

Tuesday Evening Bible Study  
Series #8: The Minor Prophets  
Session #4: Hosea 9:1 – 11:11  
Tuesday, January 24, 2017

## Outline

- A. The Prophecies of Hosea (4:1 – 14:9)
  - 1. Israel's festivals are condemned (9:1-9)
  - 2. Before and after (9:10 – 11:11)
    - a. The present is like the past (9:10-17)
    - b. The end of cult, king, and calf (10:1-8)
    - c. Sowing and Reaping (10:9-15)
    - d. Israel as God's wayward child (11:1-11)

## Notes

### Israel's festivals are condemned and Hosea's Response (9:1-11)

- Four important parts of Chapter 9
  - 1. A prophecy of what is coming as a result of God's departure
  - 2. A proof from the behavior of the people that these things are coming
  - 3. A truncated prayer of Hosea
  - 4. God's final word on the subject, followed by Hosea's response.
- Hosea condemns Israel's celebration of their harvest festival as unfaithfulness to the Lord and is denounced.
  - 1. Gathering around threshing floors were features of harvest festivals and occasions for communal worship. Threshing floors were also the site of sexual overtures (Ruth 3).
  - 2. Mourner's bread – associated with the dead, and is considered unclean.
  - 3. Festival of the Lord = the harvest festival of tabernacles or Sukkoth.
  - 4. The site of Memphis, Egypt (originally *Hiku-Ptah*), had been the capital of the Old Kingdom. By Hosea's time it had become a cultural and religious center, but was famous for its ancient tombs.
  - 5. "Sentinel" is often used to refer to prophets.
  - 6. Hostility in the house of his God – may refer to the former sanctuary where the prophet is no longer welcome.
  - 7. Gibeah refers to an incident described in Judges 19-21.
    - A brutal rape in the town of Gibeah of Benjamin led to a war between all the tribes of Israel and Benjamin, resulting in the tribe of Benjamin's near extermination. Afterward, the other tribes arranged for the surviving BNejamenites to marry women from Jabesh-gilead and Shiloh.
- 9:15 – There was a venerable Israelite shrine at Gilgal, near Jericho. Here it is being condemned as the site of illicit worship.

### The end of cult, king, and calf (10:1-8)

- Israel, a luxuriant vine, is now weedy and overrun with thorns. As Israel's prosperity increased in Canaan, their sin increased, due to their adopting illicit religious practices (to Baal).
  - Israel had invested much wealth and hope in their shrines, the king, and the calf inside the shrines, like the one at Bethel.

### Sowing & Reaping (10:9-15)

- 10:11 – Rain is often a prophetic symbol of divine restoration and blessing.
- 10:14 – Shalman may refer to the Assyrian king Shalmaneser V or the Moabite king Salamanu. The battle is mentioned nowhere else in scripture.

### Israel as God's wayward child (11:1-11)

- This chapter highlights that God's love has been present all along, despite Israel's actions. In this chapter, Hosea writes of the love of God in reference to Israel's past, present, and future.
  - God's compassion is greater than God's wrath
- Hosea uses familial language to express the close relationship between God and Israel.
- 11:8 – Admah and Zeboiim were cities famous for their total destruction.
  - The heart was considered the organ of thinking and deciding.
- 11:9 – This verse contrasts the actions of God vs. those of humans.

### Resources

Notes from The New Oxford Annotated Bible (NRSV), 2010

Notes from HarperCollins Study Bible (NRSV), 1989

James M. Boice, *The Minor Prophets*, Volume 1 (Grand Rapids, MI: BakerBooks, 1983)

"Memphis" in the *Ancient History Encyclopedia.com*, [https://www.ancient.eu/Memphis\\_\(Ancient\\_Egypt\)/](https://www.ancient.eu/Memphis_(Ancient_Egypt)/)

