defenders.

7 bent to backsliding. Cp. 4. 15. though they called them, &c. though they call upon the Most High. Most High. Heb. 'el. none at all would exalt Him = He shall not also gather them up.

12. 3 Ephraim compasseth Me about with lies, as Admah and Zebaim. Ref. to Pent. (Gen. 10. 15; 14. 2, 8. Deut. 29. 22). Ap. 92. These places are not mentioned elsewhere. repentings = compassions. 3 3 am GOD, and not 3 man. Fig. Pleonasm (Ap. 6); put both ways for emphasis. Ref. to Pent. (Num. 23. 19). Ap. 92. Cp. Isa. 54. 2. man. Heb. 'ish. Ap. 14. II. in the midst = will not come into the midst. Ref. to Pent. (Ex. 33. 3). Ap. 92. enter into = come against: i.e. as an enemy. The verse is not the same. Only i.e. as I came against Sodom and Gomorrah.

10 walk after = return to. The Structure "2F" (p. 1215) shows that ev. 10, 11 are not an "exile insertion", the LORD. Heb. Jehovah. Ap. 4. II. He shall roar = when He shall summon them with a lion's roar. children = sons [of Israel]. tremble = come, or hasten, trembling, from the west. Cp. Zech. 8. 7.


11. 12-12. 14 (U, p. 1215). [For Structure see next page.]

12. Ephraim compasseth Me, &c. The Structure "2F" (p. 1231) shows the change of subject in 11. 12—12. 8, which is "incorrigibility". The chapters are badly divided here.
12 Ephraim feedeth on wind, and followeth 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 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 He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the Angel, and prevailed: he wept, and made supplication unto Him:

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

5 Even the LORD God of hosts; the LORD is His memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and wait upon thy God continually.

7 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 labors they shall find none iniquity in me that were sin.

9 And that am I the Lord thy God from the land of Egypt, and will make thee to dwell in tabernacles, as in the days of the solemn feast.

10 Have also spoken by the prophets, and 3 have multiplied visions, and used similitudes, by the ministry of the prophets.

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

12 And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.
4 Pat. by Fig. Metonymy (of Effect), Ap. 6, for blood-guiltiness. His reproach. Ref. to Pent. (Deut. 28, 37), Ap. 92. LORD. Heb. 'Adonim. Ap. 4, VIII (8).
13. 1-3 (v. p. 1215). CONTRASTED CONDUCT. (Extended Alternation.)
V. D | 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, 21-25. trembling = panic. Heb. 'tath. Occurs only here. Similar to 'recht', which occurs only in Jer. 49, 24 ('rear'), exalted himself: carried weight, or was exalted. offended = trespassed. Heb. 'asham'. Ap. 64, ii. In Baal = with Baal: i.e. with the idolatrous worship of Baal, in Ahab's days.
2 sin. Heb. 'chapat'. Ap. 44, i. understanding = notion. of them to them: i.e. to the people. kiss the calves. Kissing was fundamental in all heathen idolatry. It is the root of the Latin ad-ore = to [bring something to] the mouth. "A pure lip" (Zeph. 3, 9) implies more than language.
3 dew. Heb. 'al = the nightmist. See note on "Zion", Ps. 183, 3.
5 G1 | 4. The 1611 edition of the A.V. reads "it", that is, a floor = thresholdfloor, chimney = window, opening. No word for chimney in Heb.
5 3 did know thee, &c. Ref. to Pent. (Deut. 2, 7; 8, 15; 32, 10). Ap. 92. Cp. Amos 3, 2. The Sept. reads "I shepherded, or was shepherded to thee", reading 'ra'litika instead of 'ra'litika: i.e. (Rosh = x) for 'a (Daleth = b).
6 According to their pasture, &c. i.e. the more they were filled. Note the Fig. Anadiplosis (Ap. 8), repeated for emphasis. exalted. Note the correspondence ("E" and "F"). have they forgotten Me. Ref. to Pent. (Deut. 8, 12-14; 32, 15). 7 as a lion. Ap. 92. Cp. 5, 14. as a leopard. Cp. Jer. 5, 6. by the way. Some codices, with three early printed editions, Sept., Syr., and Vulg., read "on the way of Assyria", will I observe = shall I watch, or lurk. caul = enclosure (i.e. the periarcadium). the wild beast shall tear them. Ref. to Pent. (Lev. 26, 29).
13. 9-14. 8 (N, p. 1215). INVITATION TO RETURN. (Division.)
N | G1 | 13, 9-16. Revolt.
13. 9-16 (G1, above). REVOLT. (Repeated Alternation.)
G1 | G1 | 9-11. Incrimination.
G1 | G1 | 11, 12. Incrimination.
G1 | G1 | 12, 13. Incrimination.
G1 | G1 | 13, 14. Incrimination.
9 thou hast destroyed thyself = the destruction (which thou art suffering) is all thine own. Ref. to Pent. (Deut. 28, 8. Heb. shakath, same word as "corrupted"). Ap. 92, but in Me, &c. = for I am thy [true] help.
10 I will be thy king = Where is thy king? Heb. 'shi = where, as in v. 14 twice; 'shi is separated from the following word "king" by the accent "co'ph", and connected with "epoch" = now. It therefore means "Where now is thy king?" (Hoshea); the answer being "in prison" (see 2 Kings 17, 4). where is any other that may save thee? = to save thee, or that he may save thee. thou saidst, "Give", &c. Ref. to 1 Sam 8, 14.
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 up, 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 gathered into the hand of all the 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 riped up.

14. O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.

3. Assur 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.

4. I will heal their backsliding, I will love them freely: for Mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon.

6. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

which would be: the Lord. Heb. Jehovah. Ap. 4. II. for. Cp. 18. 9. iniquity. Heb. 'ath. Ap. 44. iv. Some codices, with three early printed words. Note the correspondence in the Structure editions and Sept., read "transgressions" (pl.), J. L. and J. 2. confession commanded, and the command obeyed. turn = return, or turn back, as in u. 1. say. Cp. Luke 13. 14. 15. graciously = O Gracious One. See notes on 3. 1, and 8. 3. Gracious Jewish commentators take this as a title of the Messiah. There is no "us" in the Hebrew, so will we render. Quoted in Heb. 13. 16. render = pay (as vows) by offering what is due (Ps. 66. 13, 14; 116. 14, 18; 2 Cor. 3. 16): Assur, &c. See 5. 13. 12. 1: and cp. Jer. 31. 14. we will not ride. Some codices, with four early printed editions and Sept., read "nor upon horses will we ride." Ref. to Pent. (Deut. 17. 16). Cp. Ps. 33. 17, Isa. 30. 2, 16; 31. 1. the work of our hands. Put by Fig. Metonymy, for in Thee O Thou in Whom the fatherless: i.e. Israel's orphaned folk. Here we have the key to the symbolic names of ch. 1.

Gomer shows that the measure of iniquity was full.

Assur denotes the consequent scattering. Lo-Ruhamah (the second child, the girl) foreshadows Israel as the unpitied one. Lo-Ammi (the last child) denotes Israel's present condition.

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

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

Findeth mercy = R hamah = pitied. Referring to Israel's final restoration. See note on 2. 23. 4 backsliding. Cp. 11. 7. Jer. 5. 6; 14. 2. him: i.e. Israel. See 6. 4; 13. 5. growth = blossom. cast forth = strike out. his roots. The spurs of Lebanon have the appearance of outspreading roots. as = like [those of].

6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60
7 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.

J
8 Ephraim shall say, What have I done more than any other? shall I bear more than one? I have heard of the multitude that fell therein.

H
9 From Me is thy fruit found.

A
Who is wise, and he shall understand these things? 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.

C
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 Formulae 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 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 5.18 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. 15.6.

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.