

I.e., the day when the name Jezreel will convey a promise (2.23–25) instead of a threat (1.4–5).

2:3 Oh, callecall GOD addresses Hosea and his fellow North Israelites; see 1.9. The mother is the nation; her children the individual North Israelites. your brothers “My People,” And your sisters “Lovingly Accepted!”

2:4 fSee preceding note. In this passage, GOD speaks as if in a family quarrel, or in a court of law. Remonstrate your mother, remonstrate her—For she is not My wife And I am not her husband she is not My wife / And I am not her husband A declaration of divorce.—And let her put away her whoredom from her face And her adultery from between her breasts.

2:5 Else will I strip her naked And leave her as on the day she was born: And I will make her like a wilderness, Render her like desert land, And let her die of thirst.

2:6 I will also disown her children; For they are now a whore’s brood,

2:7 In that their mother has played the whore, She that conceived them has acted shamelessly—Because she thought, “I will go after my lovers, Who supply my bread and my water, My wool and my linen, My oil and my drink.”

2:8 Assuredly, I will hedge up her her Heb. “your.” Vv. 8–9 would read well after v. 15. roads with thorns And raise walls against her, And she shall not find her paths.

2:9 Pursue her lovers as she will, She shall not overtake them; And seek them as she may, She shall never find them. Then she will say, “I will go and return To my first husband, For then I fared better than now.”

2:10 And she did not consider this: It was I who bestowed on her The new grain and wine and oil; I who lavished silver on her And gold—which they used for Baal.

2:11 Assuredly, I will take back My new grain in its time And My new wine in its season, And I will snatch away My wool and My linen That serve to cover her nakedness.

2:12 Now will I uncover her shame In the very sight of her lovers, And none shall save her from Me.

2:13 And I will end all her rejoicing: Her festivals, new moons, and sabbaths—All her festive seasons.

2:14 I will lay waste her vines and her fig trees, Which she thinks are a fee She received from her lovers; I will turn them into brushwood, And beasts of the field shall devour them.

2:15 Thus will I punish her For the days of the Baalim, On which she brought them offerings; When, decked with earrings and jewels, She would go after her lovers, Forgetting Me—declares GOD.

2:16 Assuredly, I will speak coaxingly to her And lead her through the wilderness wilderness I.e., her ravaged land (see vv. 5, 10–11, 14); so Ibn Ezra. And speak to her tenderly.

2:17 I will give her her vineyards from there, And the Valley of Achor Valley of Achor A desolate region; cf. Isa. 65.10; see further Josh. 7.25–26. as a plowland of hope. kplowland of hope Connecting pethah with pittah “to plow” (see Isa. 28.24). Meaning of Heb. uncertain; in contrast to others “door of hope.” There she shall respond as in the days of her youth, When

she came up from the land of Egypt.

2:18 And in that day—declares GOD—You will call [Me] Ishi, Ishi I.e., “my husband.” And no more will you call Me Baali. mBaali Like Ishi, Baali means “my husband,” but it also means “my Baal.”

2:19 For I will remove the names of the Baalim from her mouth, And they shall nevermore be mentioned by name.

2:20 In that day, I will make a covenant for them with the beasts of the field, the birds of the air, and the creeping things of the ground; I will also banish nbanish Lit. “break.” bow, sword, and war from the land. Thus I will let them lie down in safety.

2:21 And I will espouse you forever: I will espouse you with righteousness and justice, And with goodness and mercy,

2:22 And I will espouse you with faithfulness; o with righteousness and justice, ... with goodness and mercy, ... with faithfulness As the bride-price to be paid upon marriage, the bridegroom (GOD) will confer these qualities on the bride (the people of Israel), which she had lacked during their first marriage, so that their second one will last forever. Then you shall be devoted to GOD.

2:23 In that day, I will respond—declares GOD—I will respond to the sky, And it shall respond to the earth;

2:24 And the earth shall respond With new grain and wine and oil, And they shall respond to Jezreel. pJezreel I.e., “God sows.” The names of Hosea’s children (1.3–8) are applied here to Israel.

2:25 I will sow her in the land as My own; And take Lo-ruhamah back in favor; And I will say to Lo-ammi, “You are My people,” And he will respond, “[You are] my God.”

3:1 GOD said to me further, “Go, befriend a woman who, while befriended a befriend... befriended For this sense, see Deut. 10.19. by a companion, consorts with others, just as GOD befriends the Israelites, b just as GOD befriends the Israelites See Hos. 2.10. but they turn to other gods and love the cups of the grape.” c to other gods and love the cups of the grape Meaning of Heb. uncertain; emendation yields “‘to other gods.’ And so I befriended a woman of lust.”

3:2 Then I hired her for fifteen [shekels of] silver, a homer of barley, and a lethech of barley; da lethech of barley Septuagint reads “a jar of wine.”

3:3 and I stipulated with her, “In return, e In return Lit. “for me.” you are to go a long time without either fornicating or marrying; even I [shall not cohabit] with you.”

3:4 For the Israelites shall go a long time without king and without officials, without sacrifice sacrifice Emendation yields “altar.” and without cult pillars, and without ephod and oracle idols.

3:5 Afterward, the Israelites will turn back and will seek the ETERNAL their God and David their king—and they will thrill over GOD and over God’s bounty in the days to come.

4:1 Hear the word of GOD, O people of Israel! For GOD has a case Against the inhabitants of this land, Because there is no honesty and no goodness And no devotion to God in the land.

4:2 [False] swearing, dishonesty, and murder, And theft and adultery are

rife;Crime follows upon crime!

4:3 For that, the earth is withered:Everything that dwells on it languishes—Beasts of the field and birds of the sky—Even the fish of the sea perish.

4:4 “Let no one rebuke; let no one protest!”For this, your people has a grievance against [you], O priest!aFor this, your people has a grievance against [you], O priest! For failing to reprove; but meaning of Heb. uncertain.

4:5 So you shall stumble by day,And by night a prophetba prophet Emendation yields “your children”; cf. v. 6 end. shall stumble as well,And I will destroy your kindred.ckindred Lit. “mother.”

4:6 My people is destroyed for the lack of devotion!Because you have rejected devotion,I reject you as My priest;Because you have spurned the teaching of your God,I, in turn, will spurn your children.

4:7 The more they increased, the more they sinned against Me:I will change their dignity to dishonor.

4:8 They feed on My people’s purgation offerings,And so they desire its iniquity.

4:9 Therefore, the people shall fare like the priests:I will punish it for its conduct,I will requite it for its deeds.

4:10 Truly, they shall eat, but not be sated;They shall swill,dswill For this meaning of hiznah cf. v. 18. but not be satisfied,Because they have forsaken GOD To practiceepractice Cf. 12.7.

4:11 lechery.WinefWine Emendation yields “New grain”; cf. 7.14; 9.1–2. and new wine destroyThe mind of

4:12 My people:It consults its stick,gstick I.e., its phallus, meaning “its lust.” Its rodhrod I.e., its phallus, meaning “its lust.” directs it!A lecherous impulse has made them go wrong,And they have strayedistrayed See note at 1.2. from submission to their God.

4:13 They sacrifice on the mountaintopsAnd offer on the hills,Under oaks, poplars, and terebinthsWhose shade is so pleasant.That is why theirjtheir Heb. “your,” here and through v. 14. daughters fornicateAnd their daughters-in-law commit adultery!

4:14 I will not punish their daughters for fornicatingNor their daughters-in-law for committing adultery;For they themselves turn asidekturn aside Meaning of Heb. uncertain. with whoresAnd sacrifice with female consecrated workers,lfemale consecrated workers Or “female retainers”; meaning of Heb. qedeshot uncertain. And a people that is without sensewithout sense Cf. vv. 11–12. must stumble.

4:15 If you are a lecher, Israel—Let not Judah incur guilt—Do not come to Gilgal,nDo not come to Gilgal One who participates in the debaucheries of the open-air shrines is not fit to visit a temple building. Do not make pilgrimages to Beth-aven,oBeth-aven Lit. “House of Delusion,” substituted for Bethel (cf. Amos 4.4). And do not swear by GOD!pdo not swear by GOD I.e., you are not fit to profess this religion; see Jer. 12.16.

4:16 Ah, Israel has balkedLike a stubborn cow;Therefore, GOD will graze himOn the range, like a sheep.qgraze him / On the range, like a sheep Instead of giving them fodder in return for their work; cf. Isa. 30.23–24.

4:17 rMeaning of vv. 17–19 uncertain in part. Ephraim is addicted to images—Let him be.

4:18 They drink to excess—Their liquor turns against them.They “love” beyond measure—Disgrace is the “gift”

4:19 That the wind is bringing;sis bringing Lit. “has bound up in the corners of its garment”; see note at Mal. 3.20. They shall garner shame from their sacrifices.

5:1 Hear this, O priests,Attend, O HouseaHouse Emendation yields “prophets.” of Israel,And give ear, O royal house;For right conduct is your responsibility!But youbFor right conduct is your responsibility! / But you Or “This verdict pertains to you. / You.” have been a snare to MizpahAnd a net spread out over Tabor;

5:2 cMeaning of verse uncertain. For when trappers dug deep pitfalls,I was the only reprover of them all.

5:3 Yes, I have watched Ephraim,Israel has not escaped my notice:Behold, you have fornicated, O Ephraim;Israel has defiled himself!

5:4 Their habits do not let themTurn back to their God;Because of the lecherous impulse within them,They pay no heed to GOD.

5:5 Israel’s pride shall be humbled before his very eyes,As Israel and Ephraim fall because of their sin(And Judah falls with them).

5:6 Then they will go with their sheep and cattleTo seek GOD—whom they will not find.dIsrael’s pride ... will not find This passage would read well after

5.15; cf. 5.6 with 6.6. They have been cast off:eThey have been cast off Meaning of Heb. uncertain.

5:7 [Because] they have broken faith with GOD,Because they havefthey have Emendation yields “[God] has.” begottenAlien children.Therefore, the new moonShall devour their portion.gTherefore, the new moon / Shall devour their portion Meaning of Heb. uncertain.

5:8 Sound a ram’s horn in Gibeah,A trumpet in Ramah;Give the alarm in Beth-aven;hGibeah...Ramah...Beth-aven The three towns named, in the territory of Benjamin, are now being wrested from Israel by Judah; see v. 10. On the latter town’s name, see second note at 4.15. After you,iAfter you Emendation yields “Stir up.” Benjamin!

5:9 Ephraim is stricken with horrorOn a day of chastisement.Against the tribesjtribes I.e., the kingdoms of Judah and Israel (represented by Ephraim). of IsraellI proclaim certainties:

5:10 The officers of Judah have actedLike shifters of field boundaries;On them I will pour outMy wrath like water.

5:11 Ephraim is defrauded,Robbed of redress,Because he has witlesslyGone after futility.kfutility Cf. Targum and Septuagint; but meaning of Heb. uncertain.

5:12 For it is I who am like rot to Ephraim,Like decay to the House of Judah;lJudah Emendation yields “Israel.”

5:13 Yet when Ephraim became aware of his sickness,JudahmJudah See note at v. 12. of his sores,Ephraim repaired to Assyria—He sent envoys to a patronnpatron Compare the verb ryb in the sense of “to champion, uphold the cause of,” in Isa. 1.17; 3.13; 19.20 end; 51.22. king!He will never be able to cure you,Will not heal you of your sores.

5:14 No, I will be like a lion to Ephraim, Like a great beast to the House of Judah; oJudah See note at v. 12. I, I will attack and stride away, Carrying the prey that no one can rescue;

5:15 And I will return to My abode—Till they realize their guilt. In their distress, they will seek Me And beg for My favor.

6:1 aAs anticipated at the end of chapter 5, Israel seeks GOD's favor; the answer begins with v. 4. "Come, let us turn back to GOD: The One who attacked, and so can heal us; Who wounded, and so can bind us up.

6:2 In two days [God] will make us whole again, And on the third day raise us up; God's favor will make us whole.

6:3 Let us pursue devotion to GOD, And we shall become devout. As sure as daybreak is God's appearance, Which will come to us like rain, Like latter rain that refreshes brefreshes Taking yoreh as equivalent of yarweh. the earth."

6:4 What can I do for you, Ephraim, What can I do for you, Judah, cJudah Emendation yields "Israel"; cf. "Ephraim... Israel" in v. 10. When your goodness is like morning clouds, Like dew so early gone?

6:5 That is why I have hewn down the prophets, dthe prophets Emendation yields "your children"; cf. 9.13. Have slain them with the words of My mouth: And the day that dawned [brought on] your punishment. eAnd the day that dawned [brought on] your punishment Cf. v. 3; but meaning of Heb. uncertain.

6:6 For I desire goodness, not sacrifice; Devotion to God, rather than burnt offerings.

6:7 fMeaning of vv. 7–11 unclear in part. But they, as human beings [are wont to do], ghuman beings [are wont to do] Or "at Adam," a town in central Transjordan; cf. Josh. 3.16. have transgressed the Covenant. This is where they have been false to Me:

6:8 Gilead is a city of evildoers, Tracked up with blood.

6:9 The gang of priests is Like the ambushade of bandits Who murder on the road to Shechem, For they have encouraged hencouraged Heb. "done"; cf. 5.1–3. depravity.

6:10 In the House of Israel ithe House of Israel Emendation yields "Beth-shean." I have seen A horrible thing; Ephraim has fornicated there, Israel has defiled himself.

6:11 (Even Judah has reaped a harvest of you!) j(Even Judah has reaped a harvest of you!) Cf. 5.9–10; but meaning of clause uncertain. When I would restore My people's fortunes,

7:1 When I would heal Israel, The guilt of Ephraim reveals itself And the wickedness of Samaria. For they have acted treacherously, With thieves breaking in And bands raiding outside.

7:2 And they do not consider That I remembered all their wickedness. Why, their misdeeds have been all around them, a them Emendation yields "Me." They have been ever before Me.

7:3 bVv. 3–6 would read well in the order 4, 6, 3, 5. In malice they make a king merry, And officials in treachery.

7:4 They commit adultery, ccommit adultery Emendation yields "rage." all of them, Like an oven fired by a baker, Who desists from stoking only From the kneading of the dough to its leavening.

7:5 The day they made our king sick[And] officials with the poison of wine,He gave his hand to traitors.dHe gave his hand to traitors I.e., he trusted traitors; but meaning of verse uncertain.

7:6 For they approach their ambushWith their hearts like an oven:eFor they approach ... like an oven Meaning of Heb. uncertain. Through the nightTheir bakerfbaker Emendation yields “rage.” has slept;In the morning, it flares upLike a blazing fire.

7:7 They all get heated like an ovenAnd devour their rulers—None of them calls to Me.All their kings have fallen [by their hand].

7:8 gMeaning of verse uncertain. Ephraim is among the peoples;He is rotting away.Ephraim is like a cake—Incapable of turning.

7:9 Strangers have consumed his strength,But he has taken no notice;Also, moldhmold Like Akkadian shibu; in contrast to others “gray hairs.” is scattered over him,But he has taken no notice.

7:10 Though Israel’s pride has been humbledBefore his very eyes,They have not turned backTo their God the ETERNAL One—Whom they have not soughtDespite everything.

7:11 Instead, Ephraim has actedLike a silly dove with no mind:They have appealed to Egypt!They have gone to Assyria!

7:12 When they go, I will spreadMy net over them,I will bring them downLike birds of the sky;I will chastise themWhen I hear their bargaining.iI will chastise them / When I hear their bargaining Meaning of Heb. uncertain.

7:13 Woe to themFor straying from Me;Destruction to themFor rebelling against Me!For I was their Redeemer;Yet they have plotted treason against Me.

7:14 jThis verse would read well after 8.2. But they did not cry out to Me sincerelyAs they lay wailing.klay wailing Like true penitents; cf. Isa. 58.5. They debauchldebauch Cf. Aramaic gar/yegur “to commit adultery”; for the thought, cf. 4.11. over new grain and new wine,They are faithlessmfaithless Taking yasuru as equivalent to yasoru, from sarar; cf. 9.15 end. to Me.

7:15 I braced, I strengthened their arms,And they plot evil against Me!

7:16 They come back;They have been of no use,nThey have been of no use Meaning of Heb. uncertain. Like a slack bow.Their officers shall fall by the sword,Because of the stammeringostammering Cf. Arabic zaghum and zughmum “a stammerer.” of their tongues.Such shall be [the results of] their jabberingpjabbering I.e., the negotiations conducted in the Egyptian language. In the land of Egypt.

8:1 [Put] a ram’s horn to your mouth—Like an eagleLike an eagle Meaning of Heb. uncertain. over the House of GOD;bGOD Emendation yields “Israel.” Because they have transgressed My covenantAnd been faithless to My teaching.

8:2 Israel cries out to Me,“O my God, we are devoted to You.”cFollowing this verse, 7.14 would read well.

8:3 Israel rejects what is good;An enemy shall pursue him.dAn enemy shall pursue him Emendation yields “They pursue delusion.”

8:4 They have made kings,But not with My sanction;They have made officers,But not of My choice.Of their silver and goldThey have made themselves images,To their own undoing.

8:5 I rejecteI reject Heb. “He rejects.” your calf, Samaria!I am furious

with them! Will they never be capable of purity?

8:6 For it was Israel's doing;fpurity? / For it was Israel's doing
Emendation yields "understanding, / That House of Israel?" It was only made
by a joiner,It is not a god.No, the calf of Samaria shall beReduced to
splinters!

8:7 They sow wind,And they shall reap whirlwind—Standing stalks devoid of
earsAnd yielding no flour.If they do yield any,Strangers shall devour it.

8:8 Israel is bewildered;gbewildered A play on words: The Heb. verb bala',
which means "bewildered" here (cf. Isa. 28.7), is a homonym of the verb
that means "devour" in the preceding verse. They have now become among the
nationsLike an unwanted vessel,

8:9 [Like] a lonely wild ass.For they have gone up to Assyria,Ephraim
hashEphraim has Emendation yields "In Egypt they have." courted friendship.

8:10 And while they are courting among the nations,There I will hold them
fast;iThere I will hold them fast Cf. 9.6; but meaning of Heb. uncertain. And
they shall begin to diminish in numberFrom the burden of king [and]
officers.jAnd they shall begin ... officers Meaning of Heb. uncertain.

8:11 For Ephraim has multiplied altars—for guilt;His altars have redounded to
his guilt:

8:12 The many teachings I wrote for himHave been treated as something alien.

8:13 When they present sacrifices to Me,kWhen they present sacrifices to Me
Meaning of Heb. uncertain. It is but flesh for them to eat: GOD has not
accepted them.Behold, their iniquities will be remembered,Their sins will be
punished:Back to Egypt with them!

8:14 Israel has ignored his MakerAnd built temples(And Judah has fortified many
cities).So I will set fire to his cities,And it shall consume their fortresses.

9:1 Rejoice not, O Israel,As other peoples exult;For you have strayedAway from
your God:You have loved a prostitute's feeBy every threshing floor of new
grain.

9:2 Threshing floor and winepressShall not join them,And the new wine shall
betray her.aYou have loved a prostitute's fee / By every threshing floor of
new grain. / Threshing floor and winepress / Shall not join them, / And the new
wine shall betray her Emendation and rearrangement yield: "You have loved
fornication / By every threshing floor and press; / The new grain shall not
join them, / And the new wine shall fail them."

9:3 They shall not be able to remainIn GOD's land.But Ephraim shall return to
EgyptAnd shall eat impure food in Assyria.beat impure food in Assyria The lands
of the heathen and the food there are impure; cf. Ezek. 4.13; Amos 7.17.

9:4 It shall be for them like the food of mourners,All who partake of which are
defiled.They will offer no libations of wine to GOD,And no sacrifices of theirs
will please;But their food will be only for their hunger,It shall not come into
the House of GOD.

9:5 What will you do about feast days,About the festivals of GOD?

9:6 Behold, they have gone from destructioncfrom destruction Emendation yields
"to Assyria." [With] the silver they treasure.Egypt shall hold them
fast,dhold them fast Cf. 8.10. MopheMoph Believed to be Memphis, elsewhere
called Noph. shall receive them in burial.Weeds are their heirs;Prickly shrubs

occupy their [old] homes.

9:7 The days of punishment have come
For your heavy guilt;
The days of requital have come—
Let Israel know it!
The prophet was distraught,
The inspired man driven mad
By constant harassment.

9:8 Ephraim watches for my God.
As for the prophet, fmy God. / As for the prophet
Emendation yields “the prophet of my God.”
Fowlers’ snares are on all his paths,
Harassment in the House of his God.

9:9 They have been as grievously corrupt
As in the days of Gibeah;
gthe days of Gibeah
See Judg. 19–20. [God] will remember their iniquity,
And will punish their sins.

9:10 I found Israel [as pleasing]
As grapes in the wilderness;
Your ancestors seemed to Me
Like the first fig to ripen on a fig tree.
hLike the first fig to ripen on a fig tree
Emendation yields “like a ripe fig in a waterless waste”;
cf. 13.5. But when they came to Baal-peor,
They turned aside to shamefulness;
ishamefulness Cf. Num. 25.1–3. Then they became as detested
As they had been loved.
jThen they became ... loved
Meaning of Heb. uncertain.

9:11 From birth, from the womb, from conception
Ephraim’s glory shall be
Like birds that fly away.
kV. 16 would read well after this verse.

9:12 Even if they rear their infants,
I will bereave them of everyone.
Woe to them indeed
When I turn away from them!
!Woe to them indeed / When I turn away from them!
Emendation yields: “Even if they wean their babes, / They shall be dismayed because of them.”

9:13 It shall go with Ephraim
As I have seen it go with Tyre,
Which was planted in a meadow;
mIt shall go ... in a meadow
Meaning of Heb. uncertain. Ephraim too must bring out
His children to slayers.

9:14 Give them, O ETERNAL One—
give them what? Give them a womb that miscarries,
And shriveled breasts!

9:15 All their misfortune [began] at Gilgal,
For there I disowned them.
nthem The specific allusion is uncertain. For their evil deeds
I will drive them out of My House.
I will accept them no more;
All their officials are
oAll their officials are
Emendation yields “They are all.”
disloyal.

9:16 Ephraim
Ephraim Targum reads “Their crown,” i.e., of a tree. is stricken,
Their stock is withered;
They can produce no fruit.
Even if they do bear children,
I will slay their cherished offspring.

9:17 My God rejects them
Because they have not obeyed,
And they shall go wandering
Among the nations.

10:1 Israel is a ravaged vine
And its fruit is like it.
When his fruit was plentiful,
He made altars aplenty;
When his land was bountiful,
Cult pillars abounded.

10:2 Now that his boughs
aboughs Cf. 2 Sam. 18.14, where the word is rendered “thick growth.”
are broken up,
He feels his guilt;
He himself pulls apart his altars,
Smashes his pillars.

10:3 Truly, now they say,
“We have no king;
For, since we do not fear GOD,
What can a king do to us?”

10:4 So they conclude agreements and make covenants
With false oaths,
And justice degenerates into poison weeds,
Breaking out
degenerates into poison weeds, /
Breaking out
Cf. Amos 6.12; lit. “breaks out like poison weeds.” on the

furrows of the fields.

10:5 The inhabitants of Samaria fear For the calf of Beth-aven;cBeth-aven See the second note at 4.15. Indeed, its people and priestlings,Whose joy it once was,dWhose joy it once was Meaning of Heb. uncertain. Mourn over it for the gloryThat is departed from it.

10:6 It too shall be brought to AssyriaAs tribute to a patronpatron See the second note at 5.13. king;Ephraim shall be chagrined,Israel shall be dismayedBecause of his plans.fplans Emendation yields “image,” referring to the calf.

10:7 Samaria’s monarchygmonarchy The Heb. verb agrees with this word, not with “Samaria.” is vanishingLike foam upon water,

10:8 Ruined shall be the shrines of [Beth-]aven,h[Beth-]aven See the second note at 4.15. That sin of Israel.Thorns and thistlesShall grow on their altars.They shall call to the mountains, “Bury us!”To the hills, “Fall on us!”

10:9 You have sinned more, O Israel,Than in the days of Gibeah.ithe days of Gibeah See note at 9.9. There they stand [as] at Gibeah!Shall they not be overtakenBy a war upon scoundrels

10:10 As peoples gather against them?jThere they stand ... gather against them Meaning of Heb. uncertain. When I chose [them], I broke them in,Harnessing them for two furrows.

10:11 Ephraim became a trained heifer,But preferred to thresh;I placed a yokeUpon her sleek neck.kplaced a yoke / Upon her sleek neck Lit. “passed over the comeliness of its neck.” I will make Ephraim do advance plowing;lido advance plowing Taking rkb in the sense of the Arabic krb. JudahmJudah Emendation yields “Israel.” shall do [main] plowing!Jacob shall do final plowing!

10:12 “Sow righteousness for yourselves;Reap the fruits ofnthe fruits of Lit. “according to.” goodness;Break for yourselves betimes fresh groundOf seeking GOD,So that you may obtain a teacheroa teacher Meaning of Heb. uncertain; Septuagint reads “the fruits.” of righteousness.”

10:13 You have plowed wickedness,You have reaped iniquity—[And] you shall eat the fruits of treachery—Because you relied on your way,pway Septuagint reads “chariots.” On your host of warriors.

10:14 But the din of war shall arise in your own people,And all your fortresses shall be ravagedAs Beth-arbel was ravaged by ShalmanqShalman Perhaps identical with the Shallum of 2 Kings 15.10ff.; cf. the atrocities of Shallum’s rival in 15.16. On a day of battle,When mothers and babes were dashed to death together.

10:15 This is what Bethel has done to youris what Bethel has done to you Emendation yields “will I do to you, O House of Israel.” For your horrible wickedness:At dawnsAt dawn Meaning, perhaps, “swiftly as the dawn”; cf. v. 7 above, “like foam upon water.” shall Israel’s monarchyUtterly perish.

11:1 I fell in love with IsraelWhen he was still a child;And I have called [him] My sonEver since Egypt.

11:2 aMeaning of parts of vv. 2–7 uncertain. Thus were they called,But they went their own way;They sacrifice to BaalimbBaalim Emendation yields

“calves”; cf. 8.4–6; 13.2. And offer to carved images.

11:3 I have pampered Ephraim, Taking them in My arms; Or “taught Ephraim to walk, / Taking him by his arms.” But they have ignored My healing care.

11:4 I drew them with human ties, Perhaps the ropes with which parents gently teach their children to walk; cf. Rashi, Kimhi. With cords of love; But I seemed to them as one Who imposed a yoke on their jaws, Though I was offering them food. f But I seemed to them as one / Who imposed a yoke on their jaws, / Though I was offering them food. Or “I became to them like those / Who lift the harness from their mouths, / And I stooped and fed them.”

11:5 No! They return to the land of Egypt, And Assyria is their king. Because they refuse to repent,

11:6 A sword shall descend upon their towns towns Emendation yields “bodies,” lit. “skins”; cf. Job 18.13. And consume their limbs And devour [them] because of their designs. h [them] because of their designs Emendation yields “their bones.”

11:7 For My people persists In its defection from Me; When it is summoned upward, It does not rise at all. i For My people ... rise at all Meaning of Heb. uncertain.

11:8 How can I give you up, O Ephraim? How surrender you, O Israel? How can I make you like Admah, Render you like Zeboiim? j Admah ... Zeboiim Towns that were destroyed along with neighboring Sodom and Gomorrah; cf. Gen. 10.19; 14.2, 8; Deut. 29.22. I have had a change of heart, All My tenderness is stirred.

11:9 I will not act on My wrath, Will not turn to destroy Ephraim. For I am God—not human—The Holy One in your midst: I will not come in fury. k The Holy One ... in fury Meaning of Heb. uncertain.

11:10 GOD will roar like a lion—Whom they shall march behind; With that roar, God’s children shall come Fluttering out of the west.

11:11 They shall flutter from Egypt like sparrows, From the land of Assyria like doves; And I will settle them in their homes—declares GOD.

12:1 Ephraim surrounds Me with deceit, The House of Israel with guile. a surrounds Me ... with guile I.e., the deceit and guile that they practice on each other (below vv. 8–9) is constantly noted by GOD. (But Judah stands firm with God And is faithful to the Holy One.) b (But Judah ... the Holy One.) Meaning of Heb. uncertain.

12:2 Ephraim tends the wind And pursues the gale; He is forever adding Illusion to calamity. c calamity Septuagint reads “futility.” Now they make a covenant with Assyria, Now oil is carried to Egypt. d Now they make a covenant with Assyria / Now oil is carried to Egypt I.e., they foolishly depend on alliances instead of on GOD; cf. 5.13; 7.10–11.

12:3 GOD once indicted Judah, e Judah Presumably the patriarch Judah. Emendation would yield “Israel”; cf. next note. And punished Jacob for his conduct, Requited him for his deeds.

12:4 In the womb he tried to supplant his brother; Grown to manhood, he strove with a divine being, f Cf. Gen. 25.26; 32.29.

12:5 He strove with an angel and prevailed—The other had to weep and implore him. At Bethel [Jacob] would meet him, There to commune with him. g him Heb.

“us.”

12:6 Yet the ETERNAL, the God of Hosts, Must be invoked as “GOD.” has “GOD” I.e., one should not invoke any of the angelic hosts.

12:7 You must return to your God! Practice goodness and justice, And constantly trust in your God.

12:8 A trader who uses false balances, Who loves to overreach,

12:9 Ephraim thinks, “Ah, I have become rich; I have gotten power! All my gains do not amount To an offense that is real guilt.”ⁱ All my gains ... real guilt

Meaning of Heb. uncertain.

12:10 I the ETERNAL have been your God Ever since the land of Egypt. I will let you dwell in your tents^j in your tents I.e., securely; see 2 Kings 13.5. again As in the days of old, kold Lit. “a fixed season.”

12:11 When I spoke to the prophets; For I granted many visions, And spoke parables through the prophets.

12:12 As for Gilead, it is worthless; And to no purpose^k And spoke parables ...

no purpose Meaning of Heb. uncertain. have they Been sacrificing oxen in Gilgal: The altars of these are also Like stone heaps upon a plowed field. ^m Like stone heaps upon a plowed field I.e., the cults of Gilead and Gilgal are as worthless as that of Bethel.

12:13 Then Jacob had to fleeⁿ had to flee This is the punishment mentioned in v. 3. to the land of Aram; There Israel served for a wife, For a wife he had to guard [sheep].

12:14 But when GOD Brought Israel up from Egypt, It was through a prophet; ^o through a prophet I.e., not through an angel. Through a prophet ^p Through a prophet See previous note. they were guarded.

12:15 ^q Meaning of this verse and the next uncertain. Ephraim gave bitter offense, And his Lord cast his crimes upon him And requited him for his mockery.

13:1 When Ephraim spoke piety, He was exalted in Israel; But he incurred guilt through Baal, ^a Baal I.e., Baal-peor; cf. 9.10. And so he died.

13:2 And now they go on sinning; They have made them molten images, Idols, by their skill, from their silver, Wholly the work of artisans. Yet for these they appoint people to sacrifice; ^b Yet for these they appoint people to sacrifice Meaning of Heb. uncertain. They are wont to kiss calves!

13:3 Assuredly, They shall be like morning clouds, Like dew so early gone; Like chaff whirled away from the threshing floor. And like smoke from a lattice.

13:4 Only I the ETERNAL One have been your God Ever since the land of Egypt; You have never known a [true] God but Me, You have never had a helper other than Me.

13:5 I looked after you in the desert, In a thirsty land.

13:6 When they grazed, they were sated; When they were sated, they grew haughty; And so they forgot Me.

13:7 So I am become like a lion to them, Like a leopard I lurk on the way;

13:8 Like a bear robbed of her young I attack them And rip open the casing of their hearts; I will devour them there like a lion, ^c I will devour them there like a lion Emendation yields “There dogs shall devour them”; cf.

Septuagint. The beasts of the field shall mangle them.

13:9 ^d Meaning of verse uncertain. You are undone, O Israel! You had no help but Me.

13:10 Where now is your king? Let him save you! Where are the chieftains in all your towns From whom you demanded: "Give me a king and officers"?

13:11 I give you kings in My ire, And take them away in My wrath.

13:12 Ephraim's guilt is bound up, His sin is stored away. estored away For future retribution.

13:13 Pangs of childbirth assail him, And the babe is not wise—For this is no time to survive At the birthstool of babes. fAnd the babe ... birthstool of babes Meaning of Heb. uncertain.

13:14 gThis verse would read well before 14.5. From Sheol itself I will save them, Redeem them from very Death. Where, O Death, are your plagues? Your pestilence where, O Sheol? Revenge shall be far from My thoughts. hRevenge shall be far from My thoughts Lit. "Satisfaction (for this meaning of nhm see Deut. 32.36; Isa. 1.24) shall be hidden from My eyes."

13:15 For though he flourish among reeds, A blast, a wind of GOD, Shall come blowing up from the wilderness; His fountain shall be parched, His spring dried up. That [wind] shall plunder treasures, Every lovely object.

14:1 Samaria must bear her guilt, For she has defied her God. They shall fall by the sword, Their infants shall be dashed to death, And their women with child ripped open.

14:2 Return, O Israel, to the ETERNAL your God, For you have fallen because of your sin.

14:3 Take words with you And return to GOD. Say: "Forgive all guilt And accept what is good; Instead of bulls we will pay [The offering of] our lips. aForgive ... lips Meaning of Heb. uncertain.

14:4 Assyria shall not save us, No more will we ride on steeds; bNo more will we ride on steeds I.e., we will no longer depend on an alliance with Egypt; cf. 2 Kings 18.24 (Isa. 36.9); Isa. 30.16. Nor ever again will we call Our handiwork our god, Since in You alone orphans find pity! c pity I.e., parental compassion (cf. Ps. 103.13) or legal affiliation (cf. Hos. 2.6, 25).

14:5 I will heal their affliction, da affliction For this meaning of meshubah see Jer. 2.19; 3.22. Generously will I take them back in love; For My anger has turned away from them. e them Heb. "him."

14:6 I will be to Israel like dew; He shall blossom like the lily, He shall strike root like a Lebanon tree. f Lebanon tree Emendation yields "poplar."

14:7 His boughs shall spread out far, His beauty shall be like the olive tree's, His fragrance like that of Lebanon.

14:8 They who sit in his shade shall be revived: They shall bring to life new grain, They shall blossom like the vine; His scent shall be like the wine of Lebanon. g Lebanon Emendation yields "Helbon"; cf. Ezek. 27.18.

14:9 Ephraim [shall say]: "What more have I to do with idols? When I respond and look to [God], I become like a verdant cypress." Your fruit is provided by Me. h Your fruit is provided by Me Meaning of Heb. uncertain.

14:10 The wise will consider these words, The prudent will take note of them. For the paths of GOD are smooth; The righteous can walk on them, While sinners stumble on them.