

Language: Cebuano

Book: Hosea

Hosea

Chapter 1

¹ Mao kini ang pulong ni Yahweh nga miabot ngadto kang Hosea nga anak nga lalaki ni Beri sa mga adlaw nila Uzia, Jotam, Ahaz, ug Hezekia, mga hari sa Juda, ug sa mga adlaw ni Jeroboam nga anak nga lalaki ni Joash, hari sa Israel. ² Sa dihang nakigsulti si Yahweh pinaagi kang Hosea, miingon siya kaniya, "Lakaw, pangasawa ug usa ka babaye nga nagbaligya ug dungog. Makabaton siya ug mga anak tungod sa iyang pagbaligya ug dungog. Tungod kay kining yutaa nagbuhat ug hilabihan nga pagbaligya ug dungog pinaagi sa pagbiya kang Yahweh." ³ Busa milakaw si Hosea ug gipangasawa niya si Gomer nga anak nga babaye ni Diblaim, ug nagsabak siya ug nanganak ug batang lalaki. ⁴ Miingon si Yahweh kang Hosea, "Nganli siya ug Jezreel. Tungod kay sa dili madugay silotan ko ang balay ni Jehu tungod sa dugo nga naula didto sa Jezreel, ug pagalaglagon ko ang gingharian sa panimalay sa Israel." ⁵ Mahitabo kini sa adlaw nga akong balion ang udyong sa Israel didto sa Walog sa Jezreel." ⁶ Nagsabak na usab si Gomer ug nanganak ug batang babaye. Unya miingon si Yahweh kang Hosea, "Nganli siya ug Lo Ruhama, tungod kay dili ko na kaluy-an ug pasayloon ang balay sa Israel." ⁷ Apan kaluy-an ko ang balay ni Juda, ug ako mismo ang moluwas kanila, Yahweh nga ilang Dios. Dili ko sila luwason pinaagi sa pana, espada, gubat, mga kabayo, o sa mga lalaki nga nagkabayo." ⁸ Karon human malutas ni Gomer si Lo Ruhama, nagsabak na usab siya ug nanganak ug batang lalaki. ⁹ Unya miingon si Yahweh, "Nganli siya ug Lo Ammi, tungod kay dili ko kamo katawhan, ug dili ako ang inyong Dios." ¹⁰ Sanglit ang gidaghanon sa mga katawhan sa Israel mahimong sama sa balas sa baybayon, nga dili masukod o maihap. Mao kini ang gisulti kanila, 'Dili ko kamo katawhan,' Ug pagasultihan sila, 'Kamo ang katawhan sa buhing Dios.' ¹¹ Pagatigomon ang katawhan sa Juda ug ang katawhan sa Israel. Ug magpili sila ug usa ka pangulo alang sa ilang kaugalingon, ug motungas sila gikan sa yuta, tungod kay maayo kining adlaw sa Jezreel.

Chapter 2

¹ Ingna ang imong mga igsoong lalaki, 'Akong katawhan!' ug ngadto sa imong mga igsoong babaye, 'Gikaluy-an kamo.'" ² Pasakahi ug kaso ang imong inahan, tungod kay dili ko siya asawa, ug dili pud ko niya bana. Ipasalikway kaniya ang iyang pagbaligyag dungog ug ang iyang pagpanapaw taliwala sa iyang dughan. ³ Kay kung dili, pagahuboan ko siya ug ipakita ko ang iyang kahubo sama sa adlaw sa iyang pagkahimugso. Himuon ko siya nga sama sa kamingawan, sama sa nauga nga yuta, ug himuon ko siyang mamatay tungod sa kauhaw. ⁴ Dili ko kaluy-an ang iyang mga anak, tungod kay mga anak sila sa pagbaligyag dungog. ⁵ Tungod kay nagabaligyag dungog ang ilang inahan, ug makauulaw ang binuhatan sa nagsabak kanila. Miingon siya, "Moadto ako sa akong mga hinigugma, tungod kay gihatagan nila ako ug pan, tubig, sapot, lana, ug ilimnon." ⁶ Busa maghimo ako ug babag aron alihan ug tunok ang iyang agianan. Magtukod ako ug pader batok kaniya aron nga dili niya makita ang iyang agianan. ⁷ Gukdon niya ang iyang mga hinigugma, apan dili niya sila maapsan. Pangitaon niya sila, apan dili gayod niya sila makita. Unya moingon siya, "Mobalik ako ngadto sa akong unang bana, kay mas maayo pa ang akong kahimtang kaniadto kaysa karon." ⁸ Tungod kay wala siya masayod nga ako mao ang naghatag kaniyang trigo, sa bag-ong bino ug lana, ug naghatag kaniyang plata ug bulawan, nga ilang gigamit usab ngadto kang Baal. ⁹ Busa bawion ko ang iyang trigo panahon sa ting-ani, ug ang akong bag-ong bino sa panahon niini. Bawion ko ang akong mga bisti nga gigamit aron sa pagtabon sa iyang pagkahubo. ¹⁰ Unya huboan ko siya atubangan sa iyang mga hinigugma, ug walay bisan usa nga makaluwas kaniya gikan sa akong kamot. ¹¹ Paundangon ko usab ang iyang mga kasaulogan, ang iyang mga kumbira, ang mga kasaulogan sa bag-ong bulan, ang iyang mga Adlawng Igpapahulay, ug ang tanan niyang gitakda nga mga kasaulogan. ¹² Gub-on ko ang iyang kaparasan ug ang iyang mga kahoyng iger, hinungdan nga miingon siya, 'Mao kini ang mga suhol nga gihatag sa akong mga hinigugma.' Himuon ko silang kalasangan, ug mokaon niini ang mga hayop sa kapatagan. ¹³ Silotan ko siya tungod sa mga kasaulogan alang sa mga Baal, sa dihang nagsunog siya ug insenso alang kanila, sa dihang iyang gidayandayanan ang iyang kaugalingon sa iyang mga singsing ug mga alahas, ug miadto siya sa iyang mga hinigugma ug gikalimtan ako- mao kini ang giingon ni Yahweh." ¹⁴ Busa kuhaon ko siya pagbalik. Dad-on ko siya ngadto sa kamingawan ug malumo nga makigsulti kaniya. ¹⁵ Ihatag ko kaniya pagbalik ang iyang kaparasan, ug ang Walog sa Akor ingon nga pultahan sa paglaom. Tubagon niya ako didto sama sa iyang gibuhay sa mga adlaw sa iyang pagkabatan-on, ingon sa mga adlaw nga migawas siya sa yuta sa Ehipto. ¹⁶ "Mahitabo kini nianang adlaw--mao kini ang giingon ni Yahweh--nga motawag kamo kanako nga, 'Akong bana,' ug dili na kamo motawag kanako nga 'Akong Baal.'" ¹⁷ Tungod kay akong papason ang mga ngalan sa mga Baal gikan sa iyang baba; dili na gayod mahinumdoman pagbalik ang ilang mga ngalan." ¹⁸ "Niadtong adlaw maghimo ako ug kasabotan alang kanila uban sa mga mananap sa kaumahan, uban sa mga langgam sa kawanangan, ug uban sa mga nagakamang sa yuta. Isalikway ko ang pana, ang espada, ug ang gubat gikan sa yuta, ug pahigdaon ko ikaw nga layo sa piligro. ¹⁹ Isaad ko nga mahimo mo akong bana hangtod sa kahangtoran. Isaad ko nga mahimo mo akong bana sa pagkamatarong, hustisya, kasabotan sa pagkamatinud-anon, ug kaluoy. ²⁰ Ihatag ko nga matinud-anon ang akong kaugalingon kanimo, ug mailhan mo si Yahweh. ²¹ Niadtong adlaw, motubag ako--mao kini ang giingon ni Yahweh--tubagon ko ang mga langit, ug tubagon nila ang kalibotan. ²² Ang yuta motubag sa mga trigo, ang bag-ong bino ug ang lana, ug ilang tubagon si Jezreel. ²³ Itanom ko siya sa yuta alang sa akong kaugalingon, ug kaloy-an ko si Lo Ruhama. Moingon ako kang Lo Ami, 'Kamo si Ami Atah,' ug moingon sila kanako, 'Ikaw ang among Dios.'"

Chapter 3

¹ Miingon si Yahweh nganhi kanako, "Lakaw pag-usab, higugmaa ang babaye, nga gihigugma sa laing lalaki, apan usa ka mananapaw. Higugmaa siya sama nga ako, si Yahweh, nga nahigugma ang katawhan sa Israel, bisan ug misimba sila sa mga diosdios ug gihigugma ang mga torta nga adunay mga pasas." ² Busa gipalit ko siya sa napulo ug lima ka plata ug usa ka homer ug letheke nga sukod sa sibada. ³ Gisultihan ko siya, "Kinahanglan mopuyo ka na uban kanako sa taas nga panahon. Dili kana usa ka babaye nga gabaligya ug dungog o gipanag-iya sa ubang lalaki. Sa samang paagi, mag-uban ako kanimo." ⁴ Kay ang katawhan sa Israel magpuyo sa taas nga panahon nga walay hari, prinsipe, halad, haligi nga bato, efod o mga diosdios. ⁵ Pagkahuman niana mobalik ug mangita ang mga katawhan sa Israel kang Yahweh nga ilang Dios ug kang David nga ilang hari, ug sa kataposang mga adlaw, moduol sila nga magapangurog sa atubangan ni Yahweh tungod sa iyang pagkamaayo.

Chapter 4

¹ Paminawa ang pulong ni Yahweh, kamong katawhan sa Israel. Adunay sumbong si Yahweh batok sa mga lumulupyo sa yuta, tungod kay walay pagkamatinud-anon o matinud-anon nga kasabotan, walay kaalam sa Dios sa yuta. ² Adunay pagtunglo, pagpamakak, pagpatay, pagpangawat ug pagpanapaw. Giguba sa katawhan ang tanan nga mga utlanan, ug sunodsunod ang pagpang-ula sa dugo. ³ Busa nauga na ang yuta, ug nangaluya na ang mga nagpuyo niini; ang mga bangis nga mananap sa kaumahan ug ang mga langgam sa kawanangan, gipanguha bisan paman ang mga isda sa kadagatan. ⁴ Apan ayaw tugoti nga adunay mokiha; ayaw tugoti ang bisan kinsa nga mamasangil sa ubang tao. Tungod kay kamo nga mga pari, ang akong gipasanginlan. ⁵ Mangapandol kamong mga pari panahon sa adlaw; mangapandol usab uban kaninyo ang mga propeta panahon sa kagabhion, ug pagalaglagon ko ang inyong inahan. ⁶ Mapukan ang akong katawhan tungod kay kulang sila ug kaalam. Tungod kay kamong mga pari gisalikway ninyo ang kaalam, isalikway ko usab kamo kanako ingon nga mga pari. Tungod kay gikalimtan ninyo ang akong balaod, bisan ug ako inyong Dios, kalimtan ko usab ang inyong mga anak. ⁷ Sa dihang nagkadaghan ang mga pari, midaghan usab ang ilang pagpakasala batok kanako. Ilang gibaylo ang ilang kadunggan sa kaulawan. ⁸ Gipangaon nila ang mga sala sa akong katawhan; mga hakog sila ug hilabihan ang ilang pagkadaotan. ⁹ Managsama lamang ang katawhan ug ang mga pari: Silotan ko silang tanan sa ilang mga tinuohan; ug pabayron ko sila sa ilang mga binuhatan. ¹⁰ Mangaon sila apan dili kini igo; nagbuhat sila ug salawayon nga pagpakighilawas apan dili kini managhan, tungod kay nagpalayo sila kang Yahweh. ¹¹ Gihigugma nila ang pagpakighilawas gawas sa kaminyoon, mag-inom ug bino, ug bag-ong bino, nga maoy nagkuha sa ilang panabot. ¹² Nangutana ang akong katawhan sa ilang kahoy nga mga diosdios, nga naghatag kanila ug mga pagpanagna sa ilang mga sungkod. Tungod kay ang hunahuna sa pagkadaotan maoy nagpahisalaag kanila, ug namuhat sila sama sa babayeng nagbaligya ug dungog imbis nga magmatinud-anon sila sa ilang Dios. ¹³ Naghalad sila sa ibabaw sa kabukiran ug misunog ug insenso sa kabungtoran, ilalom sa mga kahoy nga tugas, mga alamo, mga roble, tungod kay landong kini. Busa naghimo ug malaw-ay nga pagpakighilawas ang inyong mga anak nga babaye, ug nakapanapaw usab ang inyong umagad nga mga babaye. ¹⁴ Dili ko silotan ang inyong mga anak nga babaye sa dihang gipili nila ang paghimo ug malaw-ay nga pagpakighilawas, ni ang inyong umagad nga mga babaye sa dihang manapaw sila. Tungod kay gihatag usab sa mga lalaki ang ilang kaugalingon ngadto sa mga babaye nga nagbaligya ug dungog, ug maghalad sila ug mga halad aron makabuhat sila ug hugaw nga pakighilawas uban sa mga babaye nga magbaligya ug dungog. Busa pagalaglagon ko ang katawhan nga wala nakasabot. ¹⁵ Bisin tuod nakapanapaw kamo Israel, hinaot dili mahimong sad-an ang Juda. Ayaw pag-adto sa Gilgal, kamong katawhan; ayaw pagtungas sa Bet Aven, ug ayaw panumpa, sa pag-ingon, "Ingon nga buhi si Yahweh." ¹⁶ Tungod kay nagmasinupakon ang Israel, sama sila kabadlongon sa nating baka. Unsaon man ni Yahweh pagdala kanila ngadto sa sibsibanan sama sa mga karnero nga anaa sa lunhaw nga sagbot? ¹⁷ Nakighiusa si Efraim sa mga diosdios; biyai siya nga nag-inusara. ¹⁸ Bisin tuod ug nawala na ang ilang isog nga ilimnon, nagpadayon gihapon sila ug panapaw; gihigugma pag-ayo sa iyang mga pangulo ang ilang kaulawan. ¹⁹ Pagaputoson siya sa mga pako sa hangin; ug mapaulawan sila tungod sa ilang mga halad.

Chapter 5

¹ Paminawa kini, mga pari! Hatagig pagtagad, panimalay sa Israel! Paminaw, panimalay sa hari! Tungod kay moabot ang paghukom batok kaninyong tanan. Nahimo kamong lit-ag ngadto sa Mizpa ug pukot nga gibukhad ngadto sa Tabor. ² Nagtindog ang mga masinupakon sa kinahiladman sa pagpamatay, apan silotan ko silang tanan. ³ Nakaila ako kang Efraim, ug wala matago kanako ang Israel. Efraim, karon nahimo kang sama sa babaye nga nagbaligya ug dungog; nahugawan ang Israel. ⁴ Dili sila tugotan sa ilang mga binuhatan nga mobalik sa Dios, tungod kay anaa kanila ang hunahuna sa pagpanapaw, ug wala sila makaila kang Yahweh. ⁵ Ang pagkamagarbohon sa Israel ang nagpamatuod batok kaniya; busa mapandol ang Israel ug ang Efraim sa ilang kasal-anan; ug mapandol usab ang Juda uban kanila. ⁶ Mangadto sila uban sa panon sa ilang mga karnero ug baka aron sa pagpangita kang Yahweh, apan dili nila siya makaplagan, tungod kay gipahilayo niya ang iyang kaugalingon gikan kanila. ⁷ Nagmaluibon sila kang Yahweh, tungod kay nag-anak sila ug dili ilang mga anak. Karon pagatukbon sila sa pagsaulog sa bag-ong bulan uban ang ilang mga kaumahan. ⁸ Patingoga ang budyong sa Gibeá, ug ang trumpeta sa Rama. Patingoga ang singgit sa panaggubat sa Bet Aven: 'Gukdon namo kamo, Benjamin!' ⁹ Mahimong biniyaan ang Efraim sa adlaw sa pagsilot. Taliwala sa mga tribo sa Israel akong gipahayag ang sigurado nga mahitabo. ¹⁰ Sama niadtong nagsibog sa utlanan nga bato ang mga pangulo sa Juda. Ibubo ko kanila ang akong kapungot sama sa tubig. ¹¹ Madugmok ang Efraim; madugmok siya sa paghukom, tungod kay miuyon siya sa paglakaw sunod sa mga diosdios. ¹² Busa mahimo akong sama sa mananap ngadto sa Efraim, ug sama sa pagkadunot ngadto sa balay sa Juda. ¹³ Sa dihang nakita sa Efraim ang iyang balatian, ug nakita sa Juda ang iyang samad, unya miadto ang Efraim sa Asiria, ug nagpadala ang Juda ug mga mensahero ngadto sa bantogang hari. Apan wala siya makahimo sa pagtambal kaninyo nga katawhan o sa pag-ayo sa inyong samad. ¹⁴ Busa mahimo akong sama sa liyon ngadto sa Efraim, ug sama sa batan-ong liyon ngadto sa balay sa Juda. Ako, bisan ako, mokuniskunis ug mobiya; pagabihagon ko sila, ug walay bisan kinsa nga makaluwas kanila. ¹⁵ Molakaw ako ug mobalik sa akong dapit, hangtod nga ilhon nila ang ilang pagkasad-an ug mangita sa akong panagway, hangtod nga tinud-anay nila akong pangitaon sa ilang kalisdanan."

Chapter 6

¹ Dali kamo, mamalik kita kang Yahweh. Tungod kay iya kitang gikuniskunis, apan ayohon niya kita; gisamaran niya kita, apan bugkosan niya ang atong mga samad. ² Human sa duha ka adlaw buhion niya kita; bangonon niya kita sa ikatulo nga adlaw, ug magkinabuhi kita sa atubangan niya. ³ Ilhon nato si Yahweh; modutdot kita sa pag-ila kaniya. Ang iyang pag-abot sama ka sigurado sa banagbanag; moanhi siya kanato sama sa ulan, sama sa ulan sa tingpugas nga mobisibis sa yuta." ⁴ Unsa man ang buhaton ko kanimo, Efraim? Unsa man ang buhaton ko kanimo, Juda? Ang inyong pagkamatinud-anon sama sa gabon sa kabuntagon, sama sa yamog nga dali lang nahanaw. ⁵ Busa gipinopino ko sila pinaagi sa mga propeta, gipangpatay ko sila pinaagi sa mga pulong sa akong baba. Ang imong mga sugo sama sa midan-ag nga kahayag. ⁶ Kay nagtinguha ako ug pagkamatinud-anon ug dili ang halad, ug ang kaalam sa Dios labaw pa sa mga halad sinunog. ⁷ Gisupak nila ang kasabotan sama kang Adan; wala sila nagmatinud-anon kanako. ⁸ Ang Gilead usa ka siyudad sa mga daotan uban ang mga lama sa dugo. ⁹ Sama sa mga daotan nga pundok sa mga kawatan nga adunay gibanhigan, mao nga nagtigom ang mga pari aron nga mopatay didto sa dalan paingon sa Shekem; nakabuhat sila ug makauulaw nga mga sala. ¹⁰ Nakita ko ang makalilisang nga butang sa balay sa Israel; anaa didto ang pagbaligya ug dungog ni Efraim, ug nahimong hugaw ang Israel. ¹¹ Alang usab kanimo, Juda, natakda na ang pag-ani, sa dihang ipasig-uli ko ang kadagaya sa akong katawhan.

Chapter 7

¹ Sa dihang gusto nako ayohon ang Israel, mabutyag gayod ang sala sa Efraim, bisan paman ang mga daotang binuhatan sa Samaria, kay nagbuhat sila ug pagpangilad; mosulod ang kawatan, ug mosulong sa kadalanan ang panon sa mga tulisan. ² Wala nila maamgoi sa ilang kasingkasing nga nahinumdoman nako ang tanan nilang mga daotang binuhatan. Karon gipalibotan sila sa daotan nilang binuhatan; ug nasayran nako kining tanan. ³ Pinaagi sa ilang pagkadaotan gilipay nila ang hari, ug pinaagi ilang mga bakak gilipay usab nila ang mga opisyal. ⁴ Maluibon silang tanan, sama sa gipainit nga pugon sa panadero, nga moundang sa pagsiga sa kalayo gikan sa pagmasa sa harina hangtod nga motubo kini. ⁵ Sa adlaw sa among hari gisakit sa mga opisyal ang ilang mga kaugalingon pinaagi sa makapainit nga bino. Gituy-od niya ang iyang kamot niadtong nagbiaybiay. ⁶ Tungod kay sama sa pugon ang ilang kasingkasing, gihimo nila ang ilang malimbongon nga laraw. Nag-aso-aso ang ilang kasuko sa tibuok gabii; ug sa pagkabuntag misilaob kini sama sa nagdilaab nga kalayo. ⁷ Hilabihan ang ilang kainit sama sa pugon, ug gilamoy nila kadtong nagdumala kanila. Nangalaglag ang tanan nilang mga hari; ug walay bisan usa kanila nga mitawag kanako. ⁸ Nakig-abin si Efraim uban sa mga katawhan. Sama sa lapad nga tinapay si Efraim nga wala pa mabali. ⁹ Gilamoy sa mga langyaw ang iyang kusog, apan wala siya nasayod niini. Giwisik-wisikan siya ug mga puti nga buhok, apan wala siya masayod niini. ¹⁰ Ang pagkamahitas-on sa Israel mao gayod ang nagpamatuod batok kaniya; bisan pa niana, wala sila mibalik kang Yahweh nga ilang Dios, ni wala sila midangop kaniya, bisan pa niining tanan. ¹¹ Sama sa salampati ang Efraim, tanga ug walay alamag, nga nagtawag sa Ehipto, unya milupad didto sa Asiria. ¹² Sa dihang moadto sila, isabwag ko kanila ang akong pukot, birahon ko sila paubos sama sa mga langgam sa kawanangan. Silotan ko sila sa ilang pagpanon. ¹³ Kaalaot nila! Kay mibulag sila gikan kanako. Modangat na kanila ang kadaot! Nagmasinupakon sila batok kanako! Luwason ko unta sila, apan nagsulti sila ug mga bakak batok kanako. ¹⁴ Wala sila mihilak kanako sa tibuok nilang kasingkasing, apan midangoyngoy lamang sila sa ilang higdaanan. Nagtigom silang tanan ug trigo ug bag-ong bino, unya mibiya sila kanako. ¹⁵ Bisn ug gimatuto ko sila ug gilig-on ang ilang mga bukton, karon naglaraw sila ug daotan batok kanako. ¹⁶ Mibalik sila, apan wala sila mibalik kanako, ang Labing Halangdon. Sama sila sa udyong nga dili makapana. Mangalaglag gayod ang ilang mga opisyal tungod sa kabastos sa ilang mga dila. Mahimo kining ibiaybiay sa yuta sa Ehipto ngadto sa Israel.

Chapter 8

¹ "Itunong ang trumpeta sa imong ngabil! Moadto ang agila sa balay ni Yahweh tungod kay wala gituman sa katawhan ang akong kasabotan ug nagsupak batok sa akong balaod. ² Nagtawag sila kanako, 'Akong Dios, nakaila kaming mga Israelita kanimo.' ³ Apan gisalikway sa Israel kung unsa ang maayo, ug pagagukdon siya sa kaaway. ⁴ Nagpili sila ug hari, apan dili pinaagi kanako. Naghimo silag mga prinsipe, apan wala ako masayod. Naghimo sila ug mga diosdios alang sa ilang kaugalingon pinaagi sa ilang mga plata ug bulawan, apan tungod lamang kini aron nga pagalaglagon sila." ⁵ "Gisalikway ang inyong nating baka, Samaria. Nagsilaob ang akong kasuko batok niining mga tawhana. Hangtod kanus-a man sila magpabiling sad-an? ⁶ Tungod kay gikan sa Israel kini nga diosdios; ang magbubuhat ang naghimo niini; Dili ang Dios! Pagagun-obon ang baka sa Samaria. ⁷ Tungod kay nagpugas ug hangin ang katawhan ug magaani ug alimpulos. Ang nagtindog nga trigo walay mga bunga; dili kini maghatag ug harina. Kung mahinog man kini, pagalamoyon kini sa mga langyaw. ⁸ Gilamoy ang Israel; naghigda sila karon taliwala sa mga kanasoran sama sa butang nga walay kapuslanan. ⁹ Tungod kay niadto sila sa Asiria sama sa ihalas nga asno nga nag-inusara. Nagsuhol ang Efraim ug hinigugma alang sa iyang kaugalingon. ¹⁰ Bisan tuod nagsuhol sila ug hinigugma taliwala sa mga nasod, tigomon ko sila karon. Mangaluya sila tungod sa pagdaogdaog sa hari ug sa mga prinsipe. ¹¹ Tungod kay gipadaghan sa Efraim ang mga halaran alang sa mga halad sa sala, apan nahimo hinoon kining mga halaran sa pagbuhat ug mga sala. ¹² Mahimo kong isulat sa 10, 000 ka higayon ang akong balaod alang kanila, apan lantawon nila kini nga daw katingalahan kanila. ¹³ Ug alang sa mga pagsakripisyo sa akong mga halad, ginahalad nila ang karne ug ginakaon kini, apan ako, si Yahweh, wala nagdawat niini. Karon, hunahunaon ko ang ilang mga kalapasan ug silotan ang ilang mga sala. Mobalik sila sa Ehipto. ¹⁴ Gikalimtan na ako sa Israel, nga iyang magbubuhat, ug nagtukod ug mga palasyo. Gilig-on sa Juda ang daghang mga siyudad, apan magpadala ako ug kalayo sa iyang mga siyudad; moguba kini sa iyang mga kota.

Chapter 9

¹ Ayaw paglipay, Israel, sama sa kalipay sa ubang mga tawo. Tungod kay nagmaluibon ka, ug mibiya sa imong Dios. Ganahan kang mobayad sa kantidad nga gipangayo sa babaye nga nagbaligya ug dungog diha sa tanang mga salog nga giukanan. ² Apan dili mopakaon kanila ang salog nga giokanan ug ang puganan sa bino; pakyason sila sa bag-ong bino. ³ Dili na sila makapadayon sa pagpuyo sa yuta ni Yahweh; hinuon, mobalik si Efraim sa Ehipto, ug moabot ang adlaw nga mokaon sila ug hugaw nga pagkaon didto sa Asiria. ⁴ Dili na sila mobubo ug halad nga bino alang kang Yahweh, ni makapahimuot sila kaniya. Alang kanila mahimong sama sa pagkaon sa pagbangutan ang ilang mga halad: ang tanang mokaon niini mahugaw. Tungod kay ang pagkaon alang lamang sa ilang mga kaugalingon; dili kini moabot sa balay ni Yahweh. ⁵ Unsa man ang inyong buhaton sa gitakda nga kapistahan, sa adlaw sa kapistahan nga alang kang Yahweh? ⁶ Kay, tan-awa, kung makaikyas ba sila sa kadaot, ang Ehipto maoy motigom kanila, ug ang Memfis maoy molubong kanila. Kabahin sa ilang mga tinagoang mga plata- ang hait nga mga tanom maoy maghupot niini, ug mapuno sa mga tunok ang ilang mga tolda. ⁷ Nagsingabot na ang mga adlaw sa pagsilot; moabot na ang mga adlaw sa paghukom. Ipahibalo kining mga butanga sa tibuok Israel. Hungog ang propeta, ug buang ang tawo nga makinaadmanon, tungod sa inyong dakong sala ug dakong kahugawan. ⁸ Ang propeta maoy magbalantay nga iya sa Dios alang kang Efraim. Apan ang mga lit-ag nga alang sa langgam anaa sa tanan niyang agianan, ug ang kahugawan sa iyang atubangan anaa sa balay sa iyang Dios. ⁹ Gihugawan nila pag-ayo ang ilang mga kaugalingon sama sa mga adlaw sa Gibeon. Hinumduman sa Dios ang ilang mga kalapasan, ug silotan sila tungod sa ilang mga sala. ¹⁰ Miingon si Yahweh, "Sa dihang nakaplagan ko ang Israel, sama kini sa pagpangita ug mga ubas sa kamingawan. Sama sa unang bunga sa kahoyng igera sa panahon nga tingbunga niini, nakaplagan ko ang inyong mga amahan. Apan miadto sila kang Baal Peor, ug gitugyan nila ang ilang mga kaugalingon ngadto sa makauulaw nga rebulto. Nahimo silang sama ka hugaw sa rebulto nga ilang gihigugma. ¹¹ Alang kang Efraim, molupad ang ilang himaya sama sa langgam. Wala nay paghimugso, walay pagbuntis, ug walay pagpanamkon. ¹² Bisan pa ug magdala silag mga bata, kuhaon ko sila aron walay mahibilin kanila. Alaot sila sa dihang motalikod ako kanila! ¹³ Nakita ko si Efraim, sama sa Tiro, gitanom sa lunhawng mga sagbot, apan dalhon ni Efraim ang iyang mga anak ngadto sa tawo nga moiaw kanila." ¹⁴ Ihatag kanila, Yahweh unsa man ang ihatag mo kanila? Hatagi sila ug tagoangkan nga dili maka sapupog bata ug mga dugan nga dili mohatag ug gatas. ¹⁵ "Tungod sa ilang pagkadaotan didto sa Gilgal, didto ako nagsugod sa pagdumot kanila. Tungod sa ilang makasasalang binuhatan, palayason ko sila sa akong balay. Dili ko na sila higugmaon pa; masinupakon ang tanan nilang mga opisyal. ¹⁶ Nasakit si Efraim, ug nalaya ang ilang mga gamot; dili sila makabunga. Bisan pa ug aduna silay mga anak, pamatyon ko ang ilang hinigugmang mga anak." ¹⁷ Isalikway sila sa akong Dios tungod kay wala sila mituman kaniya. Maglatagaw sila sa mga kanasoran.

Chapter 10

¹ Ang Israel usa ka mahimsog nga paras nga nagahatag sa iyang bunga. Samtang nagadaghan ang iyang bunga, mas nagadaghan usab ang mga halaran nga iyang natukod. Samtang nanaghan ang bunga sa iyang yuta, mas nahimong maayo ang iyang mga haligi. ² Malimbongon ang ilang kasingkasing; karon kinahanglan nga antoson nila ang ilang pagkasad-an. Bungkagon ni Yahweh ang ilang mga halaran; gub-on niya ang ilang mga haligi. ³ Tungod kay magasulti sila, "Wala kamiy hari, tungod kay wala kami nahadlok kang Yahweh, ug kung aduna kamiy hari—unsa man ang mabuhat niya alang kanamo?" ⁴ Nagsulti sila ug haw-ang nga mga pulong ug nagabuhat ug mga kasabotan pinaagi sa bakak nga pagpakigsaad. Busa ang hustisya magaturok sama sa makahilo nga mga sagbot sa mga tudling sa kaumahan. ⁵ Mangahadlok ang mga lumulupyong sa Samaria tungod sa mga baka sa Bet Aven. Nagsubo ang mga tawo alang kanila, sama niadtong mga pari nga nagsimba ug mga diosdios nga nagsadya kanila ug sa ilang katahom, apan wala na sila didto. ⁶ Pagadad-on sila sa Asiria ingon nga gasa sa bantogang hari. Mapakaulawan ang Efraim, ug ikaulaw sa Israel ang ilang diosdios. ⁷ Pagalaglagon gayod ang hari sa Samaria, sama sa tipak sa kahoy nga naglutaw sa tubig. ⁸ Ang mga hataas nga mga dapit sa pagkadaotan pagagub-on. Mao kini ang sala sa Israel! Motubo ang mga tunok ug sampinit sa ilang mga halaran. Magasulti ang katawhan sa mga kabukiran, "Taboni kami!" ug sa mga kabungtoran, "Tumpagi kami!" ⁹ "Israel, nakasala kamo sukad pa sa kapanahonan sa Gibeá; didto nagpabilin kamo. Dili ba maapsan sa gubat ang mga anak nga lalaki sa kasaypanan didto sa Gibeá? ¹⁰ Sa dihang tinguhaon ko kini, pantunon ko sila. Magtigom ang mga nasod batok kanila ug ibutang sila sa pagkaginapos tungod sa ilang makaduha nga kalapasan. ¹¹ Usa ka tinudloang nating baka ang Efraim nga mahigugmaong mogiok sa trigo, busa pagabutangan ko ug yugo ang iyang liog. Pagayugohan ko ang Efraim; magdaro ang Juda; pagabirahon ni Jacob ang karas sa iyang kaugalingon. ¹² Pagtanom ug pagkamatarong alang sa imong kaugalingon, ug aniha ang bunga sa matinud-anong kasabotan. Bungkala ang inyong wala nadaro nga yuta, tungod kay mao na kini ang panahon sa pagtuaw kang Yahweh, hangtod nga moabot siya ug magpaulan ug pagkamatarong diha kaninyo. ¹³ Nagdaro kamo ug pagkadaotan; nag-ani kamo ug pagdaogdaog. Gikaon ninyo ang bunga sa pagpanglimbong tungod kay nagsalig man kamo sa inyong mga laraw ug sa inyong daghang mga sundalo. ¹⁴ Busa motugbaw ang kagubot sa gubat taliwala sa inyong katawhan, ug pagalaglagon ang tanan ninyong lig-on nga mga siyudad. Mahimo kining sama sa paglaglag ni Shalman sa Bet Arbel panahon sa gubat, sa dihang gipangwataswatas ang mga inahan uban sa ilang mga anak. ¹⁵ Mahitabo usab kini kaninyo, Betel, tungod sa inyong hilabihang pagkadaotan. Sa pagkabanagbanag pagalaglagon sa hingpit ang hari sa Israel."

Chapter 11

¹ "Gihigugma ko si Israel sa batan-on pa siya, ug gitawag ko siya nga akong anak pagawas sa Ehipto. ² Kung sigihon sila sa pagtawag, mas mosamot hinuon nga magpalayo sila kanako. Naghalad sila ngadto sa mga Baal ug nagsunog ug mga insenso ngadto sa mga diosdios. ³ Bisan kon ako mao ang nagtudlo kang Efraim sa paglakaw. Ako mao ang nagkupot sa ilang mga kamot pataas, apan wala sila nasayod nga ako ang nag-atiman kanila. ⁴ Gigiyahan ko sila gamit ang higot nga panapton sa mga tawo, gamit ang higot sa gugma. Nahimo ako ngadto kanila nga sama sa usa ka tawo nga nagkupot sa renda sa ilang mga apapangig aron mapasayon kini, ug miluhod ako ngadto kanila ug gipakaon sila. ⁵ Dili ba sila mobalik sa yuta sa Ehipto? Dili ba sila dumalahan sa Asiria tungod kay midumili sila sa pagbalik kanako? ⁶ Mahagbong ang espada ngadto sa ilang mga siyudad ug moguba sa mga ali sa ilang mga ganghaan; moguba kini kanila tungod sa kaugalingon nilang mga plano. ⁷ Hingpit nga nakahukom ang akong mga katawhan sa pagbiya kanako. Bisan pa ug mosangpit sila sa Labaw nga Makagagahom, walay motabang kanila. ⁸ Unsaon man nako pagbiya kanimo, Efraim? Unsaon man nako pagtugyan kanimo, Israel? Unsaon ko man paghimo kanimo nga sama kang Adma? Unsaon ko man paghimo kanimo nga sama kang Zeboim? Nausab ang akong kasingkasing; nakutaw ang tanan nakong kaluoy. ⁹ Dili ko ipahamtang ang hilabihan ko nga kasuko; dili ko na usab gub-on si Efraim. Tungod kay Dios ako ug dili tawo; ako mao ang Balaan taliwala kaninyo, ug dili ako moanha uban ang kasuko. ¹⁰ Mosunod sila kang Yahweh; ug mongulob siya sama sa liyon. Sa dihang mongulob siya, mangabot nga magkurog ang iyang mga anak gikan sa kasadpan. ¹¹ Moabot sila nga magkurog sama sa mga langgam sa Ehipto, sama sa salampati nga gikan sa yuta sa Asiria. Papuy-on ko sila sa ilang mga balay- mao kini ang giingon ni Yahweh. ¹² Gipalibotan ako ni Efraim uban sa mga bakak, ug ang panimalay ni Israel uban ang pagpanglimbong. Apan si Juda padayon nga nag-uban kanako, ang Dios, ug nagmatinud-anon kanako, ang Balaan."

Chapter 12

¹ Nagahanggap ang Efraim ug hangin ug nagasunod sa hangin sa sidlakan. Nagpadayon siya sa pagpakaylap sa mga bakak ug kabangis. Naghimo sila ug kasabotan uban sa Asiria ug nagdalag lana sa olibo ngadto sa Ehipto. ² Adunay sumbong si Yahweh batok sa Juda ug silotan niya si Jacob sa iyang gibuhat; pagabalsan niya siya sa iyang mga nabuhat. ³ Gikuptan ni Jacob ang tikod sa iyang igsoon didto sa tagoangkan, nakiglayog siya sa Dios sa iyang pagkahamtong. ⁴ Nakiglayog siya sa anghel ug midaog. Mihilak siya ug mihangyo sa iyang pabor. Nahimamat niya ang Dios didto sa Betel; ug didto nakigsulti ang Dios kaniya. ⁵ Mao kini si Yahweh, ang Dios nga pangulo sa kasundalohang anghel; "Yahweh" ang ngalan nga itawag kaniya. ⁶ Busa balik sa inyong Dios. Tipigi ang matinud-anong kasabotan ug hustisya, ug paabot nga mapinadayonon sa inyong Dios. ⁷ Ang mga magpapatigayon nagdala ug tikasan nga mga timbangan; gihigugma nila ang pagpangilad. ⁸ Miingon si Efraim, "Nahimo gayod ako nga adunahan kaayo; nakakaplag ako ug bahandi alang sa akong kaugalingon. Dili sila makakaplag ug kalapasan nganhi kanako sa tanan nakong gibuhat, bisan unsa nga sala." ⁹ "Ako si Yahweh nga inyong Dios gikan sa yuta sa Ehipto. Himoon ko nga magpuyo kamo pagbalik sa mga tolda, sama sa mga adlaw sa gitakda nga kasaulogan. ¹⁰ Nagsulti ako sa mga propeta, ug gihatagan ko sila ug daghang mga panan-awon alang kaninyo. Nagahatag ako ug mga sambingay pinaagi sa mga kamot sa mga propeta ¹¹ Kung adunay pagkadaotan sa Gilead, sigurado gayod nga walay pulos ang mga tawo. Naghalad sila ug torong baka didto sa Gilgal; ang ilang mga halaran mahisama sa mga tinapok nga bato diha sa mga tudling sa kaumahan. ¹² Mikagiw si Jacob didto sa yuta sa Aram; mitrabaho si Israel; ug nagbantay siyag pundok sa mga karnero aron makabaton ug asawa. ¹³ Gidala ni Yahweh pagawas sa Ehipto ang Israel, ug giatiman sila pinaagi sa propeta. ¹⁴ Gipasuko ni Efraim sa mapait si Yahweh. Busa biyaan sa Ginoo ang iyang dugo ug ibalik ang kaulawan ngadto kaniya.

Chapter 13

¹ "Sa dihang miistorya si Efraim, adunay pag-uyog. Gituboy niya ang iyang kaugalingon ngadto sa Israel, apan nahimo siyang sad-an tungod sa pagsimba kang Baal, ug namatay siya. ² Karon nagpakasala pa gayod sila ug dugang. Nagbuhat sila ug puthaw nga mga larawan gikan sa ilang plata, mga diosdios nga hinimo pag-ayo gikan sa mga banggiitan nga magkukulit. Miingon ang katawhan kanila, 'Mao kini ang mga kalalakin-an nga mohalad ug halok sa larawan nga baka.' ³ Busa mahisama sila sa mga panganod sa kabuntagon, sama sa yamog nga mahanaw sa sayo, sama sa tahop nga gipadpad palayo sa hangin gikan sa giokanan nga salog, ug sama sa aso gikan sa panghaw. ⁴ Apan ako si Yahweh nga inyong Dios gikan sa yuta sa Ehipto. Kinahanglan nga ako lamang ang inyong ilhon nga Dios ug wala nay lain pa; kinahanglan nga ilhon ninyo nga walay laing manluluwas gawas kanako. ⁵ Nailhan ko ikaw didto sa kamingawan, didto sa yuta nga hilabihan ka uga. ⁶ Napuno ka sa dihang anaa kay sibsibanan; ug sa dihang napuno ka, nagmapahitas-on ang imong kasingkasing. Tungod niana gikalimtan mo ako. ⁷ Mahimo akong sama sa liyon kanila; moatang ako sa dalan sama sa leopardo. ⁸ Hasmagan ko sila sama sa oso nga gikawatan sa iyang mga anak. Kuniskunison ko ang ilang mga dughan, ug lamoyon ko sila sama sa liyon, sama sa ihalas nga mananap nga mokuniskunis pag-ayo kanila. ⁹ Laglagon ko ikaw, Israel; kinsa man ang makatabang kanimo? ¹⁰ Asa na man karon ang imong hari, aron nga moluwas kanimo ug sa tanan nimong mga siyudad? Asa na man ang imong mga tigdumala, nga tungod kanila miingon ka kanako, 'Tagai ako ug hari ug mga prinsipe'? ¹¹ Gihatagan ko ikaw ug hari tungod sa akong kasuko, ug gikuha ko siya sa akong kapungot. ¹² Nagtapun-og na gayod ang kalapasan ug ang pagkasad-an ni Efraim. ¹³ Moabot kaniya ang kasakit sa pagpanganak, apan dili siya maalamon nga anak nga lalaki, kay sa panahon nga ipakatawo na siya, wala siya migawas sa tagoangkan. ¹⁴ Luwason ko ba sila gikan sa kamot sa Seol? Luwason ko ba sila gikan sa kamatayon? Asa na man, O kamatayon, ang imong mga hampak? Asa na man, O Seol, ang imong kalaglagan? Nalilong ang kaluoy gikan sa akong mga mata." ¹⁵ Bisan paman ug madagayaon na si Efraim labaw sa iyang mga igsoon nga lalaki; moabot gayod ang sidlakan nga hangin; mohuros ang hangin ni Yahweh gikan sa kamingawan. Mahubas gayod ang tubod ni Efraim, ug mahubas ang iyang balon. Ilogon sa kaaway ang iyang mga balay nga adunay mga bililhong butang. ¹⁶ Mahimong sad-an ang Samaria, kay misupak man siya batok sa iyang Dios. Mangalaglag sila pinaagi sa espada; wataswatan ang ilang mga gagmayng anak, ug laslasan ang tiyan sa ilang mga mabdos nga babaye.

Chapter 14

¹ Israel, balik ngadto kang Yahweh nga imong Dios, kay napukan ka tungod sa imong pagkadaotan. ² Dad-a ang imong mga pulong ug balik ngadto kang Yahweh. Ingna siya, "Isalikway ang tanan namong pagkadaotan ug dawata kung unsa ang maayo, aron mahalad namo kanimo ang bunga sa among mga ngabil. ³ Dili kita luwason sa Asiria; dili usab kita mosakay sa mga kabayo aron sa pagpakiggubat. Ni moingon pa kami sa mga buhat sa among mga kamot, 'Ikaw ang among mga dios,' kay makakaplag ug kaluoy diha kanimo ang tawo nga walay amahan." ⁴ "Ayohon ko sila sa ilang pagbiya; higugmaon ko gayod sila, kay mipalayo na ang akong kasuko kaniya. ⁵ Mahisama ako sa yamog didto sa Israel; mamulak siya sama sa liryo ug mogamot sama sa sedro sa Lebanon. ⁶ Mosalingsing ang iyang mga sanga; mahisama ang iyang kaanyag sa mga kahoy sa olibo, ug mahisama ang iyang kahumot sa mga sedro sa Lebanon. ⁷ Mobalik ang mga tawo nga nagpuyo diha sa iyang landong; mabuhi sila sama sa trigo ug mamulak sama sa mga paras. Mahisama ang iyang pagkainila sa bino sa Lebanon. ⁸ Efraim, unsa pa may labot ko sa mga diosdios? Tubagon ko siya ug moatiman kaniya. Sama ako sa sipres nga kanunay lunhaw ang mga dahon; naggikan kanako ang imong bunga." ⁹ Kinsa man ang maalamon aron nga masabtan niya kining mga butanga? Kinsa man ang makasabot niining mga butanga aron masayran niya kini? Kay matarong ang mga dalan ni Yahweh, ug maglakaw niini ang mga matarong, apan mapandol niini ang mga masinupakon.

Language: English

Book: Hosea

Hosea

Chapter 1

¹ This is the word of Yahweh that came to Hosea son of Beeri in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam son of Joash, king of Israel.

² When Yahweh spoke at first through Hosea, he said to him,

"Go, take for yourself a wife who is a prostitute.
She will have children who are the result of her prostitution.
For the land is committing great prostitution
by abandoning Yahweh."

³ So Hosea went and married Gomer daughter of Diblaim, and she conceived and bore him a son. ⁴ Yahweh said to Hosea,

"Call his name Jezreel.
For in a little while
I will punish the house of Jehu
for the bloodshed at Jezreel,
and I will put an end
to the kingdom of the house of Israel.

⁵ It will happen on the day
that I break the bow of Israel
in the Valley of Jezreel."

⁶ Gomer conceived again and bore a daughter. Then Yahweh said to Hosea,

"Call her name Lo-Ruhamah,
for I will no longer have mercy on the house of Israel,
that I should forgive them at all.

⁷ Yet I will have mercy on the house of Judah,
and I will save them by myself, Yahweh their God.
I will not save them
by bow, sword, battle, horses, or horsemen."

⁸ Now after Gomer had weaned Lo-Ruhamah, she conceived and bore another son.

⁹ Then Yahweh said,
"Call his name Lo-Ammi,
for you are not my people,
and I am not your God.

¹⁰ Yet the number of the people of Israel
will be like the sand of the seashore,
which cannot be measured or counted.
It will be that where it was said to them,
'You are not my people,'
it will be said to them,
'You are people of the living God.'

¹¹ The people of Judah and the people of Israel
will be gathered together.
They will appoint one leader for themselves,
and they will go up from the land,
for great will be the day of Jezreel.

Hosea 1 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 1:2-11.

Special concepts in this chapter

Hosea's marriage

God does not approve of prostitution, but he told Hosea to marry a prostitute so that the message of Israel's unfaithfulness would be shown to the people. (See: faithful)

Hosea's marriage to Gomer is a metaphor for the kingdom of Israel's relationship to Yahweh. Israel was unfaithful to Yahweh and broke the covenant with him. Gomer was a woman who was unfaithful to her husband broke her marriage agreement with him. (See: and covenant)

Important figures of speech in this chapter

Metaphor

Hosea 1-4 is controlled by a metaphor that Hosea lived out. He was personifying the relationship between Israel and Yahweh. Hosea played the part of Yahweh, and Gomer played the part of Israel.

Hosea 1:1

the word of Yahweh that came

This is an idiom. Alternate translation: "the word that Yahweh God spoke"

Beeri

This is the name of a man.

Uzziah ... Jotham ... Ahaz ... Hezekiah ... Jeroboam ... Joash

The events in this book happened during the time of these kings.

Yahweh

This is the name of God that he revealed to his people in the Old Testament. See the translationWord page about Yahweh concerning how to translate this.

Hosea 1:2

great prostitution

Here "prostitution" represents the people being unfaithful to God.

Hosea 1:3

Gomer ... Diblaim

These are names of people.

Hosea 1:4

the house of Jehu

Here "house" means "family," including Jehu's descendants.

the house of Israel

This expression refers to kingdom of Israel.

Hosea 1:5

the bow of Israel

Here "bow" refers to the power of the army. Alternate translation: "the military power of Israel"

Hosea 1:6

Lo-Ruhamah

This name means "no mercy." The translator may choose to represent this meaning as the name. Alternate translation: "No Mercy"

Hosea 1:7

General Information:

This page has intentionally been left blank.

Hosea 1:8

Lo-Ruhamah

This name means "no mercy." The translator may choose to represent this meaning as the name. See how you translated this in [Hosea 1:6]

Hosea 1:9

Lo-Ammi

This name means "not my people." The translator may choose to represent this meaning as the name. Alternate translation: "Not My People"

Hosea 1:10

General Information:

Yahweh is speaking to Hosea.

like the sand of the seashore

This emphasizes the great number of Israelites.

which cannot be measured or counted

This can be stated in active form. Alternate translation: "which no one can measure or count"

It will be that where it was said to them

This can be stated in active form. Alternate translation: "Where God said to them"

where it was said to them

This expression probably refers to Jezreel, the city where crimes had been committed by kings of

Israel, and which was a symbol of God's punishment of them.

it will be said to them

This can be stated in active form. Alternate translation: "God will say to them"

Hosea 1:11

will be gathered together

This can be stated in active form. Alternate translation: "God will gather them together"

go up from the land

This expression might refer to the land where the people of Israel were in captivity.

the day of Jezreel

This refers to the time when God will put his people back in the land of Israel. The full meaning of this statement can be made explicit.

Chapter 2

- ¹ Say to your brothers, 'My people!'
and to your sisters, 'You have been shown compassion.'"
- ² Bring a lawsuit against your mother, bring a lawsuit,
for she is not my wife,
and neither am I her husband.
Let her put away her prostitution from before herself,
and her acts of adultery from between her breasts.
- ³ If not, I will strip her naked
and show her nakedness as on the day that she was born.
I will make her like the wilderness,
like a parched land,
and I will make her die from thirst.
- ⁴ I will not have any mercy on her children,
for they are children of prostitution.
- ⁵ For their mother has been a prostitute,
and she who conceived them has acted shamefully.
She said, "I will go after my lovers,
for they give me my bread and water,
my wool and flax,
my oil and drink."
- ⁶ Therefore I will build up a hedge to block her way with thorns.
I will build up a wall against her
so she cannot find her way.
- ⁷ She will pursue her lovers,
but she will not overtake them.
She will seek them,
but she will not find them.
Then she will say,
"I will return to my first husband,
for it was better for me then than it is now."
- ⁸ For she had not known that it was I who gave her
the grain, the new wine and the oil,
and who lavished on her silver and gold,
which they then used for Baal.
- ⁹ So I will take back her grain at harvest time,
and my new wine in its season.
I will take back my wool and flax
that were used to cover her nakedness.
- ¹⁰ Then I will strip her naked in the sight of her lovers,
and no one will rescue her out of my hand.
- ¹¹ I will stop all her rejoicing—
her feasts, her new moon celebrations,
her Sabbaths, and all her appointed festivals.
- ¹² "I will destroy her vines and her fig trees,
of which she has said,
'These are the wages that my lovers gave me.'
I will make them a forest,
and the animals of the field will eat them.
- ¹³ I will punish her for the feast days of the Baals,
when she burned incense to them,
when she adorned herself with her rings and jewelry,
and she went after her lovers and forgot me—
this is Yahweh's declaration."
- ¹⁴ So I am going to allure her.
I will bring her into the wilderness
and speak tenderly to her.

- 15 I will give her back her vineyards,
and the Valley of Achor as a door of hope.
She will answer me there as she did in the days of her youth,
as in the days that she came out of the land of Egypt.
- 16 "It will be in that day—
this is Yahweh's declaration—
that you will call me, 'My husband,'
and you will no longer call me, 'My Baal.'
- 17 For I will remove the names of the Baals from her mouth;
their names will not be remembered anymore.
- 18 On that day I will make a covenant for them
with the beasts in the fields, with the birds in the sky,
and with the crawling things on the ground.
I will drive away the bow, the sword,
and the battle from the land,
and I will make you lie down in safety.
- 19 I will promise to be your husband forever.
I will promise to be your husband in righteousness, justice,
covenant faithfulness, and mercy.
- 20 I will pledge myself to you in faithfulness,
and you will know Yahweh.
- 21 On that day,
I will answer—this is Yahweh's declaration—
I will answer the heavens,
and they will answer the earth.
- 22 The earth will answer the grain,
the new wine and the oil,
and they will answer Jezreel.
- 23 I will plant her for myself in the land,
and I will have mercy on Lo-Ruhamah.
I will say to Lo-Ammi, 'You are my people,'
and they will say to me, 'You are my God.'"
-

Hosea 2 General Notes

Structure and formatting

Some translations prefer to set apart quotations. The ULB and many other English translations set the lines of this chapter, which is poetry, farther to the right on the page than the rest of the text. Hosea 1-2 is a single series forming one narrative.

Important figures of speech in this chapter

Metaphor

Many relationships are used in this chapter that are metaphors for the relationship between Israel and her God. Brother, sister, husband, wife, mother, and children are examples.

Other possible translation difficulties in this chapter

This chapter creates an abrupt change of address. The prophet is now addressing the children directly in the first few verses, but the whole chapter is written against Gomer as an illustration of Israel as an adulterous people. God uses Gomer as an illustration to teach the people of Israel how they should be faithful to him. (See: adultery and faithful)

Hosea 2:1

Connecting Statement:

Yahweh is speaking to Hosea.

My people!

This exclamation may be presented as a statement.
Alternate translation: "You are my people!"

You have been shown compassion

This can be stated in active form. Alternate translation: "Yahweh has shown you compassion"

compassion

"kindness" or "mercy"

Hosea 2:2

General Information:

Yahweh is speaking to Hosea.

lawsuit

This is a complaint by one person against another person in a court of law.

your mother

Here "mother" refers to the nation of Israel.

for she is not my wife

Yahweh is stating that Israel, spoken of here as a woman, is no longer acting like a wife to Yahweh. Instead Israel has turned away from following and worshipping him.

neither am I her husband

Yahweh can no longer be in relationship with the nation of Israel as a husband would be to his wife.

her acts of adultery

A wife who is adulterous leaves her husband to sleep with another man. This is how Israel was acting toward Yahweh.

from between her breasts

This imagery suggests that Israel is relying on the idols and not Yahweh.

Hosea 2:3

I will strip her naked and show her nakedness as on the day that she was born

Yahweh will no longer protect and provide for Israel because the nation has turned away from him. In Israel, husbands were obliged by law to provide clothes for their wives. Not to do so was a sign that a man was rejecting his wife. The full meaning of this may be made clear.

I will make her like the wilderness

Yahweh will change Israel to resemble the wilderness, which is a region that is bare and unproductive.

I will make her die from thirst

Here "thirst" refers to the need to worship and rely on Yahweh, not idols, or Israel will not be able to survive as a nation.

Hosea 2:4

General Information:

Yahweh is speaking to Hosea.

for they are children of prostitution

The Israelites are acting like they do not belong to Yahweh. Just as their parents did not worship God, Neither do they.

Hosea 2:5

For their mother has been a prostitute

The previous generation who sought out other gods were considered prostitutes for they were unfaithful to Yahweh.

I will go after my lovers, for they give me my bread and water, my wool and flax, my oil and drink

Here "my lovers" refers to Baal and other false gods, whom Israel has chosen to worship instead of Yahweh. The list of things are essential items that allow the people to live.

Hosea 2:6

General Information:

Yahweh is talking to Hosea.

Therefore I will build up a hedge to block her way with thorns. I will build up a wall against her so she cannot find her way

This passage indicates that Yahweh will prevent his people from finding success and prosperity, because they continue to worship idols.

Hosea 2:7

Then she will say, "I will return to my first husband, for it was better for me then than it is now."

Israel will return to Yahweh not because of their love for him, but because they are disappointed by their worship of Baal.

Hosea 2:8

General Information:

Yahweh is speaking to Hosea.

Hosea 2:9

I will take back my wool and flax that were used to cover her nakedness

This probably means that Israel's harvests and flocks will fail. Yahweh will remove his blessings from Israel, and the people will be left alone and in danger of attack.

were used to cover her nakedness

This can be stated in active form. Alternate translation: "that the people used to clothe themselves"

Hosea 2:10

General Information:

Yahweh is speaking to Hosea.

Then I will strip her naked in the sight of her lovers

This means God will humiliate the people of Israel in front of the other nations nearby. See how you translated this in [Hosea 2:3]

no one will rescue her out of my hand

No one will try to help Israel. Here "hand" refers to God's power to punish.

Hosea 2:11

her rejoicing

Some versions read, "her celebrations," taking this word to be a general term that introduces the words "feasts," "new moon celebrations," "Sabbaths," and "appointed festivals."

Hosea 2:12

General Information:

Yahweh is speaking to Hosea about what he will do to Israel.

These are the wages that my lovers gave me

This refers to payment that Israel received from the false gods or Baals. This direct quotation can be stated as an indirect quotation. Alternate translation: "that these were the wages that her lovers had given to her"

make them a forest

Yahweh will destroy the vineyards and fruit trees by allowing other trees and weeds to grow among them.

Hosea 2:13

this is Yahweh's declaration

Yahweh speaks of himself by name to express the certainty of what he is declaring. Alternate translation: "this is what Yahweh has declared" or "this is what I, Yahweh, have declared"

Hosea 2:14

Connecting Statement:

Yahweh is speaking about Israel.

to allure her

to attract her

Hosea 2:15

the Valley of Achor as a door of hope

As Yahweh lead Israel out of Egypt, he will lead Israel to the Valley of Achor so that Israel will hope again in Yahweh.

She will answer me there as she did in the days of her youth, as in the days that she came out of the land of Egypt

Yahweh hopes that the nation of Israel will repent and again choose to worship him as their God.

She will answer

Some modern versions understand the Hebrew word to mean "She will sing."

Hosea 2:16

My husband

This means the people of Israel will love and be faithful to Yahweh just as a wife is to a husband.

My Baal

"Baal" means "master" and also refers to the false god that the Canaanites worship.

Hosea 2:17

For I will remove the names of the Baals from her mouth

The Israelites will not speak the names of Baal and the idols again. The people are represented by their mouths. Alternate translation: "For I will cause you to not speak the names of the Baals"

Hosea 2:18

Connecting Statement:

Yahweh is speaking to Hosea about what he will do to Israel.

On that day

This phrase is used to talk about a future restoration between Israel and Yahweh.

I will make a covenant for them

Yahweh's new covenant will include peace for the animals.

I will drive away the bow, the sword, and the battle from the land, and I will make you lie down in safety

Yahweh will keep Israel's enemies away from them, there will be no more war, the people will be safe. Here "the bow, the sword, and the battle" represent war.

lie down in safety

This expression refers to living in safety.

Hosea 2:19

General Information:

Yahweh is speaking to Hosea about what he will do for Israel.

I will promise to be your husband forever

Yahweh will be like the husband, and Israel will be like Yahweh's wife.

in righteousness, justice, covenant faithfulness, and mercy

This can be restated to remove the abstract nouns. Alternate translation: "and do what is right, just, faithful, and merciful"

Hosea 2:20

you will know Yahweh

Here "know" means to acknowledge Yahweh as their God and to be faithful to him.

Hosea 2:21

General Information:

Yahweh is speaking to Hosea about what he will do for Israel.

Hosea 2:22

The earth will answer the grain, the new wine and the oil, and they will answer Jezreel

The land will meet the need for grain, new wine, and olive oil. These things will also meet the needs

of Jezreel. The land and these products are spoken of as if they were people who could meet the needs of others.

Jezreel

Here the name of this valley stands for all the people of Israel.

Hosea 2:23

General Information:

Yahweh is speaking to Hosea about what he will do for Israel.

I will plant her for myself in the land

When God makes his people safe and prosperous in their land again, they are spoken of if they were agricultural crops. Alternate translation: "I will take care of the Israelite people as a farmer plants his crops and takes care of them"

Lo-Ruhamah

This name means "no mercy." The translator may choose to represent this meaning as the name. See how you translated this in [Hosea 1:6]

Lo-Ammi

This name means "not my people." The translator may choose to represent this meaning as the name. See how you translated this in [Hosea 1:9]

Chapter 3

¹ Yahweh said to me, "Go again, love a woman, loved by her husband, but who is an adulteress. Love her just as I, Yahweh, love the people of Israel, although they turn to other gods and love raisin cakes."

² So I bought her for myself for fifteen pieces of silver and a homer and a lethek of barley. ³ I said to her, "You must live with me many days. You will not be a prostitute or belong to any other man. In the same way, I will be with you."

⁴ For the people of Israel will live for many days without a king, prince, sacrifice, stone pillar, ephod or household idols. ⁵ Afterward the people of Israel will return and seek Yahweh their God and David their king, and in the last days, they will come trembling before Yahweh and his goodness.

Hosea 3 General Notes

Structure and formatting

This chapter focuses on the meaning of the illustration of Hosea's marriage. It is a very short chapter written in prose to show the truth of Israel's relationship with Yahweh. After bearing a number of children for Hosea, Gomer leaves him and prostitutes herself with other men, showing little to no regard for their marriage covenant. (See: covenant)

Important figures of speech in this chapter

Metaphor

This chapter contains a continuation of the metaphor played out in chapter 2. Hosea is told to go and buy his wife out of slavery. Gomer must have been captured and held as a slave due to her adulterous activity. (See: and adultery)

Hosea 3:1

Go again, love a woman, loved by her husband, but who is an adulteress

This refers back to Hosea 1:2. Yahweh again tells Hosea to love an adulterous woman.

Love her just as I, Yahweh, love the people of Israel

By loving the adulterous woman, Hosea will be an example of Yahweh's love for Israel.

they turn to other gods and love raisin cakes

People ate raisin or fig cakes during festivals where they worshiped false gods.

Hosea 3:2

fifteen pieces of silver and a homer and a lethek of barley

This was the price to buy a slave.

fifteen pieces

"15 pieces"

a homer and a lethek of barley

This can be stated in modern units. Alternate translation: "330 liters of barley"

Hosea 3:3

General Information:

This page has intentionally been left blank.

Hosea 3:4

For the people of Israel will live for many days without a king, prince, sacrifice, stone pillar, ephod or household idols

Just as Hosea lived without his wife because she committed adultery, Israel will live without a king and without worshiping God, because they committed idolatry.

Hosea 3:5

seek Yahweh their God

Here "seek" means they are asking God to accept them and their worship.

David their king

Here "David" represents all the descendants of David. Alternate translation: "a descendant of David to be their king"

in the last days

"in the future"

they will come trembling before Yahweh and his goodness

Here "trembling" represents feelings of awe and humility. Alternate translation: "they will come back

to Yahweh and will humble themselves, honor him, and ask for his blessings"

Chapter 4

- ¹ Hear the word of Yahweh,
you people of Israel.
Yahweh has a lawsuit
against the inhabitants of the land,
because there is no truthfulness or covenant faithfulness,
no knowledge of God in the land.
- ² There is cursing, deception, killing,
stealing and adultery.
The people have broken all bounds,
and bloodshed comes after bloodshed.
- ³ So the land mourns,
and everyone living in it is wasting away;
the beasts in the fields and the birds in the sky,
even the fish in the sea, are being taken away.
- ⁴ But do not allow anyone to bring a lawsuit;
do not let anyone accuse anyone else.
For it is you, the priests, whom I am accusing.
- ⁵ You priests will stumble during the day;
the prophets will also stumble with you by night,
and I will destroy your mother.
- ⁶ My people are being destroyed
because of the lack of knowledge.
Because you priests have rejected knowledge,
I will also reject you as priests to me.
Because you have forgotten my law,
although I am your God,
I also will forget your children.
- ⁷ The more the priests multiplied,
the more they sinned against me.
They exchanged their honor for shame.
- ⁸ They feed on the sin of my people;
they are greedy for more of their iniquity.
- ⁹ It will be the same for the people as for the priests:
I will punish them all for their practices;
I will repay them for their deeds.
- ¹⁰ They will eat but not have enough;
they will commit prostitution but not increase,
because they stopped listening to Yahweh.
- ¹¹ Prostitution, wine, and new wine
take away understanding.
- ¹² My people consult their wooden idols,
and their walking sticks give them prophecies.
A spirit of prostitution has led them astray,
and they have acted as prostitutes
instead of being faithful to their God.
- ¹³ They sacrifice on the tops of the mountains
and burn incense on the hills,
under oaks, poplars and terebinths,
because the shade is good.
So your daughters commit sexual immorality,
and your daughters-in-law commit adultery.
- ¹⁴ I will not punish your daughters
when they choose to commit sexual immorality,
nor your daughters-in-law
when they commit adultery.

For the men also go apart with prostitutes,
and they offer sacrifices
so they can commit immoral acts with sacred prostitutes.
So this people who does not understand
will be thrown down.

¹⁵ Though you, Israel, have committed adultery,
may Judah not become guilty.
Do not go to Gilgal, you people;
do not go up to Beth Aven,
and do not swear, saying, "As Yahweh lives."

¹⁶ For Israel has behaved stubbornly,
like a stubborn heifer.
How can Yahweh bring them to pasture
like lambs in a meadow?

¹⁷ Ephraim united himself with idols;
leave him alone.

¹⁸ Even when their strong drink is gone,
they continue to commit adultery;
her rulers dearly love their shame.

¹⁹ The wind will wrap her up in its wings;
and they will be ashamed because of their sacrifices.

Hosea 4 General Notes

Structure and formatting

The author stops using the metaphor of a husband/wife relationship and begins using a new illustration using lawsuits. God is suing the people of Israel because of all the wrong they have done.

Special concepts in this chapter

Lawsuits

Lawsuits are special cases where people go to court when they have a legal issue to resolve between them. Normally, one party is accusing another party of having done wrong.

Important figures of speech in this chapter

Metonymy

Metonymy is used in the first few verses of this chapter. Metonymy is a figure of speech in which a thing or idea is called not by its own name, but by the name of something closely associated with it. Bloodshed is associated with murder. Stumbling represents sinning. (See: and sin)

Hosea 4:1

General Information:

This chapter begins Yahweh's argument against the unfaithful Israelites.

Yahweh has a lawsuit against the inhabitants of the land
Yahweh stating that the people of Israel have sinned against him and broken his covenant is spoken of as if Yahweh were accusing them in court.

lawsuit

This is a complaint by one person against another person in a court of law. See how you translated this in Hosea 2:2.

Hosea 4:2

The people have broken all bounds

Here "bounds" stands for the limits of what the law allows. Alternate translation: "The people have disobeyed the law in every possible way"

bloodshed comes after bloodshed

Here "bloodshed" stands for "murder" which often involves making the victim bleed. Alternate translation: "you commit one murder after another"

Hosea 4:3

the land mourns, and everyone living in it is wasting away

The phrase "the land mourns" is either 1) a metaphor for the land drying up because of a drought, when no rain falls for a long time. Alternate translation: "the land dries up, and everyone living in it is wasting away" Or 2) a metonym for the people of the land mourning because they have nothing to eat. Alternate translation: "the people living on the land mourn and waste away"

wasting away

becoming weak and dying because of sickness or lack of food

the beasts ... sea, are being taken away

Possible meanings are 1) this is a euphemism for dying. Alternate translation: "the beasts ... sea, are dying" Or 2) this can be translated in active form. Alternate translation: "God is taking away the beasts ... sea"

Hosea 4:4

General Information:

Yahweh is speaking about Israel.

lawsuit

a complaint by one person against another person in a court of law

do not let anyone accuse anyone else

No one should accuse another person of anything because everyone is guilty of something.

it is you, the priests, whom I am accusing

Many modern translations read, "your people are like those who accuse a priest."

Hosea 4:5

You priests will stumble

Here "stumble" means to disobey God or even to stop trusting him.

I will destroy your mother

Here "mother" refers to the nation of Israel. See how you translated this in Hosea 2:2.

Hosea 4:6

General Information:

In 4:6, Yahweh is talking to the priests about the people of Israel. But in 4:7, he is talking about the priests, not to them. It is possible for the translator

to follow the example of the UDB, which portrays Yahweh as talking to the priests also in 4:7.

My people are being destroyed because of the lack of knowledge

This can be stated in active form. Alternate translation: "My people are perishing because you, the priests, have not properly taught them about me so that they will obey me"

knowledge

Here "knowledge" refers to the knowledge of God.

Hosea 4:7

They exchanged their honor for shame

Possible meanings are 1) "honor" is a metonym that represents Yahweh, and "shame" is a metonym that represents idols. Alternate translation: "They have stopped worshiping me, their honorable God, and now worship shameful idols" or 2) some Bible versions translate this as "I will exchange their honor for shame." This means Yahweh will take away the things which the priests honor and cause the priests to be ashamed.

Hosea 4:8

General Information:

Yahweh continues speaking about the priests.

They feed on the sin of my people

When people sinned, they would offer sacrifices so God would forgive them. The priests were allowed to eat these sacrifices. The priests eating these sacrifices for sin is spoken of as if they would actually feed on the people's sins.

they are greedy for more of their iniquity

The priests want the people to sin more so that the people will offer more sacrifices that the priests may eat.

Hosea 4:9

It will be the same for the people as for the priests

"The people and the priests will be punished in the same way"

their practices

"their habits" or "their conduct"

Hosea 4:10

General Information:

Yahweh is talking about Israel.

but not increase

"but not have children"

to Yahweh

Yahweh is speaking about himself in the third person. This can be stated in the first person. Alternate translation: "to me"

Hosea 4:11

Connecting Statement:

Yahweh is talking about Israel.

Prostitution, wine, and new wine take away understanding

The people of Israel are pursuing sex outside of marriage and drinking too much wine. In doing these activities they have forgotten Yahweh's commands. These actions are spoken of here as if they were someone who could prevent people from understanding the importance of obeying Yahweh.

Hosea 4:12

their walking sticks give them prophecies

Idol worshipers used walking sticks to help them predict the future. The walking sticks are spoken of here as if they were people who spoke prophecies.

A spirit of prostitution has led them astray

Here "spirit" refers to a person's desire. Here "prostitution" refers to spiritual prostitution that the people commit when they worship idols. Alternate translation: "Their desire to act as a prostitute has led them astray"

has led them astray

Causing someone to sin is described as leading a person in the wrong direction. Alternate translation: "has caused the people to sin"

Hosea 4:13

General Information:

Yahweh is talking about Israel.

on the tops of the mountains ... on the hills

It was common for the people to set up idols in these places, often called "high places" in the Old Testament.

daughters-in-law

Some modern translations read, "brides."

Hosea 4:14

daughters-in-law

Some modern translations read, "brides." See how you translated this word in [Hosea 4:13](#).

sacred prostitutes

These were women who had sexual relations with men who came to worship certain idols. This was viewed as a sacred action in honor of the false gods.

So this people who does not understand will be thrown down

Yahweh will destroy the nation of Israel because they do not understand or obey God's commandments.

Hosea 4:15

General Information:

Yahweh is talking about Judah and Israel.

may Judah not become guilty

God knows how sinful Israel has become and does not want Judah to do the same thing.

Do not go to Gilgal, you people; do not go up to Beth Aven

The people of Judah are being warned not to go to the cities of Gilgal or Beth Aven to worship idols in those places. Gilgal was once a place where Yahweh had been worshiped, but it had become a place of idol worship.

Beth Aven

This was a city on the border between the northern kingdom of Israel and the tribe of Benjamin in the southern kingdom.

Hosea 4:16

like a stubborn heifer

Israel is compared to a young cow that will not obey its master.

How can Yahweh bring them to pasture like lambs in a meadow?

Yahweh uses a question to emphasize that he cannot continue to take care of the people because they are stubborn. Yahweh no longer taking care of his people is spoken of as if he were a shepherd that could not take his lambs into the field to eat because they are stubborn. Alternate translation: "Yahweh will not shepherd a rebellious people." or "Therefore Yahweh will not continue to take care of them."

How can Yahweh

Here Yahweh is speaking of himself in the third person. It can be stated in the first person. Alternate translation: "How can I"

Hosea 4:17

General Information:

Yahweh is talking about Israel.

Ephraim united himself with idols; leave him alone

Here "Ephraim" represents the whole northern kingdom of Israel, which is a metonym for the people who live there. They chose to worship idols, instead of Yahweh. Yahweh is commanding Hosea to not try to correct them. The people of Israel will not listen.

Hosea 4:18

her rulers dearly love their shame

The rulers are not ashamed of what they are doing when they worship idols and turn against Yahweh.

Hosea 4:19

enemy army to defeat the people of Israel and take them as captives.

The wind will wrap her up in its wings

Here "wind" represents God's judgment and anger against the nation of Israel. Yahweh will allow the

Chapter 5

- 1 "Hear this, priests!
Pay attention, house of Israel!
Listen, house of the king!
For judgment is coming against you all.
You have been a snare at Mizpah
and a net spread over Tabor.
- 2 The rebels stand deep in slaughter,
but I will punish all of them. ^[1]
- 3 I know Ephraim,
and Israel is not hidden from me.
Ephraim, now you have become like a prostitute;
Israel is defiled.
- 4 Their deeds will not allow them
to turn to God,
for the mind of prostitution is in them,
and they do not know Yahweh.
- 5 The pride of Israel testifies against him;
so Israel and Ephraim will stumble in their guilt;
and Judah also will stumble with them.
- 6 They will go with their flocks
and herds to seek Yahweh,
but they will not find him,
for he has withdrawn himself from them.
- 7 They were unfaithful to Yahweh,
for they have borne illegitimate children.
Now the new moon festivals
will devour them with their fields.
- 8 Blow the ram's horn in Gibeah,
and the trumpet in Ramah.
Sound a battle cry at Beth Aven:
'We will follow you, Benjamin!'
- 9 Ephraim will become a desolation
on the day of rebuke.
Among the tribes of Israel
I have declared what is certain to happen.
- 10 The leaders of Judah
are like those who move a boundary stone.
I will pour my wrath on them like water.
- 11 Ephraim is oppressed;
he is crushed in judgment,
because he has willingly walked after idols.
- 12 So I will be like a moth to Ephraim,
and like rot to the house of Judah.
- 13 When Ephraim saw his sickness,
and Judah saw his wound,
then Ephraim went to Assyria,
and Judah sent messengers to the great king.
But he was not able to cure you people
or heal your wound.
- 14 So I will be like a lion to Ephraim,
and like a young lion to the house of Judah.
I, even I, will tear them apart and go away;
I will carry them off,
and there will be no one to rescue them.
- 15 I will go and return to my place,

until they acknowledge their guilt and seek my face,
until they earnestly seek me in their distress."

Footnotes

5:2 ^[1]Some modern translations have

Hosea 5 General Notes

Structure and formatting

This chapter continues using the poetic form exclusively.

Special concepts in this chapter

The author uses Ephraim and Israel interchangeably. They both refer to the northern kingdom of Israel. Judah is also mentioned and refers to the southern kingdom of Judah. Benjamin is part of the southern kingdom of Judah.

Important figures of speech in this chapter

This chapter is full of metaphors and similes. The writer uses these figures of speech to show how Yahweh will treat his people for not obeying his instructions. (See: and and peopleofgod)

Hosea 5:1

Connecting Statement:

Yahweh is talking about Israel.

You have been a snare at Mizpah and a net spread over Tabor

A snare and a net are both objects used to catch prey. In this case, the priests and the royal household had devised ways to keep the people away from Yahweh, while enticing them into idolatry. Mizpah and Tabor were places for idol worship in the land of Israel.

Hosea 5:2

The rebels stand deep in slaughter

Here "rebels" refers to all of those people who had turned away from Yahweh, and "deep in slaughter" could refer to the murder of innocent people, or to the slaughter of animals offered to pagan idols.

The rebels

The translator can represent this as "You rebels," because God is really talking to the rebellious people of Israel.

in slaughter

Some modern versions interpret the Hebrew expression as standing for wickedness.

I will punish all of them

The translator can represent this as "I will punish all of you."

Hosea 5:3

General Information:

Yahweh is talking about Israel.

I know Ephraim, and Israel is not hidden from me

Here, "Ephraim" and "Israel" both refer to the whole northern kingdom of Israel, and represent the people who live there. Here God says that he knows what they are like and what they are doing.

Ephraim, now you have become like a prostitute

Ephraim is presented in terms of a prostitute because the people have become unfaithful to God, as a prostitute is faithful to no man.

Hosea 5:4

for the mind of prostitution is in them

This means they have the desire to be unfaithful to God. They want to worship idols.

to turn to God ... they do not know Yahweh

The translator can represent this as "to turn to me ... they do not know me," or "to turn to me ... they do not know me, Yahweh."

they do not know Yahweh

Israel no longer obeys Yahweh in any way. They do not acknowledge Yahweh as their God.

Hosea 5:5

General Information:

Yahweh is talking about Israel.

The pride of Israel testifies against him

This describes "pride" as a person who testifies against the people of Israel in court. Their prideful attitude and behavior show that they are guilty of no longer obeying Yahweh.

so Israel and Ephraim will stumble in their guilt; and Judah also will stumble with them

The two kingdoms will become completely disobedient to God because of their pride and sin.

Hosea 5:6

General Information:

This page has intentionally been left blank.

Hosea 5:7

They were unfaithful to Yahweh, for they have borne illegitimate children

Possible meanings are 1) this means the Israelites were marrying people from other nations and having children with them or 2) this means the Israelite parents were unfaithful to Yahweh and they were teaching their children to worship idols.

Now the new moon festivals will devour them with their fields

The people of Israel were supposed to celebrate during the new moon. Here this expression seems to describe the new moon festival as a beast that will eat the people and their fields. However, it is hard to interpret this expression; many versions translate it without making much sense of it. However, the overall meaning is certainly that God will punish the people for their unfaithfulness to him.

Hosea 5:8

General Information:

Yahweh is talking about Israel.

Sound a battle cry at Beth Aven: 'We will follow you, Benjamin!'

Here "Benjamin" represents the soldiers from the tribe of Benjamin. This may be a request for them to lead the people into battle. But modern versions make various attempts to interpret this expression.

Beth Aven

This was a city on the border between the northern kingdom of Israel and the tribe of Benjamin in the southern kingdom. See how you translated this in [Hosea 4:15]

Hosea 5:9

the day of rebuke

Many versions understand the word "rebuke" here as a euphemism for "punishment."

Among the tribes of Israel I have declared what is certain to happen

"I will do to the tribes of Israel what I have declared"

Hosea 5:10

General Information:

Yahweh is talking about Judah and Israel.

The leaders of Judah are like those who move a boundary stone

To "move a boundary stone" refers to moving the landmark that marked the border of some property, which was a crime under Israelite law.

I will pour my wrath on them like water

Yahweh's wrath against Judah will be like a large stream of water that destroys them. In the scriptures, emotions and moral qualities are often spoken of as if they were liquids.

Hosea 5:11

Ephraim is oppressed

"Ephraim" is a synecdoche for "Israel," the northern kingdom, and a metonym for the people who live in that northern kingdom. This can be stated in active form. Alternate translation: "Ephraim's enemies oppress him" or "The enemies of the people of Israel oppress them"

he is crushed in judgment

The word "he" refers to "Ephraim," which is a synecdoche for "Israel," the northern kingdom, and a metonym for the people who live in that northern kingdom. The word "crushed" is a metaphor for "severely oppressed." The abstract noun "judgment" can be expressed using the verb "judge," the subject of which is either Yahweh or the enemies of the people of Israel. This can be translated in active form. Alternate translation: "and I am judging the people of Israel by crushing them" or "and I am judging the people of Israel by having their enemies crush them"

walked after idols

Here "walked" represents the idea of worshiping.

idols

The Hebrew word translated here as "idols" is uncertain in its meaning, and is translated by modern versions in many different ways.

Hosea 5:12

General Information:

Yahweh is talking about Judah and Israel.

I will be like a moth to Ephraim, and like rot to the house of Judah

A moth on a piece of wool and rot in a piece of wood are both destructive. Yahweh will destroy both nations.

moth ... rot

These two terms are translated in various ways because the meaning of the Hebrew word is either very broad or it is uncertain.

Hosea 5:13

When Ephraim saw his sickness, and Judah saw his wound

Both Ephraim

then Ephraim went to Assyria, and Judah sent messengers to the great king

Ephraim and Judah asked Assyria for help instead of asking Yahweh for help. "Great king" was a title for the king of Assyria.

But he was not able

Here "he" refers to the king of Assyria.

Hosea 5:14

General Information:

Yahweh is talking about Judah and Israel.

So I will be like a lion to Ephraim

Yahweh is going to pursue and attack Ephraim like a lion.

like a young lion to the house of Judah

Yahweh is going to treat Judah in a similar way. Yahweh is showing his displeasure with both the northern and the southern kingdoms.

I, even I

Yahweh is emphasizing that he is the one that is bringing judgment on all of his people.

will tear

As a lion tears apart the animal it is eating, so Yahweh will tear his people away from their homes and country.

Hosea 5:15

I will go and return to my place

Yahweh will leave his rebellious people.

seek my face

Try to come into God's presence by means of worship and sacrifice. Alternate translation: "ask me to pay attention to them"

Chapter 6

- ¹ "Come, let us return to Yahweh.
For he has torn us apart, but he will heal us;
he has injured us, but he will bandage our wounds.
- ² After two days he will revive us;
he will raise us up on the third day,
and we will live before him.
- ³ Let us know Yahweh;
let us press on to know Yahweh.
His coming out is as sure as the dawn;
he will come to us like the showers,
like the spring rains that water the land."
- ⁴ Ephraim, what will I do with you?
Judah, what will I do with you?
Your love is like a morning cloud,
like the dew that goes away early.
- ⁵ So I have cut them to pieces by the prophets;
I have killed them with the words of my mouth.
Your judgments are like the light that shines out.
- ⁶ For I delight in covenant faithfulness and not sacrifice,
and the knowledge of God more than burnt offerings.
- ⁷ Like Adam they have broken the covenant;
they were unfaithful to me.
- ⁸ Gilead is a city of those who do evil,
with footprints of blood.
- ⁹ As gangs of robbers wait for someone,
so the priests band together
to commit murder on the way to Shechem;
they have committed shameful crimes.
- ¹⁰ In the house of Israel I have seen a horrible thing;
Ephraim's prostitution is there,
and Israel has become unclean.
- ¹¹ For you also, Judah, a harvest has been appointed,
when I will reverse the captivity of my people.
-

Hosea 6 General Notes

Structure and formatting

This chapter continues using the poetic form to show how Yahweh will still show mercy to his wayward people, the northern kingdom of Israel and the southern kingdom of Judah. Gilead is an area in the northern kingdom of Israel where several of the tribes lived. (See: mercy)

Special concepts in this chapter

Change in speaker

There is a change in person from 6:1-3 to 6:4-11. In the first passage, the speaker is an anonymous Israelite, but in the rest of the chapter, the speaker is Yahweh.

Important figures of speech in this chapter

Metaphor

Throughout the chapter, the author uses the metaphor of prostitution to say that his people have abandoned him.

Hosea 6:1

Connecting Statement:

The people of Israel confess their need to repent.

he has torn us apart ... he has injured us

God has punished the people of Israel because they disobeyed him and worshiped idols.

he will heal us ... he will bandage our wounds

Israel believes that God will be merciful to them when they repent and he will deliver them from their troubles.

Hosea 6:2

After two days he will revive us; he will raise us up on the third day

This represents a short period of time. Israel believes God will quickly come to rescue them from their enemies.

two days ... the third day

"2 days ... day 3"

Hosea 6:3

Let us know Yahweh

Here "know" means not only to learn God's character and laws, but also to become faithful to him.

His coming out is as sure as the dawn

Yahweh will come to help his people just as surely as the sun rises each morning.

Hosea 6:4

Connecting Statement:

Yahweh is speaking.

what will I do with you?

God is expressing that his patience is coming to an end and what remains is judgment. Alternate translation: "it is hard to know what to do with you!"

Hosea 6:5

So I have cut them to pieces by the prophets

Through his prophets, Yahweh has pronounced destruction on the rebellious nation. The destruction, here called "cutting to pieces," is as sure as the condemnation.

Your judgments are like the light that shines out

Yahweh has judged Ephraim [Hosea 6:4]

Your judgments

Some modern translations read, "My judgments," referring to the actions Yahweh has taken against Ephraim.

Hosea 6:6

General Information:

Yahweh is speaking.

For I delight in covenant faithfulness and not sacrifice

This grammatical construction in Hebrew signals here the idea of "more than," as the next line shows ("and the knowledge of God more than burnt offerings"). Alternate translation: "For I delight in covenant faithfulness more than I delight in sacrifice" or "For I delight in sacrifices, but I delight in covenant faithfulness even more"

Hosea 6:7

Like Adam

These words could be 1) a literal reference to Adam, the first man or 2) a metonym that represents the people who live in a city in Israel called Adam. Alternate translation: "Like the people in the city of Adam" or 3) a literal reference to people in general. The word "Adam" means "man" or "humankind." Alternate translation: "Like all of humankind"

Hosea 6:8

General Information:

Yahweh is speaking.

Gilead is a city ... with footprints of blood

"Footprints of blood" probably represents the evildoers and their acts of murder.

Hosea 6:9

the priests band together to commit murder on the way to Shechem

We do not know what this refers to. Were priests actually guilty of attacking people on their way to Shechem, which was an important religious and political center? Or is the prophet saying that the priests have "killed" true knowledge and worship of Yahweh? It is best to translate this expression as plainly as possible.

Hosea 6:10

General Information:

Yahweh is speaking.

Ephraim's prostitution

Here "prostitution" refers to Ephraim's worship of false gods.

Israel has become unclean

Israel has become unacceptable to God because of her actions.

Hosea 6:11

For you also, Judah, a harvest has been appointed

This can be stated in active form. Alternate translation: "I have set a time of harvest for you also, Judah"

harvest

Here "harvest" represents God's final judgment on Israel and Judah.

I will reverse the captivity of my people

"I will reverse the captivity of my people." The abstract noun "captivity" can be translated as a verbal clause. Alternate translation: "I will free my people from those who had captured them"

Chapter 7

- ¹ Whenever I want to heal Israel,
the iniquity of Ephraim is exposed,
as well as the evil deeds of Samaria,
for they practice deceit;
a thief comes in,
and a marauding band attacks in the street.
- ² They do not realize in their hearts
that I remember all their evil deeds.
Now their deeds surround them;
they are before my face.
- ³ With their evil they make the king glad,
and by their lies the officials.
- ⁴ They are all adulterers,
like an oven heated by the baker,
who ceases to stir the fire
from the kneading of the dough
until it is leavened.
- ⁵ On the day of our king
the officials made themselves sick
with the heat of wine.
He reached out with his hand
to those who were mocking.
- ⁶ For with hearts like an oven,
they devise their deceitful plans.
Their anger smolders all night;
in the morning it burns high like a flaming fire.
- ⁷ They all are as hot as an oven,
and they devour those who rule over them.
All their kings have fallen;
none of them calls on me.
- ⁸ Ephraim mixes himself among the peoples.
Ephraim is a flat cake that has not been turned over.
- ⁹ Foreigners have devoured his strength,
but he does not know it.
Gray hairs are sprinkled on him,
but he does not know it.
- ¹⁰ The pride of Israel testifies against him;
however, they have not returned to Yahweh their God,
nor have they sought him, in spite of all this.
- ¹¹ Ephraim is like a dove,
gullible and without sense,
calling out to Egypt,
then flying to Assyria. ¹² When they go,
I will spread my net over them;
I will bring them down
like the birds of the sky.
I will punish them
in their flocking together.
- ¹³ Woe to them!
For they have strayed from me.
Devastation is coming to them!
They have rebelled against me!
I would have rescued them,
but they spoke lies against me.
- ¹⁴ They have not cried to me with all their heart,
but they wail on their beds.

They gather together for grain and new wine,
and they turn away from me. ^[1]
15 Though I trained them and strengthened their arms,
they are now plotting evil against me.
16 They return,
but they do not return to me, the Most High.
They are like a slack bow.
Their officials will fall by the sword
because of the insolence of their tongues.
This will become their mockery
in the land of Egypt.

Footnotes

7:14 ^[1]Instead of

Hosea 7 General Notes

Structure and formatting

This chapter continues using poetic forms to speak of Yahweh's anger over the sin of the people. The people are not seeking Yahweh; they are seeking other gods and looking for salvation from other nations like Egypt and Assyria. (See: sin, falsegod and save)

Important figures of speech in this chapter

Baking

Baking of bread is an extended metaphor in this chapter. Yahweh uses various aspects of this activity to show his displeasure with their sins.

Other possible translation difficulties in this chapter

Israel and Ephraim

This chapter begins by using two different names for the same group of people: Israel and Ephraim. It also mentions Samaria, which was the capital of the northern kingdom of Israel.

Hosea 7:1

General Information:

Yahweh is speaking.

I want to heal Israel

Making Israel obedient to God again and receivers of his blessing is spoken of as if it were healing.

for they practice deceit

The people are selling and buying products dishonestly.

marauding band

This is a group of people who are attacking other people without cause.

Hosea 7:2

their deeds surround them

The people's evil deeds are probably spoken of here as if they were other people ready to accuse them of their crimes.

they are before my face

Here God is represented by his "face" which emphasizes his presence and awareness. Alternate translation: "and I see it all"

Hosea 7:3

General Information:

Yahweh is speaking. The Hebrew text is not clear in various places. However, many people interpret it as describing the royal officials as being unfaithful to God, and also as planning to assassinate the king, and then carrying out their plans. This seems to have happened more than once. These crimes

are mentioned as illustrations of the wickedness into which the nation has sunk.

by their lies the officials

The missing information can be supplied. Possible meanings are 1) Alternate translation: "by their lies they make the officials glad" or 2) Alternate translation: "by their lies the officials make the king glad"

Hosea 7:4

They are all adulterers

The people committed spiritual adultery by worshiping idols and being unfaithful to Yahweh. They were probably also being unfaithful to their husbands or wives by sleeping with other people.

like an oven heated by the baker

This can be stated in active form. This means the people had strong desires to do evil. Alternate translation: "like an oven which the baker heats"

kneading of the dough

This is a part of the process of making bread.

Hosea 7:5

On the day of our king

This is perhaps a festival held by the king.

He reached out with his hand

This probably means to unite or join with someone. It may mean that the king joins with his officials to mock things or people that should not be mocked, even God himself.

Hosea 7:6

General Information:

The court officials' plotting is described. Their anger is what motivates them to kill their king.

For with hearts like an oven

This means like a fire burns in an oven, these people have strong evil desires within them. The people's desires are represented by their "hearts."

Their anger smolders

The word "smolders" means something is burning slowly without a flame. Alternate translation: "Their anger grows slowly and quietly"

it burns high like a flaming fire

The intensity of their anger is spoken of as if it was a very hot fire. Alternate translation: "it gets very intense"

Hosea 7:7

They all are as hot as an oven

This compares their anger to the heat that comes from an oven.

they devour those who rule over them

This seems to mean that the court officials kill their kings.

Hosea 7:8

General Information:

Yahweh is speaking.

Ephraim mixes himself among the peoples

This is probably a reference to the efforts made by the northern kingdom's kings to ally themselves with other nations for protection against attack.

Ephraim is a flat cake that has not been turned over

This can be stated in active form. Here "Ephraim" refers to the northern kingdom of Israel. The nation is weak, as flat bread that has not been doubled over in the oven by the baker for more strength. Alternate translation: "The people of Ephraim are like a cake that no one has turned over"

Hosea 7:9

Gray hairs are sprinkled on him

Here "gray hairs" represent old age.

but he does not know it

However, this "old age" is clearly a way of saying that the northern kingdom is getting weaker and weaker, because the nation does not know it is "old."

Hosea 7:10

General Information:

Yahweh is speaking.

The pride of Israel testifies against him

This describes "pride" as a person who testifies against the people of Israel in court. This means their prideful attitude and behavior show that they are guilty of no longer obeying Yahweh.

nor have they sought him

Israel's lack of interest in Yahweh is spoken of as if he was lost and they were not trying to find him. Alternate translation: "nor have they tried to get him to pay attention to them"

in spite of all this

Here "this" refers God allowing foreigners to defeat them and make them weak.

Hosea 7:11

Ephraim is like a dove, gullible and without sense

Doves were thought to be foolish birds.

Egypt ... Assyria

These were powerful nations that Israel could ask for help.

Hosea 7:12

General Information:
Yahweh is speaking.

I will spread my net over them

This is a way to catch birds. Yahweh continues to compare the people of Israel to doves. When they go to Egypt or Assyria for help, Yahweh will punish them.

I will bring them down like the birds of the sky

Yahweh speaks of the way he will judge Israel as if they were birds that he would catch in a net. Alternate translation: "I will hunt them like birds" or "I will catch them like a hunter catches birds"

in their flocking together

This expression extends the metaphor of the birds. Alternate translation: "when they gather together"

Hosea 7:13

General Information:
This page has intentionally been left blank.

Hosea 7:14

General Information:
Yahweh is speaking.

they wail on their beds

It was usual for idol worshipers to eat ceremonial meals while reclining on couches or beds.

They gather together

Some modern translations read, "they slash themselves" to make themselves bleed.

they turn away from me

Here no longer worshipping God is spoken of as turning away from him. Alternate translation: "they no longer worship me"

Hosea 7:15

Though I trained them and strengthened their arms

This may be a military metaphor, in which God training the Israelites to love him and obey him is spoken of as if he had been training their men for war.

Hosea 7:16

General Information:
Yahweh is speaking.

They are like a slack bow

That is, a bow that has no bowstring, or that has no tension.

because of the insolence of their tongues

Here "tongue" refers to what the officials say. Alternate translation: "because they insult me" or "because they curse me"

This will become their mockery in the land of Egypt

The abstract noun "mockery" can be stated as an action. Alternate translation: "This is why people in Egypt will mock and laugh at Israel"

Chapter 8

- ¹ "Place a ram's horn at your lips!
An eagle is coming over the house of Yahweh
because the people have broken my covenant
and rebelled against my law.
- ² They cry out to me,
'My God, we in Israel know you.'
- ³ But Israel has rejected what is good,
and the enemy will pursue him.
- ⁴ They have set up kings,
but not by me.
They have made princes,
but without my knowledge.
With their silver and gold
they have made idols for themselves,
but it was only so they might be cut off."
- ⁵ "Your calf has been rejected, Samaria.
My anger is burning against these people.
For how long will they be incapable of innocence?
- ⁶ For this idol came from Israel;
a workman made it;
it is not God!
The calf of Samaria
will be broken to pieces.
- ⁷ For the people sow the wind
and reap the whirlwind.
The standing grain has no heads;
it yields no flour.
If it does come to maturity,
foreigners will devour it.
- ⁸ Israel is swallowed up;
now they lie among the nations
like a useless pot.
- ⁹ For they went up to Assyria
like a wild donkey all alone.
Ephraim has hired
lovers for herself.
- ¹⁰ Even though they have hired lovers among the nations,
I will now gather them together.
They will begin to waste away
because of the burden of the king of princes.
- ¹¹ For Ephraim has multiplied altars for sin offerings,
but they have become altars for committing sins.
- ¹² I could write down my law for them ten thousand times,
but they would view it as something strange to them.
- ¹³ As for the sacrifices of my offerings,
they sacrifice meat and eat it,
but I, Yahweh, do not accept them.
Now I will think about their iniquity
and punish their sins.
They will return to Egypt.
- ¹⁴ Israel has forgotten me, his Maker,
and has built palaces.
Judah has fortified many cities,
but I will send fire on his cities;
it will destroy his fortresses.

Hosea 8 General Notes

Structure and formatting

This chapter continues to use the poetic form to communicate several other ways the people of Israel have sinned against God. First, Yahweh notes that they have set up a king without consulting him. Next, they set up or reinstalled the golden calves of Samaria. Last, they were seeking help from other nations like Egypt and Assyria. (See: sin)

Special concepts in this chapter

This chapter contains some references to the "calf of Samaria." This most likely refers to an image that was set up by an earlier king of Israel. He did this in order to discourage his people from going to Jerusalem, which was part of the southern kingdom of Judah.

Hosea 8:1

General Information:

Yahweh is speaking about the coming of the Assyrian army to attack the northern kingdom.

An eagle is coming over the house of Yahweh

The eagle, a bird of prey, is sometimes used to represent the enemies of Israel. Alternate translation: "As an eagle hunts another animal, the enemies of Israel are coming to capture my people"

broken my covenant

Here "broken" represents "disobeyed," "violated."

Hosea 8:2

know you

"are faithful to you"

Hosea 8:3

General Information:

This page has intentionally been left blank.

Hosea 8:4

General Information:

Yahweh is speaking.

but it was only so they might be cut off

This can be stated in active form. Alternate translation: "but the result will be that I will destroy the people"

Hosea 8:5

Your calf has been rejected

Possible meanings are 1) this is the prophet speaking. Alternate translation: "Yahweh has rejected your calf" or 2) Yahweh is speaking. Alternate translation: "I myself have rejected your calf"

Your calf

The people worshiped an idol that looked like a calf, so Yahweh is speaking of their worship as if it were the calf itself. Alternate translation: "Because you worship your calf idol, your worship"

My anger is burning against these people

Anger is often spoken of as if it were a fire. Alternate translation: "I am very angry with these people"

For how long will they be incapable of innocence?

Possible meanings of this rhetorical question are 1) Yahweh is expressing his anger about his people being guilty of sin. Alternate translation: "I am angry with these people because they have no desire to be innocent." Or 2) he is threatening to punish them soon. Alternate translation: "They will not be able to avoid being punished for much longer."

Hosea 8:6

General Information:

Yahweh is speaking.

Hosea 8:7

For the people sow the wind and reap the whirlwind

To sow or plant the wind is to act in useless or destructive ways. To reap the whirlwind is to suffer disaster from one's own actions.

The standing grain has no heads

Here "head" refers to the part of the plant where the grain is. A stalk with no head has nothing to give to the farmer. In the same way, Israel's actions will result in nothing good.

If it does come to maturity, foreigners will devour it

If any of Israel's actions do happen to result in something good, Israel's enemies will come and take it from them.

Hosea 8:8

General Information:
Yahweh is speaking.

Israel is swallowed up

"swallowed" means to be defeated and taken into exile. This can be stated in active form. Alternate translation: "The enemies of Israel have taken the Israelites away to other lands"

Hosea 8:9

like a wild donkey all alone

People often think of donkeys as being stubborn. This means the people of Israel refused to listen to Yahweh but instead went to the people of Assyria for help.

Ephraim has hired lovers for herself

Ephraim's alliances with other nations are spoken of as if they had paid them to become prostitutes for Ephraim. Alternate translation: "The people of Israel have tried to pay other nations to protect them"

Hosea 8:10

because of the burden of the king of princes

That is, because the Assyrian king, also called "the Great King," will make the people suffer.

burden

This probably refers to a tax or other form of oppression.

Hosea 8:11

General Information:
Yahweh is speaking.

Hosea 8:12

I could write down my law for them ten thousand times, but they would

Ten thousand is a very large number. It did not matter how many times God might give the law to the people of Israel; they would view it as strange to them. Alternate translation: "Even if I wrote down my law for them very many times, they would" (See:

ten thousand
"10,000"

they would view it as something strange to them

"they would think of it as something strange to them" or "they would think of it as something foreign to them"

Hosea 8:13

General Information:
Yahweh is speaking.

They will return to Egypt

Because of their sin, God will send his people away as slaves to the Egyptians.

Hosea 8:14

General Information:
This page has intentionally been left blank.

Chapter 9

- ¹ Do not rejoice, Israel,
with joy like the other peoples.
For you have been unfaithful,
abandoning your God.
You love to pay the wages a prostitute requires
on all the floors for threshing grain.
- ² But the threshing floor and the winepress
will not feed them;
the new wine will fail them.
- ³ They will not continue to live in Yahweh's land;
instead, Ephraim will return to Egypt,
and one day they will eat unclean food in Assyria.
- ⁴ They will pour out no wine offerings to Yahweh,
neither will they be pleasing to him.
Their sacrifices will be to them like mourners' food:
all who eat it will be defiled.
For their food will be for themselves only;
it will not come into the house of Yahweh.
- ⁵ What will you do on the day of an appointed festival,
on the day of a festival for Yahweh?
- ⁶ For, look, if they escape from destruction,
Egypt will gather them,
and Memphis will bury them.
As for their precious things of silver—
sharp briers will possess them,
and thorns will fill their tents.
- ⁷ The days for punishment are coming;
the days for retribution are coming.
Let all Israel know these things.
The prophet is a fool,
and the inspired man is insane,
because of your abundant iniquity
and great hostility.
- ⁸ The prophet is the watchman
for my God over Ephraim.
But a bird snare is on all of his paths,
and hostility toward him is in the house of his God.
- ⁹ They have deeply corrupted themselves
as in the days of Gibeah.
God will call to mind their iniquity,
and he will punish their sins.
- ¹⁰ Yahweh says, "When I found Israel,
it was like finding grapes in the wilderness.
Like the very first fruit of the season on the fig tree,
I found your fathers.
But they went to Baal Peor,
and they devoted themselves to that shameful idol.
They became as detestable
as the idol they loved.
- ¹¹ As for Ephraim,
their glory will fly away like a bird.
There will be no birth,
no pregnancy, and no conception.
- ¹² Though they have brought up children,
I will bereave all of them.
Woe to them
when I turn away from them!

- 13** I have seen Ephraim, just like Tyre,
planted in a meadow,
but Ephraim will bring out his children
to someone who will slaughter them."
- 14** Give them, Yahweh—
what will you give them?
Give them a miscarrying womb
and breasts that give no milk.
- 15** "Because of all their wickedness in Gilgal,
that is where I began to hate them.
Because of their sinful deeds,
I will drive them out of my house.
I will love them no more;
all their officials are rebels.
- 16** Ephraim is diseased,
and their root is dried up;
they bear no fruit.
Even if they have children,
I will put the precious ones of their womb to death."
- 17** My God will reject them
because they have not obeyed him.
They will become wanderers
among the nations.

Hosea 9 General Notes

Structure and formatting

The chapter is written in poetic form to speak of Yahweh's displeasure with Israel's sins. He is showing the many ways in which they do not honor him. The priests and kings do not understand how they have totally broken their covenant with Yahweh. (See: sin and priest and covenant)

Special concepts in this chapter

Exile

Because the covenant has been broken, the people will be exiled into another land. This actually shows the mercy of God toward his people. He did not destroy them; he simply moved them to another place. However, this chapter goes into detail about many parts of their society to show how far they have moved away from truly worshiping Yahweh. (See: mercy and peopleofgod)

Other possible translation difficulties in this chapter

Change in speaker

In verse 16, Yahweh is speaking; but in verse 17, Hosea starts speaking. There is a change in pronouns; the use of "my God" must imply that someone other than Yahweh is speaking.

Hosea 9:1

General Information:

Hosea the prophet is speaking.

Hosea 9:2

But the threshing floor and the winepress will not feed them

This describes the threshing floor and the winepress as if they were humans that can feed someone. This means that the harvest will not provide enough grain for threshing to meet the needs of the people, and that it will not provide the grapes for pressing to make enough wine.

the new wine will fail them

There will not be enough grape juice to make wine with.

Hosea 9:3

General Information:

Hosea the prophet is speaking.

Yahweh's land

This expression signals that Yahweh continues to view the land of Israel as his property, not the property of the Israelites.

unclean food

This is food that the Israelites would normally refuse to eat because it would make them unacceptable to Yahweh.

Hosea 9:4

Their sacrifices will be to them like mourners' food

Here "mourners' food" refers to what people would eat while they mourning because they were defiled and not acceptable to God. This means Yahweh will consider the people's sacrifices to be defiled and he will not accept them.

For their food will be for themselves only; it will not come into the house of Yahweh

The people of Israel will have food to eat, but Yahweh will not accept it as a sacrifice.

it will not come into the house of Yahweh

The unclean food is spoken of as if it were able to go places by itself. Of course, people actually had to take it with them.

Hosea 9:5

General Information:

Hosea the prophet is speaking.

What will you do on the day of an appointed festival, on the day of a festival for Yahweh?

Hosea uses this question to emphasize that the people will no longer be able to observe their festivals when their enemies defeat them and take them captive. Alternate translation: "You will not be able to celebrate the festivals that Yahweh appointed for you."

the day of an appointed festival ... the day of a festival for Yahweh

Both of these mean the same thing.

Hosea 9:6

if they escape

Here "they" still refers to the people of Israel. You can continue stating this is second person. Alternate translation: "if you escape"

Egypt will gather them, and Memphis will bury them

Egypt and Memphis refer to the people who live there. Alternate translation: "the army of Egypt will capture you. You will die there, and the people in the city of Memphis will bury you"

As for their precious things of silver—sharp briers will possess them

Briers growing in the places where Israelites stored their silver is spoken of as if the briers were human enemies that would take the Israelite's precious possessions for themselves. Alternate translation: "Sharp briers will grow where they store their precious things of silver"

sharp briers will possess them, and thorns will fill their tents

Here "sharp briers" and "thorns" mean the same thing. To have briers and thorns growing represents a land that has become desolate and like a wilderness.

their tents

Here "tents" represents the Israelites' homes.

Hosea 9:7

General Information:

Hosea the prophet is speaking.

The days for punishment are coming; the days for retribution are coming

Hosea says these two similar phrases to emphasize that Yahweh will soon judge the people of Israel for their evil deeds.

The prophet is a fool, and the inspired man is insane

These phrases mean basically the same thing. Possible meanings are 1) that the people regarded the prophets as madmen or 2) that the prophets had become crazy because of the sins that the people had committed.

The prophet is a fool, and the inspired man is insane

Here "prophet" and "inspired man" both mean a person who claims to receive messages from God. It is implied that these people are false prophets and only thought they received messages from God.

because of your abundant iniquity and great hostility

The phrases "abundant iniquity" and "great hostility" share similar meanings. The iniquity of the people manifested itself in hostility towards Yahweh and his prophets.

Hosea 9:8

General Information:

Hosea the prophet is speaking.

The prophet is the watchman for my God over Ephraim

A "watchman" watches outside his city to see if danger is coming. The prophet warning the people

when they are sinning and are in danger of having his God punish them is spoken of as if he were a watchman for the city. Alternate translation: "The prophet is like a watchman for God over Ephraim"

The prophet is the watchman for my God over Ephraim
Some versions translate this passage as "The prophet with my God is the watchman over Ephraim."

The prophet is
This refers to prophets in general that God has appointed. Alternate translation: "Prophets are" or "True prophets are"

Ephraim
Here "Ephraim" represents all the people of Israel.

a bird snare is on all of his paths
A "bird snare" is a trap used to catch a bird. This means the people of Israel do whatever they can to stop God's prophet. Alternate translation: "the people set a trap for him wherever he goes" or "the people do all they can to harm him"

Hosea 9:9

They have deeply corrupted themselves as in the days of Gibeah
"The people of Israel have sinned and become very corrupt as they did at Gibeah long ago." This is probably a reference to the shocking actions of the tribe of Benjamin recounted in Judges 19-21.

Hosea 9:10

General Information:
Yahweh is speaking.

When I found Israel
This refers to when Yahweh first started his relationship with the people of Israel by claiming them as his own special people.

it was like finding grapes in the wilderness. Like the very first fruit of the season on the fig tree
Both of these statements emphasize situations that are pleasing to a person. This means Yahweh was very happy when his relationship with the people of Israel started.

Baal Peor
This is the name of a mountain in the land of Moab where the false god Baal was worshiped.

Hosea 9:11

General Information:
Yahweh is speaking.

their glory will fly away like a bird
The people of Ephraim, or the northern kingdom of Israel, will lose everything that makes other nations respect them. Their glory will quickly disappear, as

a bird flies away. Alternate translation: "their glory will be like a bird that flies away from them"

Hosea 9:12

when I turn away from them
When God stops helping the northern kingdom, it will be as if he physically turned away from them.

Hosea 9:13

General Information:
Hosea the prophet is speaking.

I have seen Ephraim, just like Tyre, planted in a meadow
This speaks of the people being in a safe place as if they were a tree planted in a peaceful meadow. Alternate translation: "The nation of Israel was once beautiful and pleasant like the city of Tyre, like a tree that someone plants in a meadow"

Ephraim ... Tyre
Here "Ephraim" represents the whole northern kingdom of Israel. These places refer to the people who live in them.

but Ephraim will bring out his children
The word "children" are the people from that nation. Alternate translation: "but the people of Israel will bring out their children"

Hosea 9:14

Give them, Yahweh—what will you give them? Give them
Hosea uses a question to emphasize that he wants Yahweh to give the people of Israel what they deserve. Alternate translation: "This is what I ask you, Yahweh, to give them: give them"

a miscarrying womb
To "miscarry" means that a pregnancy ends too early and the baby dies. Hosea is asking that all the nation's women be like that.

Hosea 9:15

General Information:
Yahweh is speaking.

I will drive them out of my house
Yahweh is stating that he will force Israel out of his land, the land of Canaan. Here "my house" represents Canaan.

their officials
the men who serve the king

Hosea 9:16

General Information:
Yahweh is speaking in verse 16. Hosea begins speaking in verse 17.

Ephraim is diseased, and their root is dried up; they bear no fruit

Yahweh speaks of the people of Israel as if they were a diseased tree that does not produce fruit and is ready to be cut down. This is a statement that the people have become weak, and that soon their enemies will come and defeat them.

Hosea 9:17

General Information:

This page has intentionally been left blank.

Chapter 10

- ¹ Israel is a luxuriant vine that produces his fruit.
As his fruit increased,
 the more altars he built.
As his land produced more,
 he improved his pillars.
- ² Their heart is deceitful;
 now they must bear their guilt.
Yahweh will demolish their altars;
 he will destroy their pillars.
- ³ For then they will say,
 "We have no king,
 for we did not fear Yahweh,
and a king—
 what could he do for us?"
- ⁴ They speak empty words
 and make covenants by swearing falsely.
So justice springs up
 like poisonous weeds in the furrows of a field.
- ⁵ The inhabitants of Samaria will be afraid
 because of the calves of Beth Aven.
Its people mourned over them,
 as did those idolatrous priests
 who had rejoiced over them and their splendor,
 but they are no longer there.
- ⁶ They will be carried to Assyria
 as tribute for the great king.
Ephraim will be disgraced,
 and Israel will be ashamed of its idol.
- ⁷ Samaria's king
 will be destroyed,
like a chip of wood
 on the surface of the water.
- ⁸ The high places of wickedness
 will be destroyed.
 This is the sin of Israel!
Thorns and thistles will grow over their altars.
 The people will say to the mountains, "Cover us!"
 and to the hills, "Fall on us!"
- ⁹ "Israel, you have sinned since the days of Gibeah;
 there you have remained.
Will not war overtake
 the sons of wrong in Gibeah?
- ¹⁰ When I desire it,
 I will discipline them.
The peoples will gather together against them
 and put them in bonds for their double iniquity.
- ¹¹ Ephraim is a trained heifer
 that loves to thresh the grain,
 so I will put a yoke on her fair neck.
I will put a yoke on Ephraim;
 Judah will plow;
 Jacob will pull the harrow by himself.
- ¹² Sow righteousness for yourselves,
 and reap the fruit of covenant faithfulness.
Break up your unplowed ground,
 for it is time to seek Yahweh,
 until he comes and rains righteousness on you.

- 13 You have plowed wickedness;
you reaped injustice.
You have eaten the fruit of deception
because you trusted in your plans
and in your many soldiers.
- 14 So a tumult of war
will rise among your people,
and all your fortified cities will be destroyed.
It will be as Shalman destroyed Beth Arbel
on a day of battle,
when mothers were dashed to pieces
with their children.
- 15 So it will happen to you, Bethel,
because of your great wickedness.
At dawn the king of Israel
will be completely cut off."
-

Hosea 10 General Notes

Structure and formatting

This chapter is written in poetic form and continues the theme of Israel's many sins against Yahweh. Even though Israel prospered for a time as they multiplied their sins, Yahweh was leading them toward destruction. (See: sin)

Special concepts in this chapter

Yahweh's relationship to his people was not based on his people's actions. Even though they rebelled, Yahweh still desired to rescue them. (See: peopleofgod)

Other possible translation difficulties in this chapter

Jacob

The repeated use of different names for the two kingdoms can be confusing. In verse 11, "Ephraim" refers to the northern kingdom of Israel, and "Judah" refers to the southern kingdom of Judah. However, Jacob is also mentioned. This use of "Jacob" makes us think of the earlier unified nation and may also refer to a future unified nation.

Hosea 10:1

General Information:

Hosea is speaking about Israel.

Israel is a luxuriant vine that produces his fruit

Israel is spoken of as a vine that was very fruitful.
For a while the people prospered and were strong.

a luxuriant vine

This vine produces more fruit than normal.

As his fruit increased ... As his land produced more

Both of these mean as the people prospered and grew stronger and richer.

Hosea 10:2

Their heart is deceitful

The "heart" refers to the whole person, emphasizing their emotions and desires. Alternate translation: "They are deceitful"

now they must bear their guilt

Here "guilt" is a metonym for the punishment that is associated with it. This punishment is spoken of as if it was a heavy load for them to carry. Alternate translation: "now is the time that Yahweh will punish them for their sins"

Hosea 10:3

General Information:

Hosea is speaking about Israel.

and a king—what could he do for us?

The people will say that their kings could not have helped them. Alternate translation: "Even if we had a king now, he could not help us."

Hosea 10:4

They speak empty words

Here "empty words" refers to lies. Alternate translation: "They speak lies"

So justice springs up like poisonous weeds in the furrows of a field

What they people called justice in their laws and legal decisions is spoken of as if it were a plant sprouting up. Alternate translation: "So their decisions are not just; instead, they are harmful"

like poisonous weeds in the furrows of a field

Their lies and injustice spread throughout their nation and harm everyone like poisonous plants.

Hosea 10:5

General Information:

Hosea is speaking about Israel.

Beth Aven

This was a city on the border between the northern kingdom of Israel and the tribe of Benjamin in the southern kingdom. See how you translated this in [Hosea 4:15]

Hosea 10:6

They will be carried to Assyria

This can be stated in active form. Alternate translation: "The Assyrians will carry them away"

the great king

Some modern translations read, "King Jareb."

Ephraim will be disgraced, and Israel will be ashamed of its idol

This can be stated in active form. Alternate translation: "And the people of Israel will be very ashamed because they had worshiped idols"

its idol

Many versions interpret the Hebrew word in this passage as "advice," "plans," or "intentions."

Hosea 10:7

Samaria's king will be destroyed

This can be stated in active form. Alternate translation: "The Assyrians will destroy the king of Samaria"

like a chip of wood on the surface of the water

This means the king of Samaria will be as helpless as a small piece of wood that waves of the water toss back and forth.

Hosea 10:8

The high places of wickedness will be destroyed

This can be stated in active form. Alternate translation: "The Assyrians will destroy Israel's high places, where the people acted very wickedly"

The people will say to the mountains, "Cover us!" and to the hills, "Fall on us!"

People do not normally speak to things that cannot think or hear them. Translators may choose to have a different format for this passage if their languages do not allow such speech. Alternate translation: "The people will say, 'We wish the mountains would cover us!' and 'We wish the hills would fall on us!'"

Hosea 10:9

General Information:

Yahweh is speaking.

days of Gibeah

This is probably a reference to the shocking actions of the tribe of Benjamin recounted in Judges 19-21. See how you translated this in Hosea 9:9.

there you have remained

This passage probably means that the people of the present time continue to act in the same ways that their ancestors did at Gibeah. Alternate translation: "and you think just as they did"

Will not war overtake the sons of wrong in Gibeah?

Yahweh uses a question to emphasize that those in Gibeah who do wrong will certainly have to endure war. And this speaks of the people having to endure war when their enemies come as if war were a person that would catch up with them. Alternate translation: "War will certainly come on those who do wrong in Gibeah." or "Enemies will certainly attack those who do wrong in Gibeah."

the sons of wrong

Here "son of" is an idiom that means "having the characteristic of." Alternate translation: "those who do wrong" or "the evildoers"

Hosea 10:10

General Information:

Yahweh is speaking.

double iniquity

This refers to the many sins of Israel.

Hosea 10:11

Ephraim is a trained heifer that loves to thresh

A heifer loves to thresh because they can walk around freely without a yoke. Yahweh means that he has allowed the people of Israel to be free and have a pleasant life.

I will put a yoke on her fair neck. I will put a yoke on Ephraim

Here "yoke" refers to suffering and slavery. Yahweh has been kind to the people of Israel, but the people have been unfaithful to him. So he will punish them and send them away as slaves.

her fair neck

The irony here is that the "heifer" views herself as "fair"—that is, as beautiful and delicate—but Yahweh views her as ugly and so will put a yoke on her, which will destroy her beauty.

Judah will plow; Jacob will pull the harrow by himself

Here "Judah" refers to the people of the southern kingdom and "Jacob" is the people of the northern kingdom. This means God will cause difficult times for both kingdoms.

harrow

a tool used to smooth the land and cover the seeds after plowing

Hosea 10:12

General Information:

Yahweh is speaking.

Sow righteousness for yourselves, and reap the fruit of covenant faithfulness

Righteousness and covenant faithfulness are spoken of as if they were crops that could be sown and harvested. The abstract nouns "righteousness" and "faithfulness" can be stated as "right" and "faithful." Alternate translation: "Plow, now, and do what is right, and you will reap the fruit of faithful love"

Break up your unplowed ground

When the ground is "unplowed" it is not ready to be planted. Yahweh means he wants the people to repent so they can start doing what is right.

Hosea 10:13

You have plowed wickedness; you reaped injustice

Wickedness and injustice are spoken of as if they were crops that could be sown and harvested.

You have eaten the fruit of deception

The result of deception are spoken of as if they were a food that could be eaten. Alternate translation: "You now suffer the consequences of having deceived each other"

Hosea 10:14

It will be as Shalman destroyed Beth Arbel on a day of battle

The coming war is being compared to a battle long ago.

Shalman

This is the name of a king who destroyed the city of Beth Arbel around 740 BC. His army murdered women and children in the attack.

Beth Arbel

This is likely the name of a city of the tribe of Naphtali.

Hosea 10:15

So it will happen to you, Bethel, because of your great wickedness

Here "Bethel" represents the people who live there. The prophet addresses the people of Bethel as if they were there listening to him.

Chapter 11

- ¹ "When Israel was a young man I loved him,
and I called my son out of Egypt.
- ² The more they were called,
the more they went away from me.
They sacrificed to the Baals
and burned incense to idols. ^[1]
- ³ Yet it was I who taught Ephraim to walk.
It was I who lifted them up by their arms,
but they did not know that I healed them.
- ⁴ I led them with cords of humanity,
with bands of love.
I was to them like someone who eased the yoke on their jaws,
and I bent down to them and fed them.
- ⁵ Will they not return to the land of Egypt?
Will Assyria not rule over them
because they refuse to return to me?
- ⁶ The sword will fall on their cities
and destroy the bars of their gates;
it will destroy them
because of their own plans.
- ⁷ My people are determined
to turn away from me.
Though they call to the Most High,
no one will help them.
- ⁸ How can I give you up, Ephraim?
How can I hand you over, Israel?
How can I make you like Admah?
How can I make you like Zeboyim?
My heart has changed within me;
all my compassions have been stirred up.
- ⁹ I will not execute my fierce anger;
I will not again destroy Ephraim.
For I am God
and not a man;
I am the Holy One among you,
and I will not come in wrath.
- ¹⁰ They will follow Yahweh;
and he will roar like a lion.
When he roars,
his children will come trembling from the west.
- ¹¹ They will come trembling
like a bird from Egypt,
like a dove from the land of Assyria.
I will make them live in their homes—
this is the declaration of Yahweh.
- ¹² Ephraim surrounds me with falsehood,
and the house of Israel with deceit.
But Judah is still going about with God
and is faithful to the Holy One."

Footnotes

11:2 ^[1]Some ancient translations of the Hebrew text and most modern translations have

Hosea 11 General Notes

Structure and formatting

This chapter continues using the poetic form to communicate about Yahweh's relationship to the northern kingdom of Israel.

Important figures of speech in this chapter

Metaphor

This chapter contains an extended metaphor of Israel as a male child in the care of Yahweh, his parent.

Rhetorical question

Yahweh uses rhetorical questions to show his disappointment and anger at Israel's persistent rejection of him.

Hosea 11:1

General Information:

Yahweh is speaking of caring for Israel like a parent cares for a child.

When Israel was a young man

Yahweh is speaking about the people of Israel as if they were a young man. Yahweh is referring to when he first started his relationship with the nation.

I called my son out of Egypt

"son" refers to the people of God the Father.
Alternate translation: "I led my son out of Egypt"

Hosea 11:2

The more they were called, the more they went away from me

This can be stated in active form. Alternate translation: "The more I called them to be my people, the more they refused me"

Hosea 11:3

General Information:

Yahweh is speaking about how he cared for Israel.

it was I who taught Ephraim to walk

Yahweh refers to Israel as a small child whom he taught to walk.

lifted them up by their arms

This expression continues the metaphor. Alternate translation: "took care of them"

Hosea 11:4

I led them with cords of humanity, with bands of love

Yahweh loved his people in ways that they as humans could understand and appreciate.

I was to them like someone who eased the yoke on their jaws

Yahweh is speaking of the nation of Israel as a hardworking animal whose work he made easier.

I bent down to them and fed them

This expression continues the metaphor in which Israel is pictured as a young child. It may mean that Yahweh provided for all their physical needs.

Hosea 11:5

General Information:

Yahweh is speaking about Israel.

Will they not return to the land of Egypt?

This question means that the nation of Israel will once again be slaves as they were in Egypt.

Will Assyria not rule over them because they refuse to return to me?

The nation of Israel will be captives of Assyria as a result of their refusal to remain faithful to Yahweh.

Hosea 11:6

The sword will fall on their cities

Here "sword" represents the enemies of Israel who will destroy Israel's cities.

destroy the bars of their gates

Gates offered security to city inhabitants from their enemies, and the bars secured the closed gates. To destroy the bars meant to take away the people's security.

Hosea 11:7

Though they call to the Most High

Here God is speaking about himself in the third person. It can be stated in first person. Alternate translation: "Though they call to me, the Most High"

no one will help them

Yahweh will not allow anyone to help Israel because they turned away from him.

Hosea 11:8

General Information:

Yahweh is speaking about Israel.

How can I give you up, Ephraim? How can I hand you over, Israel?

Yahweh loves his people so much that he will not totally destroy them. These questions may be translated as statements. Alternate translation: "I will not give you up, Ephraim. I will not hand you over, Israel."

How can I make you like Admah? How can I make you like Zeboyim?

Yahweh loves his people so much that he will not totally destroy them. These questions may be translated as statements. Alternate translation: "I do not want to act toward you as I acted toward Admah or make you like Zeboyim—cities that I destroyed along with Sodom"

My heart has changed within me

Here "heart" represents God's will and decisions.

Hosea 11:9

For I am God and not a man

God is not like people, who often decide very quickly to take revenge.

I will not come in wrath

The abstract noun "wrath" can be stated as the adjective "angry." Alternate translation: "I will not come to you and be angry with you"

Hosea 11:10

General Information:

Yahweh is speaking about when he will restore his people.

They will follow Yahweh

Worshipping and honoring Yahweh is spoken of as if it were following him

he will roar like a lion

Yahweh making it possible for his people to return to his land is spoken of as if he were calling to his people.

Hosea 11:11

They will come trembling like a bird ... like a dove

They will come home quickly as a bird returns to its nest. "Trembling" may refer to the fluttering of a bird's wings. It may also signal the people's feelings of humility and reverence for God

the declaration of Yahweh

"what Yahweh has declared" or "what Yahweh has solemnly said." See how you translated this in Hosea 2:13.

Hosea 11:12

General Information:

Yahweh is talking about Israel and Judah.

Ephraim surrounds me with falsehood, and the house of Israel with deceit

Lies and deceitful acts are spoken of as if they were objects that the people of the northern kingdom surrounded Yahweh with.

But Judah is still going about with God and is faithful to the Holy One

Many modern translations read, "And Judah is rebelling against God and against the Holy One"

Judah is ... is

Here "Judah" is a metonym for the people who live there. Alternate translation: "the people of Judah are ... are"

God and ... the Holy One

Yahweh is speaking of himself in the third person. Alternate translation: "me, God, and ... me, the Holy One"

Chapter 12

- ¹ Ephraim feeds on the wind
and follows after the east wind.
He continually multiplies lies and violence.
They make a covenant with Assyria
and carry olive oil to Egypt.
- ² Yahweh also has a lawsuit against Judah
and will punish Jacob for what he has done;
he will repay him for his deeds.
- ³ In the womb Jacob grasped his brother by the heel,
and in his manhood he struggled with God.
- ⁴ He struggled with the angel and won.
He wept and begged for his favor.
He met God at Bethel;
there God spoke with him.
- ⁵ This is Yahweh, the God of hosts;
"Yahweh" is his name to be called on.
- ⁶ So turn to your God.
Keep covenant faithfulness and justice,
and wait continually for your God.
- ⁷ The merchants have deceitful scales in their hands;
they love to defraud.
- ⁸ Ephraim said,
"I have certainly become very rich;
I have found wealth for myself.
In all my labors
they will not find any iniquity in me,
anything that would be sin."
- ⁹ "I am Yahweh your God
from the land of Egypt.
I will again make you live in tents,
as in the days of the appointed festival.
- ¹⁰ I spoke to the prophets,
and I gave them many visions for you.
By the hand of the prophets
I gave parables."
- ¹¹ If there is wickedness in Gilead,
surely the people are worthless.
In Gilgal they sacrifice bulls;
their altars will be like heaps of stone
in the furrows of the fields.
- ¹² Jacob fled to the land of Aram;
Israel labored in order to get a wife;
and he kept flocks of sheep to get a wife.
- ¹³ Yahweh brought Israel out of Egypt by a prophet,
and by a prophet he took care of them.
- ¹⁴ Ephraim has bitterly angered Yahweh.
So his Lord will leave his blood on him
and will turn back on him his disgrace.
-

Hosea 12 General Notes

Special concepts in this chapter

Jacob

There is a parallel between Jacob and the northern kingdom of Israel. In the same way that Jacob returned to Yahweh, the northern kingdom should repent of their idolatry and turn back to Yahweh. (See: repent)

Hosea 12:1

General Information:

Hosea the prophet is speaking.

Ephraim feeds on the wind

Here "Ephraim" represents all the people of Israel. Also "wind" represents something that is useless or temporary. The people of Israel doing things that will not help them is spoken of as if they eat the wind.

follows after the east wind

East winds were very hot and destructive to the land. Here it represents anything that is destructive. The people doing things that will destroy themselves is spoken of as if they are following the east wind.

carry olive oil to Egypt

The people of Israel sent olive oil as a present to the king of Egypt to try and persuade him to help them.

Hosea 12:2

Yahweh also has a lawsuit against Judah

Yahweh stating that the people of Judah have sinned against him and broken his covenant is spoken of as if Yahweh were accusing them in court. See how you translated a similar phrase in [Hosea 4:1]

against Judah ... punish Jacob for what he has done ... repay him for his deeds

Here "Judah" and "Jacob" both represent the people of Judah. Alternate translation: "against the people of Judah ... punish them for what they have done ... repay them for their deeds"

lawsuit

This is a complaint by one person against another person in a court of law. See how you translated this in Hosea 2:2.

Hosea 12:3

General Information:

Hosea the prophet is speaking about Jacob the ancestor of the Israelites.

In the womb Jacob grasped his brother by the heel

Jacob wanted to take his brother's place as the firstborn, so he tried to keep his brother from being born first.

Hosea 12:4

He struggled with the angel and won

Jacob fought with an angel so that the angel would bless him.

Hosea 12:5

General Information:

Hosea the prophet is speaking.

is his name to be called on

This can be stated in active form. Here "name" represents the entire character of God. Alternate translation: "is his name to which we pray" or "is his name by which we worship him"

Hosea 12:6

Keep covenant faithfulness and justice

This refers to obeying God's law and doing what is right.

Hosea 12:7

General Information:

Hosea the prophet is speaking about Israel.

The merchants have deceitful scales in their hands

The phrase "deceitful scales" is a metonym for the merchants who use scales that do not accurately measure the weight of the money or products they are buying or selling so that they can get higher prices for what they sell and lower prices for what they buy. Alternate translation: "These deceitful merchants use the scales in their hands to deceive people"

they love to defraud

The merchants cheat their customers by lying to them and taking more money than they should.

Hosea 12:8

I have certainly become very rich; I have found wealth for myself

These two phrases mean the same thing and mean that the people of Ephraim consider themselves to be very prosperous.

I have found wealth

Becoming wealthy by trading is spoken of as finding wealth. Alternate translation: "I have made much money"

they will not find any iniquity in me, anything that would be sin

These two phrases mean the same thing and emphasize that the people of Ephraim consider themselves to be blameless. Learning that someone has sinned is spoken of as finding sin in that person. Alternate translation: "they will not discover that I have done anything sinful"

Hosea 12:9

General Information:

Yahweh is speaking to the people of Israel.

I am Yahweh your God from the land of Egypt

Possible meanings are 1) "I am Yahweh your God, who brought your ancestors from the land of Egypt" or 2) "I have been your God ever since you were in the land of Egypt" or 3) "I became your God when you were in the land of Egypt"

I will again make you live in tents

Possible meanings are 1) Yahweh is threatening to force the people of Israel from their homes and make them live in tents. So, here to "live in tents" would represent being sent into exile, or 2) it is a promise that after their exile the people will live in tents again, and Yahweh will take care of them as he did when the Israelites left Egypt. So, here "to live in tents" would represent a return to an ideal situation when Yahweh took care of his people.

Hosea 12:10

By the hand of the prophets

Here "hand" represents the one who carries out an action. Alternate translation: "Through the prophets"

Hosea 12:11

General Information:

Hosea the prophet is speaking.

their altars will be like heaps of stone in the furrows of the fields

The altars where the people worshiped will be thrown down and become piles of stones.

Hosea 12:12

Jacob fled to the land of Aram; Israel labored in order to get a wife

Here "Jacob" and "Israel" refer to the same person. Jacob's name became Israel later in his life.

Hosea 12:13

General Information:

Hosea the prophet is speaking.

by a prophet

That is, Moses.

Hosea 12:14

bitterly

The anger that the people have caused in Yahweh is extremely great.

So his Lord will leave his blood on him

Here "blood" refers to the guilt incurred by people who murder others. God will not forgive their sins.

will turn back on him his disgrace

The idea of making someone suffer the results of his own actions is spoken of as if those actions were objects that were thrown back at him. Alternate translation: "will make him suffer from his own disgraceful actions"

Chapter 13

- ¹ "When Ephraim spoke,
there was trembling.
He exalted himself in Israel,
but he became guilty
because of Baal worship, and he died.
- ² Now they sin more and more.
They make cast metal figures from their silver,
idols as skillfully worked as possible,
all of them the work of the craftsmen.
People say of them,
'These men who sacrifice kiss calves.'
- ³ So they will be like the morning clouds,
like the dew that goes away early,
like the chaff that is driven by the wind
away from a threshing floor,
and like smoke out of a chimney.
- ⁴ But I am Yahweh your God
from the land of Egypt.
You must acknowledge no God but me;
you must acknowledge that besides me,
there is no other Savior.
- ⁵ I knew you in the wilderness,
in the land of great dryness.
- ⁶ When you had pasture,
then you became full;
and when you were filled,
your heart became lifted up.
For that reason you forgot me.
- ⁷ I will become like a lion to them;
like a leopard I will watch along the path.
- ⁸ I will attack them as a bear
that is robbed of her cubs.
I will rip open their chests,
and there I will devour them as a lion,
as a wild beast would tear them to pieces.
- ⁹ I will destroy you, Israel;
who will be able to help you?
- ¹⁰ Where now is your king,
that he may save you in all your cities?
Where are your rulers,
about whom you said to me,
'Give me a king and princes'?
- ¹¹ I gave you a king in my anger,
and I took him away in my wrath.
- ¹² Ephraim's iniquity has been bound up;
his sin has been stored up.
- ¹³ Pains of childbirth will come on him,
but he is not a wise son,
for when it is time to be born,
he does not come out of the womb.
- ¹⁴ Will I rescue them from the hand of Sheol?
Will I rescue them from death?
Where, death, are your plagues?
Where, Sheol, is your destruction?
Compassion is hidden from my eyes."

- 15** Though Ephraim is prosperous among his brothers,
 an east wind will come;
the wind of Yahweh
 will blow in from the wilderness.
Ephraim's spring will dry up,
 and his well will have no water.
His enemy will plunder his storehouse
 of every precious object.
- 16** Samaria will be guilty,
 for she has rebelled against her God.
They will fall by the sword;
 their young children will be dashed to pieces,
 and their pregnant women will be ripped open.
-

Hosea 13 General Notes

Structure and formatting

This chapter uses poetry to communicate Yahweh's disgust and anger with the northern kingdom of Israel.

Special concepts in this chapter

"Israel" and "Ephraim" are terms used to speak about the people of the northern kingdom. Samaria was the capital of the northern kingdom.

This chapter makes it clear that the northern kingdom is going to be nearly decimated as a people. They will no longer exist as a nation.

Important figures of speech in this chapter

Rhetorical question

Hosea uses rhetorical questions throughout this chapter. They are not questions requesting information but rather questions indicating some emotion like anger or dissatisfaction.

Hosea 13:1

General Information:
Yahweh is speaking.

When Ephraim spoke

Hosea uses the term "Ephraim" to refer to the entire northern kingdom, although it was also the name of one of the ten tribes. Hosea seems to be speaking of a long-past time, when the northern kingdom was strong and honored, unlike at the present time.

there was trembling

It is understood that people were trembling because they were afraid of Ephraim. This can be stated clearly. Alternate translation: "there was trembling among the people" or "people trembled in fear" (See: [\[\[rc://en/ta/man/jit/figs-explicit\]\]](#))

He exalted himself in Israel

Here "exalting" means to make oneself important.

but he became guilty because of Baal worship, and he died

When the people of Ephraim began worshiping Baal, they grew weak, and their enemies defeated them. Here "died" refers to the nation growing weak.

Hosea 13:2

Now they sin more and more

Here "they" refers to the tribe of Ephraim and the entire nation of Israel, who followed Ephraim's example.

These men who sacrifice kiss calves

Part of idol worship was kissing idol figures that were images of calves.

Hosea 13:3

So they will be like the morning clouds ... like the dew ... like the chaff ... like smoke out of a chimney

These expressions state that Israel is temporary and will soon disappear if they continue to worship idols instead of following Yahweh.

that is driven by the wind away

This can be stated in active form. Alternate translation: "that the wind blows away"

Hosea 13:4

General Information:

Yahweh is speaking of his people as if they had been a flock of sheep that he found wandering in the wilderness. He says that he claimed them there for his own.

Hosea 13:5

I knew you in the wilderness

Yahweh claimed the Hebrew people as his own special people, and he took care of them there.

Hosea 13:6

When you had pasture, then you became full

The image of sheep is continued with this expression.

your heart became lifted up

Becoming arrogant is spoken of as one's heart being lifted up. Alternate translation: "you became proud"

Hosea 13:7

General Information:

Yahweh is speaking.

like a lion ... like a leopard

These are wild animals that attack and kill other animals. Yahweh continues to say that he will destroy his people for their sins.

Hosea 13:8

as a bear ... as a lion ... as a wild beast

These are wild animals that attack and kill other animals. Yahweh continues to say that he will destroy his people for their sins.

as a bear that is robbed of her cubs

The words "would attack" are left out because they are understood. This can be stated in active form. Alternate translation: "like a bear would attack an animal that takes her cubs"

as a lion

The words "would devour them" are left out because they are understood. Alternate translation: "as a lion would devour them"

Hosea 13:9

General Information:

Yahweh is speaking.

who will be able to help you?

Yahweh uses a question to emphasize that no one will be able to help the people of Israel. Alternate translation: "there will be no one able to help you."

Hosea 13:10

Where now is your king, that he may save you in all your cities? Where are your rulers, about whom you said to me, 'Give me a king and princes'?

Yahweh asks these questions to tell Israel that when they rebel against him, no king or ruler can help them. Only Yahweh can save them from destruction.

Hosea 13:11

General Information:

This page has intentionally been left blank.

Hosea 13:12

General Information:

Yahweh is speaking.

Ephraim's iniquity

Possible meanings are 1) the word "iniquity" refers to the actual acts of iniquity, or 2) it is a metonym for the guilt that God attaches to iniquity, or 3) it is a metonym for the punishment God will give for that iniquity.

has been bound up

Yahweh speaks of his own remembering Ephraim's iniquity as if he were a scribe who had written down a record of them, rolled up the scroll, bound it, and put it away so he could show it to people in the future.

his sin has been stored up

Ephraim's guilt is spoken of as if it were a solid object that a person could store for later use.

his sin

Possible meanings are 1) the word "sin" refers to the actual acts of sin, or 2) it is a metonym for the guilt that God attaches to sin, or 3) it is a metonym for the punishment God will give for that sin.

Hosea 13:13

Pains of childbirth will come on him

Here Yahweh speaks of the suffering the people of Israel will suffer as if it were the pains of child birth.

but he is not a wise son, for when it is time to be born, he does not come out of the womb

Yahweh now describes the people of Israel as the baby to which the mother is giving birth. The baby is unwise because it does not want to be born. The people do not want to repent and obey Yahweh.

Hosea 13:14

General Information:

Yahweh is speaking.

Will I rescue them from the hand of Sheol? Will I rescue them from death?

Yahweh uses these questions to tell the people of Israel that he is not going to save them from dying. He will certainly punish them. Alternate translation: "I will certainly not rescue them from death and from going down to Sheol."

Where, death, are your plagues? Where, Sheol, is your destruction?

Yahweh speaks to "death" and "Sheol" as if they were people. Yahweh uses questions to say that he will destroy the people soon. Alternate translation: "Now I will cause plagues and let the people of Israel die. I will destroy them and send them to Sheol."

Compassion is hidden from my eyes

Not to think about having compassion is spoken of as if compassion were hidden so that it cannot be seen. The abstract noun "compassion" can be translated with an adjective. Alternate translation: "I have no compassion for them" or "I will not be compassionate towards them"

Hosea 13:15

General Information:

Hosea the prophet is speaking.

his brothers

This expression seems to stand for the nations around the northern kingdom, especially Judah, the southern kingdom.

an east wind will come; the wind of Yahweh

A wind from the east was very hot and destructive. Here it refers to the armies from the east that Yahweh will send to destroy the people of Israel.

Ephraim's spring will dry up, and his well will have no water

Hosea continues to describe how God will punish the people of Israel. Here water represents life, vitality, and strength.

his storehouse

This refers to all of the peoples' possessions.

Hosea 13:16

General Information:

Hosea the prophet is speaking.

Samaria will be guilty, for she has rebelled against her God

Here "Samaria" refers to the people in the city of Samaria who are guilty of rebelling against God.

They will fall

Here to "fall" represents dying.

by the sword

Here the "sword" represents the enemy soldiers who used swords in battle.

their young children will be dashed to pieces, and their pregnant women will be ripped open

These phrases can be put into the active voice. Alternate translation: "the enemy will dash their young children to pieces, and they will rip open the pregnant women"

Chapter 14

- ¹ Israel, return to Yahweh your God,
for you have stumbled because of your iniquity.
- ² Take with you words
and return to Yahweh.
Say to him, "Take away all our iniquity
and accept what is good,
so that we may offer to you
the fruit of our lips. ^[1]
- ³ Assyria will not save us;
we will not ride on horses to war.
Neither will we say anymore
to the work of our hands,
'You are our gods,'
for in you the orphan finds compassion."
- ⁴ "I will heal their apostasy;
I will love them freely,
for my anger has turned away from him.
- ⁵ I will be like the dew to Israel;
he will blossom like the lily
and take root like a cedar in Lebanon.
- ⁶ His branches will spread out;
his beauty will be like the olive trees,
and his fragrance like the cedars in Lebanon.
- ⁷ The people who live in his shade will return;
they will revive like grain
and blossom like vines.
His fame will be like
the wine of Lebanon.
- ⁸ Ephraim, what more have I to do with idols?
I will answer him and care for him.
I am like a cypress
whose leaves are always green;
from me comes your fruit."
- ⁹ Who is wise
that he may understand these things?
Who understands these things
so that he may know them?
For the ways of Yahweh are right,
and the righteous will walk in them,
but the rebellious will stumble in them.

Footnotes

14:2 ^[1]The phrase

Hosea 14 General Notes

Structure and formatting

This last chapter of Hosea ends with hope. In this chapter, Hosea calls for Israel to confess to Yahweh and repent. This chapter continues to be written in poetic form, using metaphors and other devices to communicate God's love for his sinful people.

Why are confession and repentance even suggested here for a people that Yahweh has already condemned to be destroyed? It is because this is a teaching that Yahweh is a merciful God who loves his people. (See: mercy)

Other possible translation difficulties in this chapter

Speaker

The use of first and second person in this chapter often signifies a change in speaker. In this chapter, Hosea is speaking to the northern kingdom to tell them that Yahweh loves them. There are several places in this chapter where the writer switches from the third person to the second or the first person. This may cause some confusion about who is speaking.

Hosea 14:1

General Information:

Hosea the prophet is speaking.

for you have stumbled because of your iniquity

The people sinning is spoken of here as if they were stumbling.

Hosea 14:2

Take with you words

This probably means words of confession and praise. Alternate translation: "Confess your sins"

the fruit of our lips

What a person says is called the fruit of his lips. Modern versions have different translations of this difficult passage. Alternate translation: "our words and songs of praise"

Hosea 14:3

General Information:

Hosea is speaking

to the work of our hands

Here people are represented by their "hands" to refer to the people making things. Alternate translation: "to the idols we made"

the orphan

This expression stands perhaps for the entire nation. It indicates God's enormous compassion for his people.

finds compassion

Here the act of God having compassion is spoken of as if it were an object that someone experiencing that compassion had found. The abstract noun "compassion" can be translated with an adjective. Alternate translation: "finds one who is compassionate"

Hosea 14:4

General Information:

Yahweh is speaking.

I will heal their apostasy

Stopping the people from turning away from God is spoken of as if he were healing them.

Hosea 14:5

I will be like the dew to Israel; he will blossom like the lily

God is spoken of as if he were dew that brought needed moisture to plants, and Israel is spoken of as if it were one person, and as if he were a flower that could blossom.

take root like a cedar in Lebanon

The picture of Israel in the form of a plant is continued here, but this time in the form of a tall cedar tree in Lebanon, which was known for such trees.

Hosea 14:6

His branches will spread out ... like the cedars in Lebanon

This passage continues the same image.

Hosea 14:7

General Information:

Yahweh is speaking.

The people who live in his shade will return

The people of Israel will once again live protected by God. Israel is spoken of as living in his shade.

they will revive like grain and blossom like vines

Israel's new prosperity is spoken of in agricultural terms.

His fame will be like the wine of Lebanon

Just as Lebanon's wine was famous, so Israel will be famous. Alternate translation: "People everywhere will know about the nation of Israel"

Hosea 14:8

what more have I to do with idols?

This passage signifies that God will stop the people of Israel from worshipping idols any longer.

a cypress whose leaves are always green

A cypress is a tree whose leaves stay green all year.
This represents Yahweh and his blessings on Israel.

from me comes your fruit

Here "fruit" represents every good thing that comes from Yahweh.

Hosea 14:9

General Information:

Hosea the prophet is speaking.

Who is wise that he may understand these things? Who understands these things so that he may know them?

The prophet uses these questions to say that wise people will understand and listen to what has been said to them.

For the ways of Yahweh are right, and the righteous will walk in them

Yahweh's commandments are spoken of as ways to walk in.

stumble

Disobeying Yahweh is spoken of as if it were stumbling while walking.
