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### The Resurrection Motif in Hosea 5:8-6:6: an Exegetical Study

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**The resurrection motif in Hosea 5:8–6:6: An exegetical study**

**Pryce, Bertrand Casimis, Ph.D.**

**Andrews University, 1989**

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Andrews University  
Seventh-day Adventist Theological Seminary

THE RESURRECTION MOTIF IN HOSEA 5:8-6:6:  
AN EXEGETICAL STUDY

A Dissertation  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Philosophy

by  
Bertrand C. Pryce

March 1989

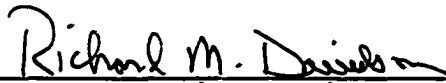
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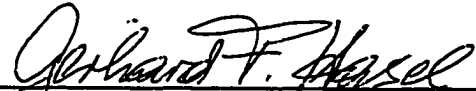
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ABSTRACT

THE RESURRECTION MOTIF IN HOS 5:8-6:6:  
AN EXEGETICAL STUDY

by

Bertrand C. Pryce

Adviser: Richard M. Davidson

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE RESURRECTION MOTIF IN HOS 5:8-6:6: AN  
EXEGETICAL STUDY

Name of researcher: Bertrand C. Pryce

Name and degree of faculty adviser: Richard M. Davidson,  
Ph.D.

Date completed: March 1989

This study investigates Hos 5:8-6:6 in an attempt to discover the mode and function of the resurrection motif. Chapter 1 surveys the scholarly discussion of Hos 5:8-6:6 since the beginning of the twentieth century to the present. Notwithstanding a few careful exegetical and pointed treatments, most of these studies are cursory, not comprehensive and detailed, or engage in alteration of the MT. They present three major interpretations of Hos 6:1-3: healing, historical/political, and resurrection. These conclusions are for the most part

not buttressed by a detailed and close scrutiny of each verse and similar contexts in Hosea, and often do not assume general reliability of the Hebrew text of Hos 5:8-6:6. The review of literature shows the need for a multifaceted-exegetical approach.

Chapter 2 deals with preliminary exegetical considerations. These cover limitation, translation, historical context, form, thematic patterns, and lexical data. The main focus of this chapter is on the lexical survey of certain significant terms assigned to sickness-healing and death-resurrection categories.

Chapter 3 treats the verse-by-verse exegetical analysis. Apparently, the two divine speeches in Hos 5:8-15 and 6:4-6 tell of judgment of sickness and death leveled on Israel and Judah. The response in 6:1-3 reveals that the people expected both healing from sickness and resurrection from death. It is shown in greater detail that the twin parallel terms חיה and קום in Hos 6:2 and in the remainder of the OT without exception speak of the resurrection hope, either physical or metaphorical. The death and resurrection concepts in Hos 5:8-6:6 reappear in the concluding chapters in Hos 13-14.

This dissertation concludes that the resurrection motif exists in Hos 5:8-6:6. However, its use is metaphorical referring to the restoration of the exiled and abandoned people. Thus, the resurrection theme functions to bring hope to a desperate people punished for their faithlessness.

The metaphorical use of the resurrection concept by Hosea implies its existence prior to his time in the second half of the eighth century B.C.

Dedicated  
to  
my wife, Eloise

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## LIST OF ABBREVIATIONS

<u>AASOR</u>	<u>Annual of the American Schools of Oriental Research</u>
<u>AFO</u>	<u>Archiv für Orientforschung</u>
AHw	von Soden, Wolfram. <u>Akkadisches Handwörterbuch</u> . Wiesbaden: Otto Harrassowitz, 1965.
<u>AJSL</u>	<u>American Journal of Semitic Languages</u>
<u>AJTH</u>	<u>American Journal of Theology</u>
<u>ASTI</u>	<u>Annual of the Swedish Theological Institute in Jerusalem</u>
<u>AUSS</u>	<u>Andrews University Seminary Studies</u>
<u>BA</u>	<u>Biblical Archaeologist</u>
<u>BASOR</u>	<u>Bulletin of the American Schools of Oriental Research</u>
BHS	<u>Biblia Hebraica Stuttgartensia</u> . Stuttgart: Deutsche Bibelstiftung Stuttgart, 1967-77.
<u>Bib</u>	<u>Biblica</u>
BKAT	<u>Biblischer Kommentar: Altes Testament</u>
<u>BN</u>	<u>Biblische Nötizen</u>
<u>BTB</u>	<u>Biblical Theology Bulletin</u>
BWANT	<u>Beiträge zur Wissenschaft vom Alten und Neuen Testament</u>
BZAW	<u>Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft</u>
CAD	Oppenheim, A. Leo, et al., ed. <u>The Assyrian Dictionary</u> . Chicago: Oriental Institute of the University of Chicago, 1956-



<u>CBQ</u>	<u>Catholic Biblical Quarterly</u>
CHAL	Holladay, William L. <u>A Concise Hebrew and Aramaic Lexicon of the Old Testament.</u> Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1974.
<u>CQ</u>	<u>Congregational Quarterly</u>
DISO	Jean, Charles F., and Hoftijzer, Jacob. <u>Dictionnaire des inscriptions sémitiques de l'ouest.</u> Leiden: E. J. Brill, 1965.
<u>ETL</u>	<u>Ephemerides Theologicae Lovanienses</u>
<u>EvTh</u>	<u>Evangelische Theologie</u>
HAT	Handbuch zum Alten Testament
<u>HTR</u>	<u>Harvard Theological Review</u>
<u>HUCA</u>	<u>Hebrew Union College Annual</u>
<u>IB</u>	<u>The Interpreters Bible.</u> Edited by George A. Butterick. 12 vols. New York/Nashville: Abingdon, 1952-57.
ICC	The International Critical Commentary
<u>JAOS</u>	<u>Journal of the American Oriental Society</u>
<u>JBL</u>	<u>Journal of Biblical Literature</u>
<u>JCS</u>	<u>Journal of Cuneiform Studies</u>
<u>JNES</u>	<u>Journal of Near Eastern Studies</u>
<u>JNSL</u>	<u>Journal of Northwest Semitic Languages</u>
<u>JPOS</u>	<u>Journal of Palestine Oriental Society</u>
<u>JSOT</u>	<u>Journal for the Study of the Old Testament</u>
<u>JSS</u>	<u>Journal of Semitic Studies</u>
KJV	King James Version
LXX	Septuagint

<u>MGWJ</u>	<u>Monatschrift für Geschichte und Wissenschaft des Judentums</u>
MT	Masoretic Text
NASB	New American Standard Bible
<u>NKZ</u>	<u>Neue Kirchliche Zeitschrift</u>
<u>OR</u>	<u>Orientalia</u>
OT	Old Testament
<u>RB</u>	<u>Revue Biblique</u>
<u>ResQ</u>	<u>Restoration Quarterly</u>
<u>RHPHR</u>	<u>Revue d'histoire et de philosophie religieuses</u>
<u>RQ</u>	<u>Revue de Qumran</u>
RSV	Revised Standard Version
SBS	<u>Stuttgarter Bibel-Studien</u>
<u>SEÄ</u>	<u>Svensk Exegetisk Årsbok</u>
<u>SVT</u>	<u>Supplements to Vetus Testamentum</u>
<u>TDOT</u>	<u>Theological Dictionary of the Old Testament.</u> Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by John T. Willis and G. W. Bromiley. Grand Rapids: William B. Eerdmans Publishing Company, 1974-
<u>THAT</u>	<u>Theologisches Handwörterbuch zum Alten Testament.</u> Edited by Ernst Jenni and Claus Westermann. Munich: Chr. Kaiser Verlag, 1971.
<u>TLZ</u>	<u>Theologische Literaturzeitung</u>
<u>TWAT</u>	<u>Theologisches Wörterbuch zum Alten Testament.</u> Edited by G. Johannes Botterweck and Helmer Ringgren, 1974-
<u>TZ</u>	<u>Theologische Zeitschrift</u>
<u>VT</u>	<u>Vetus Testamentum</u>

<u>ZAW</u>	<u>Zeitschrift für die alttestamentliche Wissenschaft</u>
<u>ZDPV</u>	<u>Zeitschrift des Deutschen Palästinavereins</u>
<u>ZKT</u>	<u>Zeitschrift für Katholische Theologie</u>
<u>ZMR</u>	<u>Zeitschrift für Missionskunde und Religionswissenschaft</u>
<u>ZTK</u>	<u>Zeitschrift für Theologie und Kirche</u>

## CHAPTER I

### INTRODUCTION

The thrust of Hos 5:8-6:6 remains undecided in the scholarly community. In spite of the many journal articles and books that treat this passage, modern exegetes do not agree on its intent, setting, or genre.

With respect to its meaning, some scholars affirm a historical-political understanding that regards the pericope solely as a description of events during and after the Syro-Ephraimite War of 734-732 B.C. Others hold that what is stressed is a healing theme related to the return of Israel from political captivity; and still others opt for the resurrection motif, though they may differ on its nature and function.

Also no consensus exists among interpreters on the issue of setting. What Sitz im Leben should be assumed? Is the cult, covenant, war, theophany, medicine, or resurrection the appropriate setting? Or does Hos 5:8-6:6 betray elements of a mixed setting? Furthermore, is the genre of the passage a lament, song, hymn, prayer, or psalm? These are but some of the questions that persist, and which heretofore have not been given a

comprehensive and detailed study. It is this void which calls for this present dissertation.

The focus of the debate in Hos 5:8-6:6 is on the strophe of 6:1-3. The burning query is whether these verses speak of healing, resurrection, and/or politics. A closely related issue is the method of interpretation used by the majority of scholars. Some either engage in elaborate emendations or seek definitive solutions from extra-biblical documents. Other exegetes ignore the problems that arise from the reading of the text. But are the approaches that alter the text or ignore the issues adequate means of interpretation? These methodological questions give rise to the need for an approach that is more detailed and comprehensive in scope than previous studies and which avoids arbitrary alteration of the Hebrew text.

The purpose here is to investigate Hos 5:8-6:6 in such a way as to discover the themes/motifs present and, in particular, to find if the resurrection concept is taught; and if it is, to point out the nature and function of the resurrection theme in this and related passages in the book of Hosea.

Attention is focused mainly on Hos 5:8-6:6, but supporting evidence is sought, first from other Hoseanic passages that have similar motifs, and then from other passages outside of Hosea. Finally, extra-biblical sources that are cited as solutions to the difficulties in Hos 6:1-3 are considered. These have been used to note similarities and/or differences of thought patterns. This endeavor is not a comparative study that attempts to find the origin of Hebrew thought in extra-biblical sources. My primary concern is to probe Hos 5:8-6:6 with the appropriate tools until its intent is better understood.

#### Survey of Literature

The chief burden of this present chapter is to review significant contributions of past and current studies pertaining to Hos 5:8-6:6. This historical/chronological survey assists in assessing the strengths and weaknesses of prior studies. It also aids in discovering the neglected areas of study, and thereby emphasizes the need for this dissertation. Issues and problems of method, exegesis, theology, and history arise and they seem to need further investigation. The survey of literature covers works from the beginning of the twentieth century to the present.

Review of the pivotal studies is considered under two sections: (1) those attempts before 1960 that seem to lay the foundation for subsequent works and (2) those approaches after 1960 that carry the debate into new areas or earmark certain nuances and themes previously hinted at.

#### Studies before 1960

The first crucial treatment of Hos 5:8-6:6 in modern scholarship was the provocative interpretation of Wolf W. G. Baudissin in 1911.<sup>1</sup> Baudissin contends that Hos 6:1-3 seems to depict the resurrection or reviving of the nation under the special conception of "Heilung oder Belebung"<sup>2</sup> (healing or resurrection). Moreover, he holds that the notion of deliverance from sickness or misery as revival/resurrection is widespread in the OT.<sup>3</sup>

To give credence to this proposal, Baudissin doubts that *וּנְפַר* in Hos 6:2 conveys the meaning of

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<sup>1</sup>Wolf Wilhelm Grafen Baudissin, Adonis und Esmun : Eine Untersuchung zur Geschichte des Glaubens an Auferstehungsgötter und an Heilgötter (Leipzig: J. C. Hinrichs'sche, 1911), pp. 403-411.

<sup>2</sup>Ibid., p. 403.

<sup>3</sup>Ibid.

standing up from the sick-bed.<sup>1</sup> He notes , in addition, that ׀ק׀׀׀ is in complete synonymous parallelism with ׀ק׀׀׀ in the preceding colon; and that since the latter verb presupposes death, the same holds true for the former verb. He goes on to argue that the imagery of sickness in which the ill person stands up from his/her sick-bed would destroy the precise symmetry of the verse.<sup>2</sup>

Baudissin further asserts that there is no passage in the OT where the Hiphil ׀ק׀׀׀ is employed with the connotation of the "aufstehen des genesenen Kranken."<sup>3</sup> But Baudissin's statement may be modified when one considers that Ps 41:11 (10) contains the Hiphil occurrence of ׀ק׀׀׀, and seems to speak of the standing up of a convalescent. At the same time, it is worthy of note that most of the resurrection passages in the OT have the Qal stem of ׀ק׀׀ instead of the Hiphil.<sup>4</sup> Baudissin later cites a number of scriptural references which he understands as buttressing the resurrection notion of ׀ק׀׀ in Hos 6:1-3.<sup>5</sup>

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<sup>1</sup>Baudissin, p. 404.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 405.

<sup>4</sup>See 2 Kgs 13:21; Job 14:12-14; Isa 26:12-14.

<sup>5</sup>Baudissin, pp. 405-407 passim.



For Baudissin an exposition of Hos 13:14 is telling evidence that Hos 6:2 speaks of the resurrection of the dead. He sees an interrogative followed by a negation that clearly echoes the resurrection theme.<sup>1</sup> This inner/contextual approach is meaningful, since similar nuances in Hosea have been examined before resorting to non-Hoseanic texts.

The remainder of Baudissin's account deals with the two temporal expressions found in Hos 6:2. They are "after two days" and "on the third day." He remarks that both time designations refer to the same point in time and that the prophet Hosea utilizes the imagery of the resurrection on the third day which stems from extra-biblical cultic usages.<sup>2</sup> This borrowing supposedly originates either from the Egyptian myth of Osiris or the Canaanite myth of Adonis.<sup>3</sup> Furthermore, Baudissin speculates that the three-day period is the time taken for the resurrection to occur after the nation returns to Yahweh, and not on the third day after death.<sup>4</sup> According to him, Hosea employs incidents from the myths about these gods and applies them to the nations of Israel and Judah.<sup>5</sup>

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<sup>1</sup>Baudissin, p. 407.      <sup>2</sup>Ibid., pp. 408-409.

<sup>3</sup>Ibid.      <sup>4</sup>Ibid., pp. 410-411.      <sup>5</sup>Ibid.

This comparative aspect of Baudissin's method is suspect. The myth of Osiris may contain "a considerable element of historic truth."<sup>1</sup> But for "historical purposes nothing can be retained out of the Osirian myth beyond the dim recollection of a struggle in which Lower Egypt prevailed over Upper Egypt."<sup>2</sup> In addition, we depend largely on Plutarch of Chaeronea (A.D. 50-120) in the De Iside et Osiride and the reconstructions from the very early Egyptian Pyramid Texts<sup>3</sup> for the story of the myth. There is no certainty that the cultic feast of Osiris was prevalent in the time of Hosea.<sup>4</sup> Osiris was not a dying god nor did he return to the living; he remained "dead" in the world of the dead.<sup>5</sup>

As for the myth of Adonis, this too is only known from late sources.<sup>6</sup> Nothing definite is known

---

<sup>1</sup> Alan Gardiner, Egypt of the Pharaohs (London/New York: Oxford University Press, 1961; reprint ed., 1979), p. 424.

<sup>2</sup> Ibid., p. 426.

<sup>3</sup> Ibid., p. 8.

<sup>4</sup> Friedrich Nötscher, Altorientalischer und alttestamentlicher Auferstehungsglauben (Wurzburg: n.p., 1926; reprint ed., Darmstadt: Wissenschaftliche Buchgesellschaft, 1970), p. 142.

<sup>5</sup> Henri Frankfort, Kingship and the Gods: A Study of the Ancient Near Eastern Religion as the Integration of Society and Nature (Chicago: The University of Chicago Press, 1948; reprint ed., 1978), p. 289; Gardiner, p. 426

<sup>6</sup> Ibid., pp. 290, 292.

about the application of the numbers two and three in relation to the dying-and-rising god theory, and there is no evidence for these vegetation myths in the eighth-century era.<sup>1</sup>

To rely on myths that are known only from late sources to derive the temporal expressions in Hos 6:2 seems too problematic; the historical reliability of tales from classical writers is open to suspicion for comparative purposes with earlier documents.

A very different viewpoint of Hos 6:1-3 was submitted by Alfred Bertholet in 1916.<sup>2</sup> Bertholet does not "think that Hos 6:2 has anything to do with the resurrection in the correct sense of the word."<sup>3</sup> He admits that the passage probably means nothing more than release from sickness, danger of death, or, at the most, difficult situations. The temporal phrases "after two days" and "on the third day" are only proverbial.<sup>4</sup>

But is Bertholet making allowances for the possibility that the resurrection concept is couched in Hos 6:2 when he says that the passage does not deal

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<sup>1</sup>Nötscher, p. 243.

<sup>2</sup>Alfred Bertholet, "The Pre-Christian Belief in the Resurrection of the Body," AJTH 20 (1916):1-30.

<sup>3</sup>Ibid., p. 9.      <sup>4</sup>Ibid.

with the resurrection in the "correct sense of the word"? Is he implying that a metaphorical usage of a motif/theme is not an evidence of its reality? Also what does Bertholet mean by the "correct sense of the word" in respect to the resurrection?

In 1919 Ernst Sellin<sup>1</sup> followed essentially a similar argumentation as Baudissin in his defense of the resurrection theme in the book of Hosea. Sellin emphasizes that although Hosea may have borrowed the imagery, the concept is his very own. Also, he is quick to note that the dead condition of the nation of Israel is penned, in addition to Hos 6:2, in 2:5 and 13:1, 7-8, 14. Nonetheless, he regards Hos 13:14 as misplaced and thinks that it should come immediately after 14:1.<sup>2</sup>

Sellin's crucial contribution is to note that Hosea links the resurrection to the ethical dimension of Yahweh's religion. It is also employed for the destiny of people as a whole in the end-time.<sup>3</sup> We seem to find here an eschatological perspective to the resurrection idea; but

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<sup>1</sup>Ernst Sellin, "Die alttestamentliche Hoffnung auf Auferstehung und ewiges Leben," NKZ 30 (1919):232-256; idem, Das Zwölfprophetenbuch, Kommentar zum Alten Testament, vol. 12; ed. Geh, Kons.-Rat D. Dr. Ernst Sellin (Leipzig: A Deicherische Verlagsbuchhandlung Dr. Werner Scholl, 1922), p. 51.

<sup>2</sup>Idem, "Die alttestamentliche Hoffnung," p. 247.

<sup>3</sup>Ibid., p. 248.

Sellin does not provide a substantial basis for such an interpretation. Are Hosea's prophecies primarily connected to the end-time or were they specifically for his contemporaries? Or do his oracles have a dual application for both his contemporary audience and later generations, as is sometimes posited for subsequent biblical writers?<sup>1</sup>

One of the most significant studies of Hos 5:8-6:6 is the one provided by Albrecht Alt in 1919.<sup>2</sup> Alt adopts a historical-political understanding; he divides the unit into five main strophes that he considers independent, but which are bound by the same historical event of the Syro-Ephraimite War. The five strophes are 5:8-9, 10, 11, 12-14, and 5:15-6:6.<sup>3</sup>

In the first strophe, Alt sees a description of a military event which portrays a south-north attack by Judah on Israel's southern border.<sup>4</sup> This aggression by Judah served the purpose of regaining the territory usurped by Israel during the Syro-Ephraimite War when Assyria intervened to spare Jerusalem.<sup>5</sup> Thus, Judah was

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<sup>1</sup>Karl Gross, "Hoseas Einfluss auf Jeremias Anschauung," NKZ 42 (1931):241-265; 327-343; Matt 2:15.

<sup>2</sup>Albrecht Alt, "Hosea 5:8-6:6. Ein Krieg und seine Folgen in prophetischer Beleuchtung," in Kleine Schriften zur Geschichte des Volkes Israel, vol. 2. (Munich: C. H. Beck'sche Verlagsbuchhandlung, 1953), pp. 163-187; appeared originally in NKZ 30 (1919):537-68.

<sup>3</sup>Ibid., p. 164. <sup>4</sup>Ibid., p. 166. <sup>5</sup>Ibid., p. 170.

justified when it took back the occupied land, and thereby obtained revenge for the prior inequity of Israel. Alt finds support for his reasoning in 2 Kgs 16:5 and Isa 7:1-9.<sup>1</sup>

The second strophe of Hos 5:10 is considered independent, based on metre, style, and theme.<sup>2</sup> Alt rejects the social interpretation which regards this verse as a reference to the social nuisance among the authorities in Israel.<sup>3</sup> He warns that such a view would require emendation of the text by replacing the references to Judah with Israel.<sup>4</sup> Moreover, Alt stresses that there is not a single oracle in Hosea that can support a social interpretation instead of a political one.<sup>5</sup>

Alt argues that the essence of Hos 5:10 is that the leaders of Judah overreached themselves when they annexed other regions. This political annexation by Judah stirred Hosea with an outpouring of divine passion.<sup>6</sup> He further states that a certain interval of time lies between Hos 5:8-9 and 5:10.<sup>7</sup> But how long a time, Alt fails to indicate or demonstrate.

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<sup>1</sup>Alt, p. 169.

<sup>3</sup>Ibid.

<sup>5</sup>Ibid.

<sup>7</sup>Ibid., p. 174.

<sup>2</sup>Ibid., p. 171.

<sup>4</sup>Ibid., p. 172.

<sup>6</sup>Ibid., p. 173.

Hos 5:11 is taken by Alt to be a description of judgment realized, which had been predicted earlier by Hosea in 5:8-9.<sup>1</sup> This resulted in Israel becoming a rump state. Alt then speculates that Hosea utters no judgment against Assyria for the injury inflicted on Israel, since Assyria had no inner relation to the Syro-Ephraimite state system.<sup>2</sup> However, this conjecture may be misleading when one considers that God's sovereign power is stated throughout the book of Hosea,<sup>3</sup> indicating that no one escapes his scrutiny. Also, why is there no direct reproach against the nation of Syria which belonged to the so-called Syro-Palestinian state system?

In his on-going analysis, Alt claims that the structure and independence of Hos 5:12-14 are evident from the self-predication of Yahweh from beginning to end.<sup>4</sup> He notes that Ephraim/Israel and Judah are dealt with as a whole; they are now considered fellow-sufferers and not as opponents.<sup>5</sup> These are important observations that can be explored further for their rich import.

The same historical understanding that Alt uses on the prior strophes is employed on Hos 5:12-14. He

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<sup>1</sup>Alt, p. 176.      <sup>2</sup>Ibid., p. 177.

<sup>3</sup>See Hos 2:10; 5:14; 11:8; 12:13; 14:3, 9.

<sup>4</sup>Alt, p. 178.      <sup>5</sup>Ibid.

affirms that the sickness mentioned is political, and so is the remedy, the pursuit after Assyria. However, this sought political solution would only result in hopelessness.<sup>1</sup>

Yet the disturbing question lingers: What known historical event records a time when kings from both Israel and Judah concurrently sought Assyria's aid and paid tribute to its king, Tiglath-Pileser III? Alt contends that 2 Kgs 15:19-20, 16:7-9, and Isa 7:1-9 depict that event, although he concedes that at least three years separate the payment of tribute by king Menahem of Israel (738 B.C.) from that of king Ahaz of Judah (735 B.C.).<sup>2</sup> This is one of the difficulties with a detailed historical exegesis of Hos 5:8-6:6. Even Alt acknowledges that one may have to waive every contemporary relation of both cases and accept only their principal affinity.<sup>3</sup>

Alt further surmises that the overthrow of Israel during the Syro-Ephraimite War led it to break the coalition with the Aramaeans so as not to be annihilated.<sup>4</sup> This compromise or change of political attitude which led Israel to seek assistance from Assyria along

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<sup>1</sup>Alt, p. 179.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid.



with Judah is difficult to maintain. In the first case, king Pekah of Israel (752-732 B.C.),<sup>1</sup> who probably both rivalled and succeeded Menahem (752-742)<sup>2</sup> and Menahem's son Pekahiah (742-740),<sup>3</sup> was the champion of anti-Assyrian policies.<sup>4</sup> This is the political stance that seems to have been maintained during Pekah's reign. Furthermore, Pekah was succeeded by his assassin Hoshea (732-723),<sup>5</sup> who probably was pro-Assyrian, until the last phase of the reign of Shalmaneser V (727-722), king of Assyria.<sup>6</sup> Hoshea did pay tribute to Shalmaneser V<sup>7</sup> and probably also to Tiglath-Pileser III. The latter king boasted in his annals that when the people of the "Omri-land" had overthrown Pekah, he placed Hoshea over them and received their tribute.<sup>8</sup>

If this account is accurate, it took place in 732, a few years after Alt suggests that Ahaz pleaded

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<sup>1</sup>Edwin R. Thiele, The Mysterious Numbers of the Hebrew Kings (Grand Rapids, Michigan: Zondervan Publishing House, 1983), pp. 129-130.

<sup>2</sup>Ibid., pp. 124-128.      <sup>3</sup>Ibid., pp. 128-129.

<sup>4</sup>Alt, p. 181.      <sup>5</sup>Thiele, pp. 129-130.

<sup>6</sup>2 Kgs 17:3-6.      <sup>7</sup>2 Kgs 17:3.

<sup>8</sup>James B. Pritchard, Ancient Near Eastern Texts Relating to the Old Testament, 2d ed. (Princeton, New Jersey: Princeton University Press, 1955), pp. 283-284.

for Assyria's aid and paid it tribute. And if Menahem's reign ended in 742, it becomes even more difficult to find a given historical event when a king from Israel and another from Judah pleaded for Assyria's assistance and paid tribute in the latter half of the eighth century B.C. Or could it be that Ahaz's plea to Assyria was in 732, the same year Hoshea of Israel was enthroned by Tiglath-Pileser III at the end of the Syro-Ephraimite War? This suggestion is negated by the fact that it was at the beginning of the war that Ahaz requested Assyria's help and not at its end. It appears that lack of evidence makes questionable Alt's specific historical delineation of Hos 5:12-14. But the general conflict between the northern and southern nations in the 730s may be assumed.

Alt sees the most important thrust of Hos 5:12-14 to be a recognition of Yahweh as the Healing Power in history; and the events of history should not be measured simply by political criteria.<sup>1</sup> He holds that the passage envisages the political attitude of the people clashing with the religious standing of the prophet;<sup>2</sup> and that this religious persuasion underscores that nothing can stop or recover from Yahweh's destructive work.<sup>3</sup>

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<sup>1</sup>Alt, p. 181.

<sup>2</sup>Ibid., p. 182.

<sup>3</sup>Ibid.

In his final strophic unit (5:15-6:6). Alt makes substantial changes in the Hebrew text.<sup>1</sup> He substitutes ישמו ("they are terrified") for יאשמו ("they repent") in 5:15<sup>b</sup>, and replaces הרגתי ("I have killed them") with הודעתי ("I have announced") in 6:5<sup>b</sup>.<sup>2</sup> He also deletes ונזעה ("and we may live before him") in 6:2<sup>c</sup>, ונדעה ("and let us know") at the beginning of 6:3<sup>a</sup> as well as the first colon of 6:5, על כן חצותי ונוניאם ("therefore I hewed them by the prophets"). Finally, Alt alters נשחר נכון מוצאו ("his going out is as a sure dawn") in 6:3<sup>b</sup> to read as follows: נשחרנו כן נמצאו ("as we seek (him), so we will find him").<sup>3</sup>

These emendations of the Hebrew text change its meaning and demonstrate the need for a method that refrains from elaborate alterations of the traditional text. Alt's preferred reading seems both arbitrary and subjective; he appears to have opposed the MT reading of 5:15-6:6 because it is not in agreement with his viewpoint.

Speaking of the message of Hos 5:15-6:6, Alt claims that it tells of a future national program which is devoid of historical and political features.<sup>4</sup> This

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<sup>1</sup>Alt, p. 183, n. 1.

<sup>2</sup>Ibid., pp. 182-183.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 184.

is a turning toward Yahweh instead of holding on to the hopelessness of political coalition;<sup>1</sup> it also includes recognizing the claims of Yahweh, which would provide a glint of hope that penetrates into the obscurity of the present.<sup>2</sup> And because the vitals of true religion are "Liebe" and "Gotteserkenntnis," the essential and permanent are freed from temporal contingencies.<sup>3</sup>

Alt's basic thesis probably has merits. The general historical-political circumstances of the Syro-Ephraimite War are accepted by most scholars. But the detailed historical correspondences that Alt purports to find in Hos 5:8-6:6 are reconstructions that are difficult to substantiate. The extensive alterations of the Hebrew text required to support this view seem unwarranted.

Nevertheless, Alt's study is profound; he interprets Hos 6:1-3 in its wider context, unlike prior approaches. He also establishes a historical context that may help to elucidate historical references in the passage; he emphasizes that one of the central motifs is the recognition of the sovereignty of Yahweh in historical events. But Alt does not devote space to

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<sup>1</sup>Alt, p. 184.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 185.

an actual exegesis of Hos 6:1-3; perhaps his extensive emendations prevented him from doing justice to his last strophe. Some questions linger. Is there more to the passage than a political-historical concern? Can the poetic structure of the unit provide some clues to a better understanding? And how relevant is Alt's preferred reading both exegetically and theologically?

The significant work of Friedrich Nötscher<sup>1</sup> was published in 1926. After a stern rejection of the premises that Baudissin and Sellin advocated for the resurrection theme in Hosea, Nötscher remains undecided on the exact meaning of Hos 6:2. As to the question whether 6:2 is an image of the restoration of the nation as a resurrection of the dead or as a healing of the sick, Nötscher does not think that the passage permits any definitive decision. He claims that both concepts are possible.<sup>2</sup>

Nötscher believes that the Hoseanic lines do not in the first instance refer to the Messianic age, but rather to the present needs of the nation.<sup>3</sup> This

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<sup>1</sup>Nötscher, pp. 138-146.

<sup>2</sup>Ibid., p. 145; Nötscher remarks that the question "lasst sich meine Erachtens definitiv nicht entscheiden. Der Zusammenhang und der Sprachgebrauch lassen beide Möglichkeiten zu."

<sup>3</sup>Ibid.

may be an admission that the verse does have a certain Messianic overtone albeit in a secondary usage.<sup>1</sup>

Nötscher's contribution is instructive when he challenges the methodological approaches of Baudissin and Sellin, in which the origin of the temporal expressions in Hos 6:2 is placed in ancient vegetation myths. His indecision on the exact meaning of the passage may imply that more than one theme is present. Nötscher's treatment of Hos 6:1-3 is brief and, thus, does not deal sufficiently with the pertinent issues of context, poetics, and lexical analysis of certain crucial terms.

In 1927 Hans Schmidt joined the discussion and agreed in general with the four political prophetic speeches Alt claimed to have found in Hos 5:8-6:6.<sup>2</sup> However, Schmidt considers 6:1-6 as completely different from the prior speeches. He theorizes that whereas in 5:12-15 the issue concerns politics versus religion, in 6:1-6 it is a matter of religion against religion, cultus against "Liebe und Gotterkennen."<sup>3</sup>

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<sup>1</sup>See 1 Cor 15:4.

<sup>2</sup>Hans Schmidt, "Hosea 6:1-6," in Sellin-Festschrift: Beiträge zur Religionsgeschichte und Archäologie Palästinas, ed. A. Jirku (Leipzig: Deichert Verlagsbuchhandlung, D. Werner Scholl, 1927), pp. 111-126.

<sup>3</sup>Ibid., p. 113.

Schmidt then proposes that there are scriptural references that correspond to the form and function of Hos 6:1-6. In his estimation all this points to a repentance-day event in the prophetic writings. He conjectures that there are two peculiar features of that day: the first is the repentance prayer, and the second is the divine answer.<sup>1</sup> This answers to the structure of 6:1-6: the unit of 6:1-3 is the repentance prayer, and vss. 4-6, the divine answer. In the last section of his article, Schmidt reasons that the nation probably suffered from a severe disease and sought full life by presenting gifts to God. Whereupon God's reply, grounded in the Decalogue, demanded loyalty and knowledge of God.<sup>2</sup> But where is that repentance-day event mentioned in the prophetic writings?

Schmidt's main interest is in the divine answer found in Hos 6:4-6; he understands it as a condemnation of the cultus rather than of its abuse.<sup>3</sup> With respect to the time elements in 6:2, he reckons it as normal in the OT to find an expectation for a divine oracle on the

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<sup>1</sup>Schmidt, pp. 113-117.      <sup>2</sup>Ibid., pp. 119-121.

<sup>3</sup>Ibid., p. 124.

third day of waiting.<sup>1</sup> Schmidt does not give sufficient attention to strophe 6:1-3 and, consequently, may have missed its intention.

One of the drawbacks with Schmidt's interpretation is that Hos 6:1-6 is viewed mainly in terms of Jer 3:21-4:2<sup>2</sup> instead of in relation to its internal context within the book of Hosea.

Some years later, in 1939, the short journal article by J. J. Stamm appeared in support of the healing theory.<sup>3</sup> Stamm's main arguments can be summarized under two notions. First, Hos 6:2 carries on the imagery and presuppositions of 6:1; and since the latter tells of sickness and healing, it is impossible for the author to find the resurrection view in 6:2.<sup>4</sup> Consequently, vs. 2 adheres strictly to the recovery/healing motif. Second, the resurrection concept belongs to post-exilic times. Thus, it is improbable that Hos 6:1-2 could refer to such later ideas. Furthermore, if it is

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<sup>1</sup>Schmidt, pp. 121-122.      <sup>2</sup>Ibid., pp. 118-119.

<sup>3</sup>J. J. Stamm, "Eine Erwägung zu Hos 6:1-2," ZAW 57 (1939):266-268; see also two other studies that preceded Stamm's but which are not pivotal to our study: K. Budde, "Zu Text und Auslegung des Buches Hosea," JPOS 14 (1934):1-41; W. Baumgartner, "Der Auferstehungsglaube im Alten Orient," ZMR 48 (1933):193-214. These studies do not address the specific meaning of Hos 6:1-3.

<sup>4</sup>Stamm, p. 267.



post-exilic in thought, there should be tangible pre-exilic Hebrew scriptures that echo the same message.<sup>1</sup>

Stamm also regards Hos 6:1-3 as a psalm of repentance which was abrupt and not totally earnest.<sup>2</sup> The temporal locutions in 6:2 are considered tautological for a short interval of time in which a sick person stands up.<sup>3</sup>

Stamm's attempt to ascertain the significance of Hos 6:2 through poetic analysis and logical reasoning is commendable. Nevertheless, to fit his 3:3 metrical understanding of 6:2, Stamm is compelled to re-arrange the lines.<sup>4</sup> As a result,  $\text{וְיַחַיֵּנוּ}$  ("he will make us live") in 6:2<sup>a</sup> is not only read with the last line in 6:1 but it is substituted with a form of  $\text{וְיַרְפֵּנוּ}$ , "he will heal us." At the same time, Stamm transfers  $\text{וְיַקְמֵנוּ}$  ("he will raise us up") in 6:2<sup>b</sup> and reads it with 2<sup>c</sup>.

But is it necessary that Hos 6:2 continues the thrust and theme of 6:1? Also, is it imperative for Stamm to substitute another verbal form for  $\text{וְיַחַיֵּנוּ}$  in order to

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<sup>1</sup>Stamm, p. 268.      <sup>2</sup>Ibid.      <sup>3</sup>Ibid., pp. 267-268.

<sup>4</sup>Ibid., p. 266. Stamm's re-arrangement as it appears in his German translation is as follows:

- (1) Kommt, wir wollen umkehren zu Jahwe!  
 Er hat uns zerrissen und wird uns heilen.  
 Er hat uns geschlagen und wird uns verbinden,  
 (2) er wird uns heilen.  
 Nach zwei Tagen, am dritten Tag  
 Wird er uns aufstehen lassen, dass wir  
 (wieder) leben vor ihm.

support the healing position of Hos 6:1-2? More importantly, is it factual that the resurrection motif is of post-exilic origin or that it was more fully developed in that era?

The next significant effort to solve the problems of Hos 6:1-3 was pursued by Franz König in 1948.<sup>1</sup> König points out that the mere presence of the verbal forms of  $\eta' \eta$  and  $\eta \eta$  does not necessarily signify awakening/reviving from death.<sup>2</sup> This is a most crucial observation for the interpretation of the passage. But the parallel presence of  $\eta' \eta$  and  $\eta \eta$  in the OT seems to have special significance. König further adds that there is no given word in the Hebrew Bible that means "to raise from the dead."<sup>3</sup> For this reason the two parallel verbal forms of  $\eta' \eta$  and  $\eta \eta$  could only carry that notion if the context indicates that the one who was raised had been dead.<sup>4</sup> He is certainly correct in underscoring that exegesis cannot limit itself to lexical understanding only.

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<sup>1</sup> Franz König, "Die Auferstehungshoffnung bei Osee 6:1-3," ZKTH 70 (1948):94-100.

<sup>2</sup> Ibid., pp. 96-97.

<sup>3</sup> Ibid., p. 95; idem, Zarathustras Jenseitsvorstellungen und das Alt Testament (Vienna: Herder & Co., 1964), pp. 221-222.

<sup>4</sup> Ibid.

König then outlines the two processes that he opines are documented in the resurrection passages of the OT.<sup>1</sup> They are reviving and standing up at the same time or shortly thereafter.<sup>2</sup> Concerning the temporal forms in 6:2, he asserts that there is no scriptural proof that "nach zwei Tagen" and "am dritten Tage" are identical. He sees them as consecutive. On this premise, König reasons that those who are in a death-like condition receive new life on the second day and on the third day stand up.<sup>3</sup> Thus, he concludes that the text deals with the imagery of the standing up of the doomed in an incredible short time;<sup>4</sup> and that underlying the passage is not the "imagery of an actual awakening of the dead. But we can say that such an imagery is dimly visible."<sup>5</sup>

Even though König denies that Hos 6:2 speaks of an actual resurrection, is he admitting that the resurrection imagery may be employed here faintly? Or is he saying that the awakening of the dead is a subsidiary notion in Hos 6:1-2? However, König draws

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<sup>1</sup>König, "Die Auferstehungshoffnung," p. 99.

<sup>2</sup>Ibid.      <sup>3</sup>Ibid.      <sup>4</sup>Ibid., p. 100.

<sup>5</sup>König comments on Hos 6:2 that "es liegt also unserer Stelle nicht das Bild einer wirklichen Totenerweckung zugrunde. Wir können aber sagen, dass ein solches Bild durchschimmert" (ibid., p. 100).

attention to the important consideration that if both  $\text{וַיָּחַי}$  and  $\text{וַיִּקְוֶה}$  signify the resurrection theme, prior death ought to be established. Is the question of death not suggested in the balancing speeches that bracket Hos 6:1-3 in Hos 5:12-15 and 6:4-6? Also, König does not provide any cogent reason why "nach zwei Tagen" and "am dritten Tage" cannot be identical.

The important study of Robert Martin-Achard was published in 1956.<sup>1</sup> Martin-Achard's essential vista is that the book of Hosea contains one of the earliest witnesses of the resurrection concept in the OT.<sup>2</sup> Following the main burden of Alt's study, he places Hos 5:8-6:6 within the historical context of the Syro-Ephraimite War; but he is quick to point out that the real problem with Ephraim/Israel was spiritual and not basically political.<sup>3</sup>

Martin-Achard reiterates the vital fact that the verbal forms of  $\text{וַיָּחַי}$  and  $\text{וַיִּקְוֶה}$  in Hos 6:2 appear in other OT units that clearly convey the resurrection

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<sup>1</sup>Robert Martin-Achard, De la mort à la résurrection d'après l'Ancien Testament (Neuchâtel/Paris: Delachaux & Niestle, 1956), pp. 64-73; translated and reprinted, From Death to Life: A Study of the Development of the Doctrine of the Resurrection in the Old Testament, trans. J. P. Smith (Edinburgh: Oliver and Boyd, 1960), pp. 74-86.

<sup>2</sup>Martin-Achard, From Death to Life, p. 74.

<sup>3</sup>Ibid., pp. 76-77.

motif; he insists that the Hebrew parallel thought pattern be maintained.<sup>1</sup> In his estimate the text refers to the resurrection notion, but this involves a national restoration which is to take place on a political plane.<sup>2</sup> He later affirms that what is in question is the revival of Ephraim's power.<sup>3</sup> But an even more important issue seems to be the recognition of Yahweh's sovereign power and might.

Martin-Achard then devotes much attention to the problem of the origin of the resurrection view. His findings lead him to suggest that the Northern Kingdom "borrowed the idea of the resurrection from the agricultural cults" of the ancient Near East.<sup>4</sup> Unfortunately, he does not submit convincing evidence to support his claim. He partially demonstrates how Hos 5:8-15 and 6:4-6 affects the understanding of 6:1-3; he mentions that it was the acknowledgement of Ephraim's troubles that led it to utter the penitential psalm of 6:1-3, which Yahweh considered superficial.<sup>5</sup>

Nevertheless, the problem of prior death in Hos 5:12-15 and 6:4-6 is not pointedly raised by

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<sup>1</sup>Martin-Achard, From Death to Life, pp. 80-81.

<sup>2</sup>Ibid., p. 81.      <sup>3</sup>Ibid.      <sup>4</sup>Ibid., p. 83.

<sup>5</sup>Ibid., p. 78.

Martin-Achard. Also, for him to place the origin of the resurrection concept in ancient Near East agricultural cults weakens his argument, since the texts quoted<sup>1</sup> by him are much later than the eighth century B.C. when Hosea wrote his book. Influenced by the example of Theodore H. Robinson, Martin-Achard repoints<sup>2</sup> and emends Hos 6:5<sup>c</sup> to read, in agreement with the LXX, the Peshitta, and the Targum versions, וְחִשְׁפְּטוּ כְאֹרֶךְ יוֹם ("his judgment will arise as the light"); and like Robinson, he then transfers vs. 5<sup>c</sup> and reads it parallel with vs. 3<sup>b</sup>, נִשְׁחַר נִכְוֹן מוֹצֵאֵן ("his going forth is sure as the dawn").<sup>3</sup>

Even though one may question Martin-Achard's attempt to re-arrange the text, and his effort to establish the origin of the resurrection in Hos 6:1-2 in ancient Near East documents instead of placing it within Hebrew thought, his monograph underscores the importance of poetics and inner scriptural interpretation. He notes that the verbs employed by Hosea's audience in Hos 6:1-2 make it not only "feasible

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<sup>1</sup>Martin-Achard, From Death to Life, pp. 82-83.

<sup>2</sup>Ibid., p. 75; see Theodore H. Robinson and F. Horst, Die zwölf Kleinen Propheten: Hosea bis Micha, HAT 14 (Tübingen: Verlag von J. C. B. Mohr [Paul Siebeck], 1938; reprint ed., 1964), pp. 24-25.

<sup>3</sup>Martin-Achard, From Death to Life, p. 75.

but even inevitable"<sup>1</sup> that they refer to the resurrection concept as they certainly do in Isa 26:14, 19, and Dan 12:2.

So far we have reviewed the pertinent studies that deal with Hos 5:8-6:6 before 1960. These works span five decades starting with Baudissin's approach in 1911 and ending with Martin-Achard's study in 1956. Three main theories were advocated in these studies. The first is an emphasis on the healing theme which is represented in the works of Bertholet, Stamm, and König; the second main suggestion is the resurrection motif which is argued for by Baudissin, Sellin, and Martin-Achard; and the third theory involves that of a historical-political understanding championed by Alt and, in part, by Schmidt, who seems to stress a cultic or religious view otherwise. Nötscher remains undecided; and there are other scholars who varyingly support one of these positions, but whose works are cursory and perhaps are not specifically devoted to providing convincing positions on Hos 5:8-6:6.

The other studies published before 1960 that are not reviewed here do not appear to have advanced the

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<sup>1</sup>Martin-Achard, From Death to Life, pp. 80-81; Martin-Achard is very critical of J. J. Stamm's study that Martin-Achard thinks ignores standard poetic parallelism and for Stamm's failure to reckon with the Semitic mentality on the issues of healing and resurrection.

the debate significantly<sup>1</sup> to warrant inclusion in a detailed survey. At the same time, some of the studies reviewed are brief and, thus, were not able to deal with all of the important issues involved in Hos 5:8-6:6.

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<sup>1</sup>Other advocates of the sickness-healing position of Hos 6:1-3 include J. Wellhausen, Die kleinen Propheten, 4th. ed. (Berlin: Walter de Gruyter, 1963), p. 115; Budde, pp. 34-35.

There are those who support the death-revival concept; but they do so with different shades of emphasis. In this category is a long list of scholars: F. Schwally, Das Leben nach dem Tode nach den Vorstellungen des alten und des Judentums einschliesslich des Volksglaubens im Zeitalter Christi: Eine biblisch-theologische Untersuchung (Giessen: J. Ricker, 1892), p. 113; Robert Henry Charles, Eschatology: The Doctrine of a Future Life in Israel, in Judaism and in Christianity: A Critical History (New York: Schocken Books, 1913; reprint ed., 1963), pp. 133-134; H. G. May, "The Fertility Cult in Hosea," AJSL 48 (1931/2): 74-76, 84-85; Baumgartner, pp. 212-213; Charles Venn Pilcher, The Hereafter in Jewish and Christian Thought (London: Society for Promoting Christian Knowledge, 1938), pp. 137-138; Aimo T. Nikolainen, Der Auferstehungsglaube in der Bibel und Ihrer Umwelt, Religionsgeschichtlicher Teil, vol. 1/2 (Helsinki: n.p., 1944-46), pp. 129-130; O. Schilling, Der Jenseitsgedanke im Alten Testament, Seine Entfaltung und deren Triebkräfte (Mainz: n.p., 1951), pp. 45-47; L. Rost, "Alttestamentliche Wurzeln der ersten Auferstehung," in In Memoriam E. Lohmeyer, ed. W. Schmauch (Stuttgart: Evangelisches Verlagswerk, 1951), p. 72.

Some scholars oppose the resurrection interpretation as the primary intention of Hos 6:1-3, but neither have they sided with the healing position. See C. F. Keil, Commentary on the Old Testament, vol. 10 (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1952), p. 96, who holds that Hos 6:2 speaks of the "spiritual and moral restoration of Israel to life" and only in a secondary sense it contains "the germ of the hope of a life after death"; Harris Birkeland, "The Belief in the Resurrection of the Dead in the Old Testament," StTH 3/1 (1950):74, who claims that "the whole context shows that a real resurrection is out of the question"; but he later admits that "only the idea and possibility of such a belief" exist in both Ez. 37 and Hos 6:2.



This might explain in part why the majority of scholars concentrate on the unit of 6:1-3; but the significance of this unit suggests that its context should be explored for its fullest import. This is part of the strength of the political-historical position; it seeks to interpret 6:1-3 in the broader context, which appears requisite for a proper analysis.

Two outstanding flaws surfaced in the methods adopted by most of the pre-1960 studies of Hos 5:8-6:6. First, there is the tendency for some exegetes to engage in elaborate alterations of the traditional text. Second, other scholars seek evidence for their analyses of 6:2 primarily from extra-biblical documents much later than the time of Hosea.

It seems that there is no pre-1960 study which is both comprehensive in scope and is devoid of severe alterations of the Hebrew text of Hos 5:8-6:6. Perhaps a satisfactory grasp of this passage can only be attained when such a study is attempted.

Post-1960 studies that advance the discussion of Hos 5:8-6:6 in a significant way are now examined.

## Studies after 1960

During the 1960s much attention was focused on the book of Hosea in monographs and commentaries. This review continues with those studies which have presented especially pertinent contributions on Hos 5:8-6:6.

One of the more valuable commentaries on Hosea is that of Hans Walter Wolff, published in the German edition in 1965.<sup>1</sup> Unlike most scholars, he asserts that Hos 5:8-7:16 is "syntactically, stylistically and thematically linked together," and has no clear evidence of a break until 8:1.<sup>2</sup> He suggests that the entire section be interpreted against an important cultic celebration in Samaria during the Syro-Ephraimite War in 733/732.<sup>3</sup> With this approach Wolff interprets Hos 5:8-15 from a political-historical perspective. As a result, 5:8-10 deals with the civil war among brother nations; 5:11 refers to Israel's policies of coalition in the Syro-Ephraimite War; and 5:13 recounts both nations' desire to be Assyrian vassals.<sup>4</sup> Such precise historical

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<sup>1</sup>Hans Walter Wolff, Dodekapropheten 1, Hosea, BKAT 14/1 (Neukirchen-Vluyn: Neukirchener Verlag, 1965); translated and reprinted, Hosea, Hermeneia, trans. Gary Stansell (Philadelphia: Fortress Press, 1974), pp. 104-121.

<sup>2</sup>Wolff, Hosea, p. 108.      <sup>3</sup>Ibid., p. 112.

<sup>4</sup>Ibid., pp. 115, 120.

exegesis is speculative, and encounters the same difficulties pointed out earlier in our review of Alt's work. The evidence is lacking to support such precise historical delineations.

Wolff regards strophe 6:1-3 as a song that was attributed to the people. He is persuaded that the Piel form of  $\pi' \pi$  in 6:2 does not mean "to make alive" but that it has the usual meaning of "to preserve alive."<sup>1</sup> An outgrowth of that persuasion is that the song is a reference to the healing theme in which Yahweh will "raise them up" in a short time.<sup>2</sup> He is emphatic that the "ancient song in vss. 1-3 merely voices that a sickly nation will be put on the road to recovery by Yahweh, and in the shortest possible time."<sup>3</sup>

Wolff's contribution is very much in keeping with those of Alt and Schmidt. However, he gives more attention to the strophe 6:1-3, and has opted for the sickness-healing theory rather than stressing a pure historical/political tenet. How strong is Wolff's argument on this point? Why should Piel  $\pi' \pi$  be interpreted "to preserve alive"? Are there not other possible meanings, especially as one considers that  $\pi' \pi$  and  $\pi \pi$  form a parallel pair in OT literature? Although Wolff's emphasis on the wider

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<sup>1</sup>Wolff, Hosea, p. 117.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 118.

context is useful, a close scrutiny of his presentation demonstrates that some of the crucial issues have not been considered adequately. On the other hand, the purpose of his commentary was not to provide an in-depth study of Hos 5:8-6:6. Thus, one should not expect too much of his interpretation of this passage.

Another commentary on Hosea which was published in the 1960s is that of Wilhelm Rudolph.<sup>1</sup> His research reflects dependence on prior scholarship, particularly the studies of Alt and König.<sup>2</sup>

Rudolph divides Hos 5:8-6:6 into two main parts: (1) 5:8-14 and (2) 5:15-6:6. He contends that the former deals with the war between Israel and Ephraim, and that the political background is also the Syro-Ephraimite War rather than merely a cultic setting as in 5:1-7.<sup>3</sup> He notes further the indebtedness of scholars to the research of Alt for delineating the historical setting.<sup>4</sup>

Rudolph believes that the strophes of Hos 5:10-12 and 5:13-14 have the same theme, and the latter is but the sequel to the former. Thus, the message they convey is two-fold. First, when both nations realized their

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<sup>1</sup>William Rudolph, Hosea, Kommentar zum Alten Testament 13/1 (Gütersloher: Verlagshaus Gerd Mohn, 1966), pp. 122-140.

<sup>2</sup>Ibid., p. 122.

<sup>3</sup>Ibid., p. 128.

<sup>4</sup>Ibid.

political misery, they sought foreign aid; Ephraim did so in 739 through King Menahem (2 Kgs 15:19; 17:3ff), and Judah acted similarly through the delegates sent by King Ahaz (2 Kgs 16:7-9).<sup>1</sup> Second, behind Assyria and the threat by Judah stands Yahweh alone. From this reasoning, he pin-points that the emphasis of 5:13-14 is the lordship of Yahweh.<sup>2</sup>

Rudolph later claims that Hos 5:15-6:6 covers both the repentance song and Yahweh's reply. He argues that whereas 5:8-14 tells of the inevitability of punishment, 5:15-6:6 treats the possibility of deliverance when the lordship of Yahweh is recognized.<sup>3</sup> He is confident that this deliverance relates to sickness/illness and not death. On that assumption he asserts that 6:2 does not describe the reviving and awakening of the dead, it only deals with the recovery of the ill person.<sup>4</sup>

Nonetheless, Rudolph admits that the Piel form in vs. 2 can have a causative function; but he prefers to follow the arguments of König and Stamm that both verbal forms of קָוַם and קָוַם refer to the recovery and standing up of the sick from his bed.<sup>5</sup>

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<sup>1</sup>Rudolph, pp. 129-133.

<sup>2</sup>Ibid., p. 130.

<sup>3</sup>Ibid., p. 134.

<sup>4</sup>Ibid., p. 135.

<sup>5</sup>Ibid.

Rudolph holds that Hos 6:4-6 is not a threat but rather contains a warning in which Yahweh declares that the people's attitude of confession must be accompanied with action.<sup>1</sup> He departs from the MT reading of vs. 5 and views his reconstruction in terms of the presentation of the Decalogue to Moses on Mount Sinai.<sup>2</sup> Thus, Rudolph conjectures that vs. 5 is a description of the giving of the Decalogue and the subsequent repeated recall of it by the prophets.<sup>3</sup> He suggests that another aspect of this verse is the idea that no one is excused from obedience, since the commandments are as "clear as daylight."<sup>4</sup>

Rudolph justifies his alterations of vs. 5 based on the contention that its MT reading is difficult and it does not agree with the tenor of vs. 4.<sup>5</sup> How sound are Rudolph's conclusions when they stem from an altered text? Who or what determines when the MT reading is corrupt and who decides what the preferred reading is?

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<sup>1</sup>Rudolph, p. 139.

<sup>2</sup>Ibid., pp. 131, 139.

<sup>3</sup>Ibid., p. 139.

<sup>4</sup>Ibid.

<sup>5</sup>Ibid., p. 131. Rudolph's translation of Hos 6:5 states:

Dabei habe ich's in Stein gehauen durch <den>  
 Propheten,  
 <vom Berg her sei unterwiesen> durch die  
 Worte meines Mundes,  
 so dass <meine> Ordnung (klar) <wie> das Licht  
 heraustritt:

Rudolph's treatment is, nevertheless, detailed and insightful. One of the motifs he rightly underscores in Hos 5:8-6:6 is that the sovereign power of Yahweh pervades it. Although he agrees with the basic thesis of Alt that Hos 5:8-6:6 should be understood against the background of the Syro-Ephraimite War, he cautions that some details of Alt's study cannot be supported by the biblical evidence.<sup>1</sup>

James M. Ward provides some useful insights of Hos 5:8-6:6 in his commentary on Hosea in 1966.<sup>2</sup> He emphasizes that the best method for interpreting Hos 5:8-15 is to treat the oracles singly before trying to relate them to each other.<sup>3</sup> He disagrees with Alt that 5:8-14 spans a period of several years (738-732).<sup>4</sup> Ward reckons that the poem is too well integrated in form and substance to be divided as Alt suggests.<sup>5</sup> Moreover, he understands 5:8-15 in terms of political affairs instead of cult.<sup>6</sup>

Ward further contends that Hos 6:1-3 cannot be grasped by attempting to recover its images from vegetation cults. He warns that the "poem will tolerate

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<sup>1</sup>Rudolph, p. 130.

<sup>2</sup>James M. Ward, Hosea: A Theological Commentary (New York: Harper & Row, Publishers, 1966), pp. 102-126.

<sup>3</sup>Ibid., p. 109.

<sup>4</sup>Ibid., p. 106.

<sup>5</sup>Ibid.

<sup>6</sup>Ibid., p. 109.

several answers but guarantees none."<sup>1</sup> For this strophe he assumes that the occasion is a pilgrim festival at the central sanctuary at Bethel.<sup>2</sup>

Ward further discusses two possible liturgical ways to interpret the three-day period in 6:2. In the first instance, the three days may be regarded as the prelude to the pilgrim festivals (Josh 9:16-17; 2 Sam 20:4). Second, the three-day duration is derived from the cult of the dying and rising vegetation deity. Ward opts for the former; he supposes that the temporal phrases are associated with the sacral traditions of the Sinai covenant.<sup>3</sup>

Ward sketches Hos 5:8-15 against the backdrop of politics but assumes a cultic setting for 6:1-3.<sup>4</sup> This implies that 6:1-3 is a cultic response to the alleged political events of 5:8-15. Does one find here a mixed Sitz im Leben of politics and the cult? As for 6:4-6, Ward contends that it contains an announcement of death which occurs in the future.<sup>5</sup> The problem with this view

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<sup>1</sup>Ward, p. 118.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 109.

<sup>5</sup>Ibid., p. 125.



is that the Perfect verbal forms of חצוהי and הרגהים in 6:5 appear to point to past actions already performed by Yahweh.

In 1966 Edwin M. Good proposed an alternative to Alt's exegesis.<sup>1</sup> Good traces two salient flaws in Alt's approach: the first is Alt's presupposition that the proper first question of prophetic poetry is an inquiry after allusions to historical events; and the second is his frequent alteration of the text to fit his theory.<sup>2</sup> Good rejects Alt's detailed historical assumptions; he affirms that the first question ought to address the poetic structure, not historical allusions.<sup>3</sup>

Good opines that Hos 5:8-6:6 is part of a larger complex found in 5:8-8:14;<sup>4</sup> and that the former is to be taken as a promise<sup>5</sup> uttered in a cultic setting with a "masterly construction of interwoven motifs and metaphors."<sup>6</sup>

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<sup>1</sup>Edwin M. Good, "Hosea 5:8-6:6: An Alternative to Alt," JBL 85 (1966):273-286.

<sup>2</sup>Ibid., pp. 273-276 passim.

<sup>3</sup>Ibid., pp. 277-78.

<sup>4</sup>Idem, "The Composition of Hosea," SEA 31 (1966): 33, 36.

<sup>5</sup>Ibid., pp. 54-55, n. 61.

<sup>6</sup>Ibid., p. 38.

Concerning the much debated unit of 6:1-3, Good suggests that it is a reflection of a liturgical Sitz im Leben involving two days of purification and an expected theophanic restoration on the third day. He mentions that the two foci to this liturgy are the legal judgment and restoration.<sup>1</sup> This cultic stance is reminiscent of Schmidt's repentance-day-event theory,<sup>2</sup> Ward's pilgrim festival conjecture,<sup>3</sup> and Shalom Spiegel's penitential fast speculation.<sup>4</sup>

Although the formal structures<sup>5</sup> for a rib speech may not be evident, Good contends that the poem of Hos 6:1-3 is a reminder of the "covenant lawsuit" attested in Exod 19, Deut 32, and Josh 24.<sup>6</sup> One wonders if the tendency to link Hos 6:1-3 with only a liturgical setting may not be too restrictive. This survey shows that scholars of different persuasions think that Hos 5:8-6:6

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<sup>1</sup>Good, "Hosea 5:8-6:6," pp. 280, 285.

<sup>2</sup>See above, pp. 19-20.                      <sup>3</sup>Ward, p. 118.

<sup>4</sup>Shalom Spiegel, "A Prophetic Attestation of the Decalogue: Hosea 6:5. With Some Observations on Psalms 15 and 24," HTR 27 (1934):132-133.

<sup>5</sup>G. Ernest Wright, "The Lawsuit of God: A Form-Critical Study of Deuteronomy 32," in Israel's Prophetic Heritage, ed. Bernard W. Anderson and Walter Harrelson (New York: Harper & Brothers, 1962), pp. 26-67.

<sup>6</sup>Good, "Hosea 5:8-6:6," pp. 284-285.

contains elements of war, cultus, law, theophany, covenant, health, and resurrection which may be grounded in the Sitz im Leben of politics, cult, or medicine. Is it possible then that Hosea is drawing on a variegated background to communicate his message in the general setting of the covenant?

A year later in 1967 J. Wijngaards introduced a new approach.<sup>1</sup> Wijngaards argues that Hos 6:2 speaks of the resurrection which is derived from a covenant context. He strongly opposes the dying-and-rising-god theory as well as the healing position, maintaining that the former is "highly problematic" and that the latter "fails to do justice to the force of the terms" of חיה and קום in Hos 6:2.<sup>2</sup>

Wijngaards claims that features of covenant terminology are found in Hos 6:1-3. This stance is buttressed with his reference to extra-Biblical evidence of Hittite suzerainty treaties.<sup>3</sup> From these documents he deduces that "killing" connotes a legal act of deposing a king, and that restoration of a vassal to his throne is described as "raising him from death to life."<sup>4</sup>

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<sup>1</sup>J. Wijngaards, "Death and Resurrection in Covenantal Context (Hos. VI, 2)," VT 17 (1967):226-239.

<sup>2</sup>Ibid., p. 229.

<sup>3</sup>Ibid., pp. 230-234.

<sup>4</sup>Ibid., pp. 231, 237.

The analogy between the restored king and the nation of Ephraim is not very convincing. One concerns an individual and the other a nation. At the same time, why should 6:1-3 be interpreted in terms of the deposition and enthronement of a king? Wijngaard's attempt to analyze the text in the setting of the covenant may be plausible, yet it requires further investigation. To press the details of a covenant lawsuit may be begging the question. One stricture against the covenant theory is that there is no formal structure of a covenant lawsuit in Hosea,<sup>1</sup> although there probably are covenant nuances. Also, can the varied elements in Hos 6:1-3 be subsumed under the umbrella of ancient Hittite vassal treaties?

Despite these concerns, Wijngaards' innovative approach is instructive and cannot be easily dismissed. He notes that death, resurrection, and covenant are present in Hos 6:1-2, and that the full expression of the verbal forms in vs. 2 should be explored. But how Wijngaards relates and understands these terms in the context of vassal treaties raises questions about his hermeneutic, apparently determined by foreign sources.

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<sup>1</sup>Wright, pp. 41-58; Herbert B. Huffmon, "The Covenant Lawsuit in the Prophets," JBL 78 (1959):285-295; B. Gemser, "The Rib or Controversy Pattern in Hebrew Mentality," in Wisdom in Israel and in the Ancient Near East, Supplements to Vetus Testamentum, vol. 3., ed. M. Noth and D. Winton Thomas (Leiden: E. J. Brill, 1955), p. 129.

In 1978 M. L. Barré advanced new argumentation for the healing theory.<sup>1</sup> Barré selects a few examples of the formulaic pair, balātu and tebû, in Akkadian poetry and medical omen texts and bases his exegesis of Hos 6:2 primarily on these documents. The poetic texts are the Great Prayer to Ishtar, line 40, Incantation series, Šurpu, Tablet IV,<sup>3</sup> and the Gula Hymn of Bulluṣsa-rabi.<sup>4</sup>

Barré's contribution to this on-going debate has emphasized the significance of the Hebrew paired verbal forms of קיה and קום. It should be noted that the Akkadian verbs in question are not cognates but semantic equivalents.<sup>4</sup> In addition, it is widely held<sup>5</sup> that the Semites did not make a radical difference between sickness and death, healing and resurrection or awakening. Although Barré is aware<sup>6</sup> of this Semitic thought pattern,

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<sup>1</sup>M. L. Barré, "New Light on the Interpretation of Hos VI, 2," VT 28 (1978):129-141.

<sup>2</sup>Ibid., pp. 133-135 passim.

<sup>3</sup>Idem, "Bulluṣsa-rabi's Hymn to Gula and Hos 6:1-2," OR 50 (1981):241-245.

<sup>4</sup>Idem, "New Light," p. 132.

<sup>5</sup>Christoph Barth, Die Errettung vom Tode in den individuellen Klage- und Dankliedern des Alten Testaments (Zollikon, Zürich: Evangelischer Verlag, 1947), pp. 53-66; Johannes Pedersen, Israel. Its Life and Culture: I-II (London: Oxford University Press, 1926), pp. 153-155.

<sup>6</sup>Barré, "New Light," p. 137.

he refuses to accept the notion of healing in one colon and that of resurrection in the following colon. In Hos 6:2 we may find evidence of the juxtaposition of sickness-healing and death-resurrection.

In his concluding remarks, Barré asserts that on the "primary level of meaning Hos VI,2 envisages the the recovery of the sick; it has nothing to do with the resurrection."<sup>1</sup> In spite of this stern evaluation, Barré acknowledges that the parallel pair of  $\text{קָוַם}$  and  $\text{רָפָא}$  may give credence to the resurrection position, which in 2 Kgs 13:21 is "really nothing more than an extension of the healing motif."<sup>2</sup> This claim is based on the notion that the paired verbs were originally placed in healing contexts. A serious weakness with this argument is that there is no authentic healing context in the OT in which the paired verbs are found.

In more recent times, the debate on the meaning of Hos 5:8-6:6 continues unabated. The journal articles of Barré in 1978 and 1980 seem to have sparked new awareness of the unsolved issues involved in the interpretation of this passage.

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<sup>1</sup>Barré, "New Light," p. 140.

<sup>2</sup>Ibid., p. 137.

My next concern is with the commentary on Hosea co-authored by Francis I. Andersen and David Noel Freedman in 1980.<sup>1</sup> These commentators have not simply rehearsed the findings of previous scholars but have sought to provide some new insights.

Andersen and Freedman regard Hos 5:12-6:6 as a complete unit and caution that a "step-by-step linear analysis" yields the wrong result.<sup>2</sup> Hos 5:8-11 is held to be a statement of the local political activity between Ephraim and Judah; and 6:1-3 is taken as a promise of new life flanked by balancing speeches in 5:12-15 and 6:4-6.<sup>3</sup>

Turning to the controversial passage of 6:1-3, Andersen and Freedman claim that "only recognition of death itself will do justice to the passage."<sup>4</sup> They also argue that prior death is evident in three areas. The first ground for this opinion is the belief that Yahweh plays the role of death (Mot) as in Canaanite theology; the second basis is the notion that Yahweh's attack is clearly fatal in Hos 5:14, and that מות in 6:1 generally

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<sup>1</sup>Francis I. Andersen and David Noel Freedman, Hosea: A New Translation with Introduction and Commentary, Anchor Bible, vol. 24 (Garden City, New York: Doubleday & Co., 1980), pp. 399-431.

<sup>2</sup>Ibid., p. 327.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 419.

describes a murderous blow; and the third premise suggests that prior death is the idea conveyed by both *חַיָּוִת* and *הַרְגוּת* in 6:5.<sup>1</sup>

With respect to Hos 6:2, Andersen and Freedman are certain that "explicit hope for the resurrection of the body can hardly be denied in this passage, but commentators have been reluctant to admit it."<sup>2</sup> They do agree that the language of the resurrection can be used to "describe the recovery of the sick person from illness as a rescue from the gates of Sheol."<sup>3</sup> They later stress that "its currency testifies to the fact that the idea of the resurrection after death was entertained."<sup>4</sup>

One of the positive gains from their study is the focus they put on the contextual weight of the unit. Unlike some scholars, Andersen and Freedman do not isolate 6:1-3 from its textual setting but notice the progression and repetition of thought patterns couched in different similes yet bound by a central thrust, which is the resurrection theme grounded in Yahweh's sovereign might.

If one of the problems with journal articles is the tendency to concentrate on texts isolated from their immediate contexts, that of some commentaries is

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<sup>1</sup> Andersen and Freedman, p. 419.

<sup>2</sup>Ibid., p. 420.      <sup>3</sup>Ibid., p. 421.

<sup>4</sup>Ibid. (Emphasis by the authors.)



the proclivity to be too cursory on certain crucial points. Perhaps Andersen and Freedman could have demonstrated in greater detail that prior death is spoken of in 5:8-15 and 6:4-6. Moreover, more stress is probably needed on some verbal and nominal forms that are pregnant with nuances to aid in a more balanced understanding of the pericope. Nevertheless, they seem to have combined poetics, lexical study, and contextual consideration in their study of Hos 5:8-6:6, and as a result, the need for emendation was reduced.

A year later in 1981 Leonard J. Greenspoon discussed the origin of the idea of the resurrection in the OT.<sup>1</sup> Greenspoon understands several passages in terms of the motif, "YHWH as Divine Warrior."<sup>2</sup> He devotes only a few pages to Hos 6:1-3 and makes clear that he agrees that the verbs in 6:2 refer to a "literal resurrection." In addition, Greenspoon states that the portrayal in vs. 1 is but a "prelude to the concepts expressed with greater specificity in vs. 2."<sup>3</sup> How accurate is this evaluation of the concepts in Hos 6:1-2? On the issue of the origin of "after two days" and "on the

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<sup>1</sup> Leonard J. Greenspoon, "The Origin of the Idea of the Resurrection," in Traditions in Transformation, ed. Baruch Halpern and Jon D. Levenson (Winona Lake, Indiana: Eisenbrauns, 1981), pp. 247-321.

<sup>2</sup> Ibid., p. 248.

<sup>3</sup> Ibid., p. 308.

third day" in vs. 2, he surmises that the temporal locutions are not to be taken literally. He suggests that they are only examples of "'impressionistic' parallelism" used poetically to create "an impression or mood through the use of successive numbers or related phenomena."<sup>1</sup>

Though the divine warrior motif is not Greenspoon's creation,<sup>2</sup> he is the first to apply it to Hos 6:1-3. He seems, however, not to have explained sufficiently why this theme is necessarily related to 6:1-3 when this strophe is generally considered a penitential song/psalm.

Furthermore, how "literal" is the resurrection motif in 6:2? And why should the resurrection be "literal" but not the temporal expressions that give the time limitation of the resurrection event?

Greenspoon has shown that Hos 6:1-3 should be interpreted in the wider context of the OT rather than pagan cults.<sup>3</sup> Thus, he draws on the rich heritage of the traditions of Elijah and Elisha to demonstrate that the resurrection view was not alien to Hosea.<sup>4</sup>

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<sup>1</sup>Greenspoon, p. 309.

<sup>2</sup>Ibid., p. 262; Greenspoon notes his indebtedness to Frank Moore Cross, Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel (Cambridge, Mass.: Harvard University, 1973), and Patrick D. Miller, The Divine Warrior in Early Israel (Cambridge, Mass.: Harvard University, 1973).

<sup>3</sup>Greenspoon, p. 308.

<sup>4</sup>Ibid., p. 309.

Also, in 1981, Jörg Jeremias<sup>1</sup> submitted his analysis of Hos 5:8-6:6. It is an extensive version of his earlier and more recent studies.<sup>2</sup> He divides the passage into two main sections, 5:8-14 and 5:15-6:6. His primary emphasis is on the first unit, which he subdivides into strophes 5:8-11, and 5:12-14.<sup>3</sup> He claims that these strophic divisions are based on meter and content. Thus, whereas the meter in vss. 8-10 is 3:2/2:2, 2:2/2:2 in vs. 11, that in vss. 12-14 is mainly 3:3.<sup>4</sup>

Jeremias sees vss. 8-11 as a reflection on the Syro-Ephraimite War of 734-732 B.C. Hos 5:8-9 is considered a military summons that begins with an imperative, but continues with accusation in perfect verbal sentences, announcing punishment on Ephraim. Vs. 10 is held to be an accusation of Judah in participial and nominal

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<sup>1</sup>Jörg Jeremias, "'Ich bin wie ein Löwe für Efraim...'" (Hos 5:14): Aktualität und Allgemeingültigkeit im prophetischen Reden von Gott--am Beispiel von Hos 5:8-14," in Ich will euer Gott werden: Beispiele biblischen Redens von Gott, ed. Helmut Merklein and Erich Zenger, Stuttgart Bibelstudien 100 (Stuttgart: Verlag Katholisches Bibelwerk, 1981), pp. 77-95.

<sup>2</sup>Idem, "Hosea 4-7: Beobachtungen zur Komposition des Buches Hosea," in Textgemäss: Aufsätze und Beiträge zur Hermeneutik des Alten Testaments. Festschrift für Ernst Würthwein zum 70 Geburtstag, ed. A. H. J. Gunneweg and Otto Kaiser (Göttingen: Vandenhoeck & Ruprecht, 1979), pp. 53-55; idem, Der Prophet Hosea, vol. 24/1 (Göttingen: Vandenhoeck & Ruprecht, 1983), pp. 78-89.

<sup>3</sup>Ibid; idem, "Ich bin wie ein Löwe," pp. 84-92.

<sup>4</sup>Idem, "Ich bin wie ein Löwe," p. 82.

sentence forms. Vs. 11 is taken as an accusation on Ephraim in perfect verbal sentences.<sup>1</sup> Jeremias, therefore, concludes the striking desultory thought patterns in Hos 5:8-11 are evidenced in the rapid alteration of the use of different tribes--Benjamin, Ephraim, and Judah--and the use of various verbal forms.<sup>2</sup>

Jeremias sees the link between Hos 5:8-11 and 5:12-15 as the Syro-Ephraimite War. Whereas the former refers to the historical period and serves as the basis for the nominal assertions in 5:12-14, the latter deals with the theological fact of that event; it tells of the offense that eventually led to irrecoverable death.<sup>3</sup> He reasons that the war among the brother nations<sup>4</sup> of Ephraim and Judah (vss. 8-11) led to a mistaken diagnosis of their malady, when they sought foreign remedy (vs. 13), and not an identification of Yahweh as the cause of their problem. Such action resulted in Yahweh being seen not only as the seat of disease but as a deadly lion (vs. 14). For this reason, the unit of 12-14 ends in absolute hopelessness from which there is no recovery.<sup>5</sup>

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<sup>1</sup>Jeremias, "Ich bin wie ein Löwe," pp. 82-83.

<sup>2</sup>Ibid., p. 82.

<sup>3</sup>Ibid., pp. 83-84.

<sup>4</sup>Idem, Der Prophet Hosea, pp. 80-82.

<sup>5</sup>Ibid, p. 83; idem, "Ich bin wie ein Löwe," pp. 88-89.

Under the final subheading, "Actuality of the Word--General validity of the Text," Jeremias cautions that the reader should attempt to distinguish between the oral and written tradition. From this perspective, he notes four major issues that emerge from Hos 5: (1) the theologizing of categories of guilt--Judah accused of land-grabbing, and Ephraim for making overtures to Assyria and Aram-Damascus; (2) the nominal representation of Yahweh as moth and rottenness, and as a lion; (3) the restoring mechanism of many single events (vss. 8-11) behind which lies the principal proof of God's deeds (vss. 12-14); and (4) the crucial alteration of the oral prophetic tradition into the written word. From oral tradition, God's future treatment is announced, his will is imparted, and experience with him maintained. In the context of the written word, the richness of God's acts and relationship with him are grasped and considered as part of God's will to the reader.<sup>1</sup>

These deductions lead to the summary that identifies Yahweh as both healer (vss. 12-13) and deadly lions (vs. 14). These contrasting descriptions do not mean that these attributes are equipoised possibilities in God. Compassion and burning anger often conflict when God decides to destroy his guilty people (Hos 11:8-9).

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<sup>1</sup>Jeremias, "Ich bin wie ein Löwe," pp. 94-95.

This view of God in tension is what Israel experienced in 733 B.C. or during the exile when God's judgment was meted out.<sup>1</sup> Jeremias attempts a very difficult task. How can one determine the oral tradition behind Hos 5:8-6:6 when the written document is the only available source of information? Why should this passage not be regarded as the prophetic word? If it is not the word of the prophet, how can one be certain that its message is reliable?

Jeremias devotes a few remarks to Hos 5:15-6:6. He takes 6:1-3 as a witness that Israel became steeped in an abysmal mixture of Canaanite thinking; that 6:4 is another example of the "hopelessness" and "desperation" of Yahweh; and that 6:5-6 shows the prophets as instruments of Yahweh, providing the seriousness of the promise of life and the threat of death.<sup>2</sup> The chief difference between Hos 5:8-14 and 5:15-6:6 is that in the former, Yahweh is seen as sickness that later turned into the deadly image of a lion, but in the latter, he is represented as one who will rescue and heal, not as a lion. But his people prevented him from taking on this latter role.<sup>3</sup>

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<sup>1</sup>Jeremias, "Ich bin wie ein Löwe," p. 95.

<sup>2</sup>Ibid., p. 92; idem, "Hosea 4-7," pp. 54-55.

<sup>3</sup>Idem, "Ich bin wie ein Löwe," pp. 92-93.

Jeremias interprets Hos 5:8-6:6 within the historical setting of the Syro-Ephraimite War like some previous scholars. His particular twist is that he considers 5:8-11 to be a direct reference to the historical event of the war. Hos 5:12-14 is taken as a theological reflection on the meaning of that historical event. Jeremias makes a distinction between the historical and theological in Hos 5:8-14. But what is the warrant for this separate categorization?

Jeremias rightly notes the death question in the lion imagery in 5:14, and the change to healing and rescue in 5:15-6:6. However, he fails to address the possibility of the antidote to the death question in 5:15-6:6, and the repeat of the death question in 6:4-6. He does not deal at length with Hos 5:15-6:6 which seems to be closely linked with Hos 5:8-14.

Nevertheless, part of Jeremias' contribution is in considering 5:8-11 and 5:12-14 as distinct strophes that speak to the same historical incident. He, also, employs poetics and content to help determine the strophic divisions of the passage. Furthermore, he seeks to warn the reader of the different milieu in which the passage was spoken and the one in which it is being read. This is instructive so that presuppositions of one historical period are not imposed on that of another.

Oswald Loretz in 1982 presents a short study of Hos 6:1-3 which consists mainly of a comparison between it and the incantation KTU 1.16 III. 1-11 from Keret-epoch.<sup>1</sup> He opines that this incantation offers the earliest similarities with Hos 6:1-3.<sup>2</sup> Loretz maintains that the method of interpretation used is just as decisive as detailed philological and factual data.<sup>3</sup> His approach appears to be of comparative character.

Loretz sees Hos 6:1-3 representing divergent metrical arrangements. He believes that the genuine core is the two bicola in 6:1.1 and 6:2.3, together with 6:3.3 and 6:3.4. Secondary additions are represented by the lines in 6:1.2-6:2.2. These latter bicola are reckoned as citations which are derived from a song that describes Yahweh's offensive intervention and his subsequent healing power.<sup>4</sup> He also surmises that this is why 6:1.1 and 6:2.3 contain the themes of return to Yahweh and living in his presence. Hos 6:1.2-6:2.2, on the other hand, echoes the motifs of the injured beast and the healing act of the physician.<sup>5</sup> What is the basis for deciding genuine from secondary lines in Hos 6:1-3?

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<sup>1</sup>Oswald Loretz, "Tod und Leben nach altorientalischer kanaanäisch-biblischer Anschauung," BN 17 (1982):37-42.

<sup>2</sup>Ibid., p. 41.

<sup>3</sup>Ibid., p. 38.

<sup>4</sup>Ibid., p. 40.

<sup>5</sup>Ibid.



Loretz further assumes that 6:1.2-6:2.2 is obviously telling of a healing concept.<sup>1</sup> In his view, to opt for the resurrection position would make it necessary to explain and substantiate from the context that the alleged insertion in the new setting has obtained that meaning.<sup>2</sup>

Loretz suggests that the rain/shower motif in 6:3.3-6:3.4 is related to the Canaanite tradition which pictures Baal as the dispenser of rain.<sup>3</sup> But in this bicola there is no direct connection between Yahweh and the sending of rain. It is only Yahweh's coming that is compared with the pouring of rains. Even Loretz concedes that in the incantation from Keret the rain is the direct weather god through whom magic is performed.<sup>4</sup> In Hos 6:1-3 the rain/shower is not the agent that causes magic; Yahweh is considered the Source that performs the miraculous. The comparison between the incantation and Hos 6:1-3 reveals that outstanding difference.

Unfortunately, Loretz does not regard 6:1-3 as a totally genuine product of Hosea himself. This leads him to divide the strophe into what he considers genuine and secondary materials. Apart from this blunder, to

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<sup>1</sup>Loretz, p. 41.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 42.

determine the authenticity of Hos 6:1-3 on the basis of metrical analysis, seems not too reliable.<sup>1</sup> Nevertheless, he has made an important contribution in challenging those who opt for the resurrection theme to demonstrate from the textual setting that such a position is evident. This may be maintained if all the lines in Hos 6:1-3 are taken as original with the prophet.

Loretz's method in interpreting 6:1-3 in terms of Canaanite tradition calls into question his presupposition that the key to this passage is seated in Canaanite mythology. This is coupled with an arbitrary emendation of the MT.

Jerzy Chmiel joined the debate on the meaning of Hos 5:8-6:6 in 1983,<sup>2</sup> twelve years after his initial study of its structural analysis in 1971.<sup>3</sup> The more recent article rehearses some of the main points and conclusions arrived at earlier.

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<sup>1</sup>Douglas Stuart, Old Testament Exegesis (Philadelphia: Westminster Press, 1980), pp. 24, 116-117.

<sup>2</sup>Jerzy Chmiel, "Un kérygme prophétique ou une liturgie de repentance en Osée 6:1-6?," Analecta Cracoviensia 15 (1983):99-104.

<sup>3</sup>Idem, "Problemy struktury literackiej Ozeasza 6:1-6. Przyczynek do Teologii Prorockiej," [Problèmes de la structure littéraire d'Osée 6:1-6. Une contribution à la théologie des prophètes], Analecta Cracoviensia 3 (1971):187-190.

Chmiel acknowledges his indebtedness to the identification of the lament oracle genre by Hermann Gunkel, and Claus Westermann's identification of the accusation sentence among prophetic forms.<sup>1</sup> Drawing also on the research of H. Frey, Chmiel observes that Hos 5:12-15 is part of a complex that contains five binary sentences (doppelspruchen).<sup>2</sup> However, Chmiel considers Hos 6:1-6 as a binary statement of symmetrical structure. He takes vss. 1-3 as a prophetic exhortation for repentance and conversion, and vss. 4-6 as a divine oracle pronounced by the prophet. Thus, he concludes that 6:1-6 is a prophetic kerygma designed for conversion; this means that the passage represents an inversion of Westermann's accusation-sentence prophetic classification.<sup>3</sup>

Chmiel further suggests that the original context of Hos 6:1-6 is the covenant alliance between Yahweh and his people. This is supported by a comparison of similarities between the books of Hosea and Deuteronomy, plus the notion that the covenant is fundamental to the kerygmatic action of the prophets.

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<sup>1</sup>Chmiel, "Un kérygme prophétique," pp. 100-101, nn. 9, 17, for the references to the works of Hermann Gunkel and Claus Westermann.

<sup>2</sup>H. Frey, "Der Aufbau der Gedichte Hoseas," Wort und Dienst 5 (1957):9-103, cited by Chmiel, "Un kérygme prophétique," p. 101, n. 15.

<sup>3</sup>Chmiel, "Problèmes de la structure," pp. 187-190.

Chmiel subsequently conjectures that certain texts imply that Hos 6:1-6 speaks of a ceremony when false gods were renounced and the covenant renewed.<sup>1</sup> Chmiel's study raises some interesting points. He sees Hos 6:1-6 as a small literary unit distinct from what precedes in 5:8-15, and what follows in 6:7.<sup>2</sup>

But can Hos 6:1-6 be maintained as a prophetic kerygma designed to lead to repentance and conversion? Even though there is a glimpse of hope in 6:1-3, the unit 6:4-6 hardly seems salutary. The terms for death in 6:5 nullify any notion of an attempt to renew the covenant. They appear to repeat a prior judgment of death rather than presenting an outreach of favor.

Chmiel's study attempts to link poetics with content, a useful conjunction that is often overlooked in some previous studies.

Studies after 1960 fall into the main categories encountered before 1960: (1) those which support the healing stance represented by Wolff, Rudolph, Barré, Loretz, and Jeremias; (2) those which opt for the resurrection theme represented by Wijngaards, Andersen and Freedman, and Greenspoon; and (3) the historical-political view argued for by Alt is widely held by scholars.

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<sup>1</sup>Chmiel, "Un kérygme prophétique," p. 103.

<sup>2</sup>Idem, "Problèmes de la structure," p. 186.

A prominent limitation with most of these studies is the method of research used to support the varied theses. Most approaches seek to interpret Hos 5:8-6:6 in terms of non-biblical data and/or isolate the widely debated unit of 6:1-3 from its immediate context.

Another trend that influences many studies is Alt's historical exegesis, which places 5:8-6:6 within the milieu of the Syro-Ephraimite War. Most supporters of both the healing and resurrection motifs have failed to provide comprehensive studies that take seriously the biblical context, notwithstanding the penetrating analyses of some scholars.

From Baudissin in 1911 to the present, questions remain. Will a hermeneutic that is largely determined by sparse non-biblical sources and liberal emendations yield the proper results when it is applied to ample biblical evidence? Is it possible that more than one theme is stressed in 6:1-3; and if so, is the resurrection a principal one?

This dissertation attempts to answer some of these questions. We are not aware of any previous study that has been devoted to a detailed and comprehensive analysis of Hos 5:8-6:6, and which also refrains from free and liberal emendations. Thus, there is a need for a study which devotes more detailed attention to the specific

content and context of all aspects of the Hebrew text of Hos 5:8-6:6. This should be a study that is controlled by the internal evidence of the book of Hosea. The methodology followed here is explained below.

#### Method and Plan

We have adopted a multifaceted exegetical method that draws on the strengths of previous studies. The significance of poetics, lexical study, and historical context of Hos 5:8-6:6 is noteworthy. The assumption is held here that the MT reading of this passage is generally reliable. An attempt is made to avoid the pitfalls of free and liberal emendations and the weighty reliance of some studies on non-biblical documents as bases for the interpretation of Hos 5:8-6:6.

This comprehensive approach includes an explanation for the limitation or boundaries of the passage, a translation that notes the variants, mainly with the LXX version, and a proposed historical context within which the unit was probably spoken. Other aspects of this method entail a thematic structure that shows the interrelatedness of certain themes, a proposed Sitz im Leben and genre, and a philological investigation that covers features of grammar ranging from morphology, syntax, and lexicography to style. In some cases the semantic richness of certain verbal and nominal forms

are explored in an effort to gain a balanced perspective. This attempt at word study is necessary so that one is aware of the nuances of crucial terms on which many studies concentrate.

Another consideration of the method employed here is to place special emphasis on the internal context of Hos 5:8-6:6 and other Hoseanic passages with similar motifs. Attention is drawn to other books of the Hebrew canon and the valuable contribution they can make to a proper grasp of Hos 5:8-6:6. This inner/contextual aspect was frequently absent in the studies reviewed.

The plan of study used here seeks to answer questions in three interdependent areas. This first chapter has presented a review of the pertinent studies and underscores the neglected issues and problems. It also outlines the method and plan of study. This procedure is necessary to set the stage for what ensues in the subsequent inquiry.

The second chapter investigates preliminary considerations of exegesis in preparation for the verse-by-verse analysis. Here, matters related to limitation, translation, date, Sitz im Leben, genre, poetics, and word study are discussed. Due to the emphasis on the biblical data,

extra-biblical documents and liberal emendations can be relegated to a position of less importance in developing an understanding of Hos 5:8-6:6.

The third chapter deals with the main focus of the study, an exegetical analysis of Hos 5:8-6:6. An in-depth and comprehensive approach is used in order to discover the nature and function of the themes that intertwine. This involves a verse-by-verse exegesis of the passage.

The fourth and final chapter provides a summary, the conclusions, and implications of the research. Here, the results of this study are reviewed in the hope that they have answered some of the problems encountered in the passage, and also stimulate further inquiry on the meaning of Hos 5:8-6:6.

It is not claimed here that this attempt solves all the issues and problems raised. The primary intention is to grasp the message of Hos 5:8-6:6 and to discover if the resurrection idea is present; and if so, to determine the nature and function of this motif in Hos 5:8-6:6.



## CHAPTER II

### PRELIMINARY EXEGETICAL CONSIDERATIONS

The past and current contributions of the significant studies of Hos 5:8-6:6 were reviewed in the previous chapter. We now turn to preliminary exegetical considerations which some works did not deal with comprehensively. The treatment here covers issues of limitation, translation, date, form, structure, and lexical analysis. This is necessary to provide a foundation for the more detailed exegetical procedures taken up later in this study.

#### Limitation

Most exegetes agree that Hos 5:8-6:6 is a separate unit,<sup>1</sup> even though it is conceded that the passage is contextually related to what precedes it in 4:1-5:7 and what follows in 6:7-7:16.<sup>2</sup> The term ׀׀׀ in 5:7 and 6:7 brackets 5:8-6:6 on both sides, probably indicating the boundaries of the pericope. Hos 4:1-5:7 is generally taken

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<sup>1</sup>Alt, pp. 163-187; Robinson and Horst, pp. 23-27; Rudolph, pp. 140-141; Good, "The Composition of Hosea," p. 38, sees 5:8-6:6 as a "masterly construction of interwoven motifs and metaphors."

<sup>2</sup>Good, pp. 38-39; Andersen and Freedman, p. 433.

as a distinct unit.<sup>1</sup> Consequently, it is argued that 5:8-7:16 is the next large complex, as suggested by both Wolff and Jeremias.<sup>2</sup> Since 8:1 starts with an imperative, it can be seen as a useful syntactical marker for a new section of the prophet's message. Several considerations indicate that 5:8-6:6 is sufficiently integrated within itself and distinct from 4:1-5:7 and 6:7-7:16 to merit separate treatment in this study.

On the question of form in 6:7, the two terms  $\text{בגד}$  and  $\text{בגדו}$  recall  $\text{בגד}$  in 4:1 and  $\text{בגדו}$  in 5:7. These concepts are reminders of the covenant ties<sup>3</sup> between Yahweh and his people. Thus, 6:7 seems to recapture motifs at the beginning and end of 4:1-5:7. These are not mentioned in 5:8-6:6, although it could be argued that they are presupposed. At the same time, the term  $\text{בגדו}$  reappears later in 8:1, providing an inclusion of 6:7-7:16/8:1.

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<sup>1</sup> See Helgard Balz-Cochois, Gomer. Der Höhepunkt Israels im Selbstverständnis der Volksfrömmigkeit. Untersuchungen zu Hosea 4,1-5,7, Europäische Hochschuschriften 22/191 (Frankfurt am Main/Bern: Peter Lang, 1982), pp. 3-236; Jeremias, "Hosea 4-7," p. 53.

<sup>2</sup> Wolff, pp. 108-111; Jeremias, "Hosea 4-7," pp. 48-56.

<sup>3</sup> Gemser, p. 129; D. J. McCarthy, "Berit in Old Testament History and Theology," Bib 53 (1972):110-121; J. Begrich, "Berit: Ein Beitrag zur Erfassung einer alttestamentlichen Denkform," ZAW 60 (1944):1-11; Alfred Jepsen, "Berith. Ein Beitrag zur Theologie der Exilszeit," in Verbannung und Heimkehr, Festschrift für Wilhelm Rudolph zum 70. Geburtstag, ed. Arnulf Kuschke (Tübingen: J. C. Mohr [Paul Siebeck], 1961), pp. 161-80.

These factors suggest that Hos 5:8-6:6 is placed between sections with direct covenant elements which are assumed in it. Only this unit contains a dialogue between Yahweh and the people he accuses; here, two of his speeches bracket the penitential plea of the nations, thus forming another inclusion.

Those addressed in units 4:1-5:7 and 6:7-7:16 are mainly the priests (4:4, 6, 9; 5:1; 6:9), although various other groups and classes are included. In the latter category are princes (7:3, 5, 16), prophet (4:5), people in general (4:1, 8-9), king (7:3, 5), plus daughters/brides (4:13-14). The nation of Israel/Ephraim is in direct focus, while Judah takes a subsidiary role.<sup>1</sup> On the other hand, those addressed in 5:8-6:6 are the equally guilty nations of Israel and Judah (5:10, 12-14; 6:4-6), and the two classes of people specified are princes (5:10) and prophets (6:5).

Certain concepts that are prominent in Hos 4:1-5:7 and 6:7-7:16 are not featured in 5:8-6:6. These include principally the terms "harlotry" (4:10, 12-15, 18; 5:3-4; 6:10), "pride" (5:5; 7:10), "senselessness" or "lack of understanding" (4:6, 11, 14; 7:11), "murder" (4:2; 6:8-9), "stealing" (4:2; 6:9; 7:1), "adultery" (4:2, 13-14), "lying"

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<sup>1</sup>Judah is mentioned only three times in the forty-seven verses of 4:1-5:7 and 6:7-7:16, while it occurs five times in the fourteen verses of 5:8-6:6.

(4:2; 7:16), "devouring" (5:7; 7:7, 9), and "chastising" (5:2; 7:12), plus the phrase "birds of the air" (4:3; 7:12). Other expressions in the two units are "the greed for and effects of wine" (4:11, 18; 7:5, 14), "rebellion against Yahweh" (4:7; 7:13, 15), and the consequent inability of the nations to "return" to Yahweh (5:3-4; 7:10). This list of themes speaks of specific accusations pertaining to the Decalogue; such clear references to the Decalogue are not stated in 5:8-6:6. The principal accusations announced in the latter section are "disloyalty" and "lack of knowledge of God" (6:6). These are also uttered in the other two units, albeit differently stated (4:2, 6; 5:3; 7:9).

Even though the punishment levelled in all three sections has the same deadly outcome, different terms are employed to describe the process of punishment and Yahweh's manner of behavior. In 4:1-5:7 and 6:7-7:16, the nations are depicted as "devoured" (אכל) (5:7; 7:7, 9), whereas in 5:8-6:6 death is more strikingly portrayed as the nations are "torn to pieces" (טרף) (5:14; 6:1), "hewed" (חצב), and "killed" (הרג) (6:5). Concurrently, several different metaphors and similes are used to describe Yahweh's action of judgment and the people. In 5:8-6:6 he is seen as a "moth," "rotteness," and a "lion" (5:12-6:1), and his people as prey; in the other units he is

seen as a disputant in a legal lawsuit (4:1-3) and as a "hunter," while Israel appears as "birds of the air" (7:12), "hot oven" (7:4, 6-7), and an "unbaked cake" (7:8).

Amid these differences in emphasis, audiences, form, style, and thought patterns, there are some common features in all three sections under discussion. The similarities include the themes of "healing" (5:13; 7:1), "return" (5:15; 6:1, 3; 5:4; 6:11), "loyalty" (4:2; 6:6), "to know" (4:2, 3, 6; 6:6; 7:9), "to seek" (5:6, 15; 7:10), and "judgment" (5:6; 6:5). However, these similarities do not seem to outweigh the general agreement that 5:8-6:6 is sufficiently integrated and bound by certain literary elements to warrant a separate treatment. This distinction takes into consideration its immediate context, its form, style, and content which address different aspects of the same principal concern, namely, the nature of Yahweh's relationship with his covenant people in Hosea's time.

#### Translation

Here, the MT of Hos 5:8-6:6 is utilized as it appears in BHS. For convenience of presentation, the text has not been pointed in this manuscript. Shown are the state of the text, the strophic divisions, and the chief differences with the primary versions, particularly the LXX.

The translation is based on the definitive edition of the MT of Hos 5:8-6:6.<sup>1</sup> The Hebrew text of Hosea is, however, generally held to be one of the most problematic.<sup>2</sup> This may account for the readiness of some scholars to question the integrity of the MT and to resort to emendations and reconstructions of alleged difficult and obscure readings in the the book of Hosea.<sup>3</sup>

This alteration of the text has also been applied to Hos 5:8-6:6, as was demonstrated in the review of literature in chapter 1. The LXX seemed to provide the main source for the emendation of this passage. For this reason, the principal differences between the MT and the LXX are referred to in an attempt to show that severe alterations of the MT probably are unnecessary.

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<sup>1</sup>Prepared by K. Elliger, Liber XII Prophetarum, Biblia Hebraica Stuttgartensia 10 (Stuttgart: Deutsche Bibelstiftung, 1970).

<sup>2</sup>Brevard S. Childs, Introduction to the Old Testament as Scripture (Philadelphia: Fortress Press, 1979), p. 375; R. K. Harrison, Introduction to the Old Testament (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1969), p. 872.

<sup>3</sup>Some scholars regard the LXX as a useful tool in textual criticism and exegesis of Hosea: Robinson and Horst, p. 4; Andersen and Freedman, p. 66; Hein-Dieter Neef, "Der LXX-Text und der MT des Hoseabuches im Vergleich," Biblica 67 (1986):195-220, especially p. 219.

The value of the primary versions, in particular the LXX, as important instruments in textual analysis and exegesis of the book of Hosea has been debated for over ten decades.<sup>1</sup> Some textual critics<sup>2</sup> affirm the general reliability of the MT and argue that the significance of variants is negligible. Similar statements may be made about Hos 5:8-6:6. Evidence for this view is presented later.

The primary purpose of this section is to provide a tentative translation of the passage. Detailed comments are reserved for chapter 3 where the exegesis proper of the unit occurs. Crucial departures from the MT in the LXX and Peshitta versions<sup>3</sup> are noted in an effort to better understand the text.

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<sup>1</sup>K. Vollers, "Das Dodekapropheten der Alexandriener," ZAW 3 (1883):240-260; Gaylard H. Patterson, "The Septuagint Text of Hosea Compared with the Massoretic Text," Hebraica 7 (1890-1891):190-221; L. Treitel, "Die Septuaginta zu Hosea," MGWJ 41 (1897):433-454; Henrik S. Nyberg, "Das textkritische Problem des Alten Testaments am Hoseabuche demonstriert," ZAW 52 (1934):241-254; idem, Studien zum Hoseabuche: zugleich ein Beitrage zur Klärung des Problems der Alttestamentlichen Textkritik (Uppsala: Uppsala Universitets Årsskrift, 1935), pp. 115-117.

<sup>2</sup>Ernst Würthwein, The Text of the Old Testament, trans. Erroll F. Rhodes (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1979), pp. 113-114; J. Weingreen, Introduction to the Critical Study of the Text of the Hebrew Bible (New York: Oxford University Press, 1982), pp. 30-31; M. Goshen-Gottstein, "Hebrew Biblical Manuscripts," Biblica 48 (1967):277.

<sup>3</sup>The critical edition prepared by Joseph Ziegler, Duodecim Prophetae: Septuaginta, Vetus

The general strophic division of Hos 5:8-6:6 falls into four main subheadings: (1) Threat and Punishment (5:8-11); (2) Judgment Realized (5:12-15); (3) Plea for Healing and New Life (6:1-3); and (4) Repeat of Prior Judgment (6:4-6). These strophic units attempt to show thought patterns and poetic features.<sup>1</sup>

The unpointed Hebrew text of Hos 5:8-6:6 in strophic units reads as follows:

חקעו שופר בגבעה חצצרה ברמה	5:8
הריעו בית און אחריך בנימין	
אפרים לשמה חהיה ביום חונחה	9
בשבטי ישראל הודעתי נאמנה	
היו שרי יהודה כמטיגי גבול	10
עליהם אשפוך כמים עברתי	
עשוק אפרים רצוץ משפט	11
כי הואיל הלך אחרי צו	
ואני כעש לאפרים וכרקב לבית יהודה	12
וירא אפרים את חליו ויהודה את מזרו	13
וילך אפרים אל אשור וישלח אל מלך ירב	
והוא לא יוכל לרפא לכם ולא יגהה מכם מזור	
כי אנכי כשחל לאפרים וככפיר לבית יהודה	14
אני אני אטרף ואלך אשא ואין מציל	
אלך אשובה אל מקומי	15
עד אשר יאשמו ונקשו פני	
בצר להם ישחרנני	

Testamentum Graecum Auctoritate Academiae Litterarum Gottingensis Editum (Göttingen: Vanderhoeck & Ruprecht, 1967). The critical Peshitta edition is prepared by A. Gelston, Dodekapropheton-Daniel-Bel-Draco, Vetus Testamentum Syriace: Iuxta Simplicem Syrorum Versionem, Pars III, fasciculus iv (Leiden: E. J. Brill, 1980).

<sup>1</sup>In the section on thematic and literary structure below, greater details on poetics are provided; also, a more comprehensive discussion of the reasons for the strophic units adopted in this study is submitted. Here, a general sketch is given of the units of Hos 5:8-6:6,



לכו ונשובה אל יהוה	6:1
כי הוא טרף וירפאנו יד ויחבטנו	
יחינו מימים ביום השלישי יקמנו	2
ונחיה לפניו	
ונדעה נרדפה לדעת אה יהוה כשחר נכון מוצאו	3
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### English translation

#### (1) Threat and Punishment (5:8-11)

- 5:8 Blow the horn in<sup>1</sup>Gibeah,  
the trumpet<sup>2</sup> in Ramah;  
Shout an alarm in Beth-ave<sup>3</sup>,  
behind you, Benjamin.
- 9 Ephraim will come to destruction,  
in the day of punishment;  
Among the tribes of Israel,  
I announce what is certain.

which are expanded below. The primary focus of this section is to provide a translation which serves as the basis upon which the exegetical structure rests.

<sup>1</sup>In the LXX, the MT place names גבעה and רמה are replaced with the prepositional phrases ἐπι τοὺς βουνοὺς and ἐπὶ τῶν ὄψηλῶν. The Syriac mainly follows the MT, but it substitutes Gibeah and Ramah with only Ramtha. See Gelston, p. 6; George M. Lamsa, Holy Bible from the Ancient Eastern Text (San Francisco: Harper & Row Publishers, 1968), p. 903.

<sup>2</sup>Here, the MT חצרה is excised in the LXX with the verb ἠχησατε. This shifts the sense of the passage.

<sup>3</sup>The suffixed preposition אחריך is deleted and substituted with the LXX verbal form ἐξέστη.

- 5:10 The rulers of Judah have become  
 like those who remove a boundary;  
 On them I will pour out my rage like water,<sup>1</sup>  
 11 Ephraim is oppressed, crushed in judgment,<sup>2</sup>  
 For he has resolved to go after a command.

(2) Judgment Realized (5:12-15)

- 12 I am as a pus to Ephraim,  
 And as rottenness to the house of Judah.<sup>3</sup>  
 13 When Ephraim saw its sickness, and  
 Judah its wound,  
 Ephraim went to Assyria (Assur), and he  
 (Judah) sent to King Jareb.  
 But he is unable to heal you, or cure  
 your wound.  
 14 Because I am like a lion-cub to Ephraim,  
 And like a young lion to the house of Judah.  
 I, surely I, will tear to pieces and leave,  
 I will take away, and there will be none  
 to rescue.

<sup>1</sup>In the first line of 5:11, the MT passive participles קָשׁוּט and פָּצוּט are rendered in the LXX by two active finite verbal forms: κατεδυνάστευσεν and κατεπάτησε. Thus, Ephraim becomes the subject rather than the object of the verbal units, and his opponent (τὸν ἀντίδικον αὐτοῦ) becomes the object of punishment administered by Ephraim. The context in the MT seems to suggest that Ephraim is intended to be the object of judgment and not its adversary. For this reason, we see no compelling evidence to alter the MT.

<sup>2</sup>The MT נֹץ is difficult to translate; the LXX has "worthless things" (τῶν ματαίων). Chosen here is the basic stem definition of נֹץ in one of its nominal forms; see Benjamin Davidson, The Analytical Hebrew and Chaldee Lexicon (Grand Rapids, Michigan: Zondervan Publishing House, 1970; reprint ed., 1976), p. 641.

<sup>3</sup>Instead of using the similes of "pus" and "rottenness" to describe Yahweh's action, the LXX prefers the milder terms of "disturbance" (ταραχή) and "goad" (κέντρον) as epithets of Yahweh.

5:15 I will go away, return to my place  
 Until they are punished and seek me;  
 In distress, they will inquire after me.

(3) Plea for Healing and  
 New Life (6:1-3)

6:1 Let us go and return to Yahweh,  
 For He has torn to pieces and He will heal;  
 He has smitten and He will bind us up.  
 2 He will make us live<sup>2</sup> after two days;  
 He will raise us up on the third day,  
 That we may live before Him.  
 3 Let us know, pursue to know Yahweh,<sup>3</sup>  
 As the sure dawn is His going out;  
 As showers He will come to us,  
 As late spring rain that waters the earth.

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<sup>1</sup>Jacob Milgrom, Cult and Conscience: The Asham and the Priestly Doctrine of Repentance (Leiden: E. J. Brill, 1976), pp. 4-5, stresses the consequential meaning of  $\text{נָשָׂא}$  as the only proper usage of this verb in the book of Hosea.

<sup>2</sup>Both the MT and the Peshitta versions agree on the same verbal meaning; however, the LXX replaces the Hebrew form  $\text{נָשָׂא}$  ("he will make us live") with  $\text{συνίσει}$  ("he will heal"). This seems quite interpretive, although it can be argued that the MT  $\text{נָשָׂא}$  also carries the notion of "revive" and "keep alive." But the concept of healing for  $\text{נָשָׂא}$  in 6:2 seems unconvincing; see CHAL, p. 102. We prefer the basic definition of the MT  $\text{נָשָׂא}$ . Also, the MT singular  $\text{קוּם}$  is removed and is represented by the LXX plural  $\text{ἀναστήσομεθα}$  ("we will stand up"); in the former witness, Yahweh is the direct cause of the "standing up," while in the latter the people do their own "standing up" after Yahweh "heals" them.

<sup>3</sup>Other changes are observed in the parallel to the second line in 6:3. The LXX of vs. 3 reads in part:  $\text{ὡς ὄρθρον ἐτοιμον εὐρήσομεν αὐτόν}$  ("we shall find him as a prepared dawn"); thus, the nations become the subject rather than the object, and Yahweh the object of their search. The last three lines of vs. 3 in MT seem to state that Yahweh or his action is the subject and not the object. There is no awkward reading in this verse to suggest that a change is necessary.

(4) Repeat of Prior Judgment  
(6:4-6)

- 6:4 What shall I do to you, Ephraim?  
 What shall I do to you, Judah?  
 Your loyalty is as the morning clouds,  
 Like the dew which goes away early.
- 5 On account of this, I have hewn (them)  
 by the prophets;  
 I have killed them  
 by the words of my mouth;  
 And my<sup>2</sup> judgment as light that goes out.
- 6 Because I desire loyalty and not sacrifice,  
 Knowledge of God more than burnt offerings.

This translation of Hos 5:8-6:6 is the basis for the exegesis to follow. Some reasons for the translational positions taken here have been provided. The state of the Hebrew text is shown, the strophic divisions are earmarked, and the principal differences between the MT and the LXX are noted. The evidence indicates, however, that the tendency of some some scholars to emend the MT of Hos 5:8-6:6 by using the LXX and other versions is unwarranted. Difficult readings in the passage are seen in 5:8, 11, 13 and 6:5. But is emendation the answer to these problems?

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<sup>1</sup>The LXX uses different possessive suffixes from the MT in 6:5; instead of the MT קטטטק, the Greek has καὶ τὸ κρίμα μου; and where the MT has בְּנוֹיֵי אִים, the LXX prefers τοὺς προφήτας σου. The significance of these observations is that whereas in the MT the prophets are the instruments of Yahweh's destruction of his people, in the LXX the prophets are the objects of his rage. The first example cited is probably due to a faulty division of the consonants; see Neef, p. 212; Weingreen, p. 49; cf. Wurthwein p. 108. Both the Peshitta and the Targum follow the LXX in the first example.

<sup>2</sup>See the first example in note 1 above.

The differences encountered in the LXX and the Syriac versions on Hos 5:8-6:6 are few. There are some variants, especially in the LXX, that materially alter the meaning of the Hebrew, but the majority of supplements omissions, ellipsises, and other variants are not crucial for understanding the message of the passage.

Nevertheless, scholars speculate on the reasons for the differences between the MT and the LXX of Hosea. Some argue that the LXX translators worked from a different corrupt Vorlage<sup>1</sup> (copy) from that of the MT; others surmise that the translators adapted the MT<sup>2</sup> to suit their auditors in a different milieu. Another suggestion is that the text behind the LXX is an Aramaic Vorlage.<sup>3</sup> Others hold that the Greek translators were inept and lacked proficiency<sup>4</sup> in the Hebrew language. Whatever the reasons for for the differences, some scholars consider the MT of Hosea superior to the other versions.<sup>5</sup> The minor nature of these variants in Hos 5:8-6:6 suggests that the MT is generally trustworthy and may be exegeted as preserved.

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<sup>1</sup>W. R. Harper, Amos and Hosea, ICC (Edinburgh: T. and T. Clark, 1973), pp. clxxiii-clxxiv.

<sup>2</sup>Patterson, p. 220; cf. Würthwein, pp. 66-67, for his discussion of the LXX of the OT in general.

<sup>3</sup>Vollers, p. 224; Nyberg, Studien zum Hosea-buche, p. 116.

<sup>4</sup>Treitel, p. 434. <sup>5</sup>Andersen and Freedman, p. 66.

The next item of preliminary consideration is to approximate the historical context within which Hos 5:8-6:6 may have been spoken/penned.

### Historical Context

It is particularly significant to understand the general historical context of Hos 5:8-6:6 since the majority of scholars contend that it is a description of the Syro-Ephraimite War. How valid is that assumption? Another area of concern is the duration of Hosea's ministry. Does the superscription in Hos 1:1 provide concrete answers to the span of his prophetic activity? Was it editorially appended at a later date by one of Hosea's disciples? It is difficult to date the end of Hosea's work, but the start of his prophetic duties is generally accepted.

The historical question assists in a better understanding of the passage because the names of three contemporary nations are mentioned. These are Ephraim, Judah, and Assyria along with the important cities of Gibeah, Ramah, and Beth-aven/Bethel plus the tribe of Benjamin.<sup>1</sup> The historical problem is treated under two subheadings: (1) date and (2) international/political climate.

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<sup>1</sup>For references to Israel/Ephraim and Judah, see Hos 5:9-14; 6:4; on the cities of Gibeah, Ramah, and Beth-aven, see 5:8; for Benjamin, see 5:8, and for Assyria, refer to 5:13.

Date

Most scholars seem to agree that Hosea's oracles were proclaimed a little before or after the beginning of the second half of the eighth century B.C.<sup>1</sup> The overwhelming consensus is that these oracles pertain to events that span from before the year of the death<sup>2</sup> of King Jeroboam II in 753<sup>3</sup> to the destruction of Samaria in 722.

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<sup>1</sup>Otto Eissfeldt, The Old Testament: An Introduction. The History of the Formation of the Old Testament, trans. Peter R. Ackroyd (New York/Evanston: Harper & Row, Publishers, 1965), p. 385; Harrison, p. 860; John Bright, A History of Israel, 2d ed. (Philadelphia: Westminster Press, 1976), pp. 259-260.

<sup>2</sup>Harrison, p. 860; Max Vogelstein, Jeroboam II: The Fall and Rise of His Empire (Cincinnati: n.p., 1945), pp. 11-12, n. 24.

<sup>3</sup>In the main, adopted here is the historical/chronological framework designed by Edwin R. Thiele, The Mysterious Numbers of the Hebrew Kings, new rev. ed. (Grand Rapids, Michigan: Zondervan Corporation, 1983), p. 116; see also Harrison, p. 860; William W. Hallo and William Kelly Simpson, The Ancient Near East: A History (New York: Harcourt Brace Jovanovich, 1971), p. 132.

However, there are some scholars who posit a different date for the death of Jeroboam II, mainly in the second half of the 740s. These include Hayim Tadmor, "Azriyua of Yaudi," Scripta Hierosolymitana 8 (1961):248; Bright, p. 480; Yohanan Aharoni, The Land of the Bible: A Historical Geography, trans. A. F. Rainey, 2d ed. (Philadelphia: Westminster Press, 1979), p. 368; I. Eph'al, "Israel: Fall and Exile," in The Age of the Monarchies: Political History, ed. Abraham Malamat, 4 vols. (Jerusalem: Massada Press, 1961-1979), 4:180; William H. Shea, "Israelite Chronology and the Samaria Ostraca," ZDPV 101/7 (1985):12, n. 20; Nadav Na'aman, "Historical and Chronological Notes on the Kingdoms of Israel and Judah in the Eighth Century B.C.," VT 34/1 (1986):92.

Nevertheless, the duration of Hosea's actual prophetic duties is undecided. In an attempt to reconstruct the date of Hos 5:8-6:6, certain issues ought to be observed. In the first place, apart from the superscription in Hos 1:1 and the reference to the termination of Jehu's dynasty in 1:4, plus the names of Hosea and his family in chaps. 1-3, there are no other contemporary persons mentioned in the entire book. A serious chronological problem is the reference to King Hezekiah in 1:1. The disturbing question is whether or not Hosea prophesied during the reign of Hezekiah, king of Judah, while the latter was regent or sole ruler.<sup>1</sup> Or is the superscription a scribal error or evidence of a later hand?<sup>2</sup> If the superscription in 1:1 and the reference to Jehu in 1:4 aid in establishing the approximate beginning of Hosea's work, severe problems are created by using the same superscription to determine the end of his prophetic activity.<sup>3</sup>

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<sup>1</sup>Opposing this view is Thiele, pp. 174-176, who maintains that Hezekiah began his reign in 715 B.C. and that the "synchronisms between him and Hoshea be recognized as late and artificial" (ibid., 174). For a contrary opinion, see Siegfried H. Horn, "The Chronology of King Hezekiah's Reign," AUSS 2 (1966):51, who prefers the earlier date of 728 as the start of Hezekiah's reign; see also Vogelstein, p. 21, n. 35.

<sup>2</sup>Eissfeldt, p. 385; Harrison, p. 860.

<sup>3</sup>There are various suggestions provided for the duration of Hosea's ministry; Andersen and Freedman, pp. 148-149, surmise the period from 760-735 as the broad



In the second place, the sparse data in the book of Hosea point one in the direction of other biblical evidence and ancient Near Eastern inscriptions and annals for supplementary materials. Some of these data provide the names of the kings that ruled in Israel and Judah after the death of Jeroboam II and their international contacts with the Assyrian regime.

From the superscription given in 1:1, it may be assumed that Hosea prophesied during the reign of the following kings of Judah: Uzziah (792-740), Jotham (750-735), Ahaz (735-715), and Hezekiah (728-686).<sup>1</sup> The only Israelite king mentioned is Jeroboam II (793-753). In addition, in 1:4 there is the prediction of Jehu's dynasty; this was realized with the assassination of the son of Jeroboam II, Zechariah (753), by Shallum (752).<sup>2</sup>

As a consequence, it is probable that Hosea began his ministry in the last years<sup>3</sup> of the reign of Jeroboam II, approximately 755-753 B.C., before the death of Jeroboam II and the ensuing elimination of Jehu's dynasty.<sup>4</sup>

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framework with most of his oracles occurring between 755-740; Tadmor, p. 249, thinks that Hos 4-14 was proclaimed in the time of King Menahem (747-737); Y. Kaufmann, as cited by Tadmor, p. 249, n. 61., claims that Hos 4-14 spans only ten years, 732-722.

<sup>1</sup>Horn, p. 51.      <sup>2</sup>Thiele, p. 10.

<sup>3</sup>Cf. Amos 7:8-11.      <sup>4</sup>2 Kgs 10:30; 15:12.

The mentioning of only one Israelite king in the title heading of the book of Hosea raises the question: Why is there no record of the many kings that reigned during the span of over twenty-five years between the death of Jeroboam II and the fall of Samaria?<sup>1</sup> To follow the Judahite king list, one may speculate that Hosea's work spanned from ten to fifty or more years.<sup>2</sup> The Israelite king list places the prophet's ministry solely within the rule of Jeroboam II; this would negate the references to all the Judahite kings mentioned in Hos 1:1 except Uzziah.

This study assumes the fuller information provided in the Judahite king list. The exact reason for the exclusion of the other Israelite kings remains unsettled. They were probably excluded because they usurped the throne from their predecessors, and therefore were considered illegitimate heirs. For our purposes, Hosea began his prophetic duties around 755, and this may have continued until near the fall of Samaria in 722.

This broad historical backdrop probably is the milieu against which the book of Hosea, and Hos 5:8-6:6 in particular, should be viewed. Following the insightful thesis of Alt, the majority of scholars prefer the more precise dating of 734-732 as the immediate background of this passage. But how valid is this suggestion?

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<sup>1</sup>Andersen and Freedman, pp. 148-149.    <sup>2</sup>Ibid.

It is the overwhelming belief that Hos 5:8-6:6 describes the events of the Syro-Ephraimite War between 734-732 B.C.<sup>1</sup> The details of this war are as yet unsettled.<sup>2</sup> Most of the reconstructions proposed not only differ, but they do not give sufficient attention to the biblical data.<sup>3</sup>

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<sup>1</sup> Several dates are suggested for the period of the Syro-Ephraimite War: Joachim Begrich, "Der Syrisch-Ephraimitische Krieg und seine Weltpolitischen Zusammenhänge," ZDMG 83 (1929):213-237, opts for the period ranging from 734-732; the same period is held by Albrecht Alt, "Tiglathpileser III, erster Feldzug nach Palästina," in Kleine Schriften des Volkes Israel, vol. 2 (Munich: C. H. Beck'sche Verlagsbuchhandlung, 1959), 2:150-162; Herbert Donner, Israel unter den Völkern: Die Stellung der Klassischen Propheten des 8. Jahrhunderts v. Chr. zur Aussenpolitik der Könige von Israel und Juda, SVT 11 (Leiden: E. J. Brill, 1964), pp. 59-63, proposes a date from April/May 734 to spring/summer 733; idem, "The Separate States of Israel and Judah," in Israelite and Judaeon History, ed. John H. Hayes and J. Maxwell Miller (Philadelphia: Westminster Press, 1977), pp. 421-434, especially pp. 428-429. Most scholars agree that the event of the Syro-Ephraimite coalition against Judah took place between 734-732. This period is anchored on the record of the Eponym Chronicle that tells of the campaign of Tiglathpileser III to Philistia in 734, the biblical datum in 2 Kgs 15:29 that reveals Tiglathpileser's conquest of Transjordan, and his own inscriptions that record his conquest of Israel and Damascus and the land of Aram (cf. 2 Kgs 16:9); see Aharoni, pp. 368-375; Tadmor, p. 265; Eph'al, pp. 182-183; Gerhard F. Hasel, The Remnant: The History and Theology of the Remnant Idea from Genesis to Isaiah, 2d ed. (Berrien Springs, Michigan: Andrews University Press, 1974), pp. 271-272, n. 211.

<sup>2</sup> See Donner, "The Separate States," pp. 426-427.

<sup>3</sup> 2 Kgs 15:29-31, 37; 16:5-9; 2 Chr 28:5-7, 16-21; Isa 7:1-17; 8:1-15; Amos 1:3-5. These references relate to the coalition of Damascus and Israel against Judah but are often overlooked in some studies to provide details of the Syro-Ephraimite War.

In addition, there is the tendency to incorporate rare biblical texts that lack clear proof of a Syro-Ephraimite coalition.<sup>1</sup>

The broad outlines of this war suggest that King Resin of Aram-Damascus and King Pekah of Israel led a Syro-Palestinian coalition against Judah which was governed by King Ahaz. The latter had refused to join in the alliance that was probably designed to defend the North-West against the expansionist policies of the aggressive agenda launched by Tiglathpileser III when he began to rule Assyria in 745 B.C.<sup>2</sup>

Another possible motivation of the military union between Damascus and Israel was to dislodge Judah from Transjordan.<sup>3</sup> This anti-Judahite policy started during the reign of Jotham (2 Kgs 15:37)<sup>4</sup> and continued during the reign of his son Ahaz.<sup>5</sup>

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<sup>1</sup>This is the criticism of some scholars who deny that the events of the Syro-Ephraimite War are clearly portrayed in Hos 5:8-6:6. For greater details, see Tadmor, pp. 249-251; Andersen and Freedman, pp. 34-37, passim; W. F. Albright, "Excavations and Results at Tell el-Ful (Gibeah of Saul)," AASOR 4 (1924):139-141.

<sup>2</sup>W. F. Albright, "The Son of Tabeel (Isaiah 7:6)," BASOR 140 (1955):34-35.

<sup>3</sup>B. Oded, "Syro-Ephraimite War Reconsidered," CBQ 34 (1972):153-165.

<sup>4</sup>Thiele, p. 217.

<sup>5</sup>Oded, p. 164.

The two motivations that were probably behind the coalition are not so contradictory; instead they may have complemented each other. Judah had control of eastern Transjordan during the reigns of Uzziah and Jotham (2 Chr 26:8; 27:5), and Rezin of Damascus was the chief foe<sup>1</sup> in the war against Judah. Thus, Rezin's greed for Transjordanian states may have been an added factor in seeking the expulsion of Judah from the southern border of Damascus. At the same time, Damascus was most vulnerable to the expansionist policies of Assyria which was its primary opponent.

It appears then that both Judah's territorial possession coupled with Assyria's aggression severely threatened Damascus and motivated the latter nation to defend its borders against military and economic disaster. Many local and international factors intertwined in the complexity of the Syro-Ephraimite alliance.

Some scholars, however, are not persuaded that Hos 5:8-6:6 is descriptive of events during that war. The most ardent advocate of this opposition is Hayim Tadmor.<sup>2</sup> He maintains that the passage describes events prior to the date of the Syro-Ephraimite War.<sup>3</sup>

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<sup>1</sup>In biblical sources, Rezin is usually mentioned before Pekah (2 Kgs 15:37; 16:5; 2 Chr 28:5-6; Isa 7:1-2, 4-5, 8).

<sup>2</sup>Tadmor, pp. 248-252.

<sup>3</sup>Ibid.

Tadmor has provided cogent factors for his contrary stance against the basic thesis of Alt that Hos 5:8-6:6 is a depiction of the Syro-Ephraimite War. He first contends that Hos 4-14 reflects the grave condition of Ephraim immediately after the death of Jeroboam II.<sup>1</sup>

This thesis is supported by three main reasons: (1) Israel was faced with a political dilemma and, consequently, sent messengers to Egypt and Assyria (Hos 5:13; 7:11; 13:7); Tadmor concludes that these voluntary acts indicate that Assyria was not yet a serious threat; (2) Judah is shown to be the aggressor (5:10-11) and the evidence points to a conflict between Israel and Judah (5:8-9); and (3) kingship in Israel was short-lived and disintegrated (10:3, 7, 14). Furthermore, there is no specific reference to the disaster of 733-732 B.C. nor any mention of Aram-Damascus. In Tadmor's opinion, these cumulative evidences seem to suggest that a date prior to Judah's decline between 735-733 under the reign of King Ahaz is presupposed.<sup>2</sup>

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<sup>1</sup>Tadmor, pp. 248-252; idem, "The Historical Background of Hosea's Prophecies," in Yehezkel Kaufmann Jubilee Volume, ed. Menahem Haran (Jerusalem: At the Magnes Press, The Hebrew University, 1960), pp. 84-88.

<sup>2</sup>Tadmor, "Azriyau of Yaudi," p. 250, notes that crucial elements of the war are missing in Hos 5:8-6:6; these include the defeat of Judah, the involvement of Damascus, and the message of Ahaz to Assyria (2 Chr 28).

In the second case, Tadmor argues that King Menahem paid tribute in 738<sup>1</sup> to Tiglathpileser III, based on the records from Tiglathpilesar's III Annals<sup>2</sup> and the Eponym Chronicle.<sup>3</sup> He further stresses that Menahem paid tribute in order to secure his kingdom against instability in Israel/Ephraim. The inference drawn is that Hos 4-14 was written or prophesied during Menahem's reign when the relationship between Israel and Assyria was one of vassal-ally, and not enmity as it was during the rule of Pekah.<sup>4</sup>

Whether Hos 5:8-6:6 is descriptive of events during or before the Syro-Ephraimite War remains unsettled. The data provided in this passage caution against any given historical fixation. However, the chaotic days that ensued, following the demise of

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<sup>1</sup>Tadmor, "Azriyau of Yaudi," pp. 252-261; but Thiele, pp. 139-162, strongly defends a 743 B.C. date, while William H. Shea, "Menahem and Tiglathpileser III," JNES 37 (1978):43-52, argues for a 740 B.C. date when Menahem paid tribute to Tiglathpileser III.

<sup>2</sup>Daniel David Luckenbill, Ancient Records of Assyria and Babylonia, vol. 1 (Chicago: University of Chicago Press, 1926-27), cols. 769-770, 772; Paul Rost, ed., Die Keilschrifttexte Tiglathpilesers III, vol. 1 (Leipzig: n.p., 1893), pp. 24-25.

<sup>3</sup>A. Ungnad, "Eponymen," in Reallexikon der Assyriologie, ed. Erich Ebeling and Bruno Meissner (Berlin: n.p., 1938), 2:428-431.

<sup>4</sup>"The Independent Monarchies of Israel and Judah," Pictorial Biblical Encyclopedia (1964):436-437.

Jeroboam II, probably are mirrored in Hos 4-14. To deny any reference to the Syro-Ephraimite War based on the absence of details concerning contemporary individuals or the nation of Aram-Damascus may be a weak argument; that same reasoning may not be valid to support an earlier date either, since there is also no mention of Menahem or of any other king of Israel except Jeroboam II in the book of Hosea. Furthermore, there is no certainty that Judah is the instrument Yahweh used to oppress Ephraim (Hos 5:10, 11).

The data provided in the book of Hosea do not substantiate the interpretation that Hos 5:8-6:6 is a description of the Syro-Ephraimite War in particular, or that it pertains to a fixed historical event when a given king was reigning in Israel after the death of Jeroboam II to the fall of Samaria. For the Syro-Ephraimite War proposal the difficulty remains in finding an instance when a king from Israel and another from Judah sought Assyria's aid concurrently as may be hinted in Hos 5:13. Also, it is not proven that 5:10 is describing a south-north invasion from Judah on Ephraim's southern border in the reign of King Ahaz. Greater discussion on these historical issues surfaces in chapter 3 below.

It is held here that the events covered in 5:8-6:6 may have been predicted before they occurred in keeping



with prophetic tradition. To be specific on the historical background of this passage is to invite too many unanswered questions. How long Hosea ministered and the exact backdrop of 5:8-6:6 may, at best, be conjectured. Here, this unit is interpreted against the general background that follows the death of Jeroboam II for twenty-five years or more to the fall of Samaria.

Besides the question of the specific dating of Hos 5:8-6:6, there is the issue of the international/political climate in which Hosea's oracles were spoken/penned. This is the next item to be treated within the historical context.

#### International/Political Climate

The international/political atmosphere in the ancient Near East in the second half of the eighth century B.C. was dominated by the hegemony of the Assyrian Empire.<sup>1</sup> This new administration in Assyria was governed by Tiglath-pileser III (745-727)<sup>2</sup> who fostered an expansionist program

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<sup>1</sup>Bright, pp. 267-268; J. Alberto Soggin, A History of Ancient Israel, trans. John Bowden (Philadelphia, Pennsylvania: Westminster Press, 1984), p. 223; Donner, Israel unter den Völkern, p. 418; William W. Hallo, "From Qarqar to Carchemish: Assyria and Israel in the Light of New Discoveries," BA 23/2 (1960):46-47.

<sup>2</sup>Thiele, p. 125.

that "was not being satisfied with campaigns of plunder and the extortion of tribute."<sup>1</sup> He started to absorb permanently vassal states and conquered lands into the Assyrian provincial system.<sup>2</sup> Apart from appointing governors over these provinces, Tiglathpileser also engaged in mass deportation so as to rid his government of repeated insurrection and rebellion.<sup>3</sup>

During this time Egypt was in decline under the rule of Libyan kings in the twenty-second to the twenty-fourth dynasties.<sup>4</sup> In Syria-Palestine the two dominant rulers who reigned during the first half of the eighth century were Jeroboam II of Israel and Uzziah of Judah; but now Jeroboam II had died and Uzziah was very ill.<sup>5</sup> Thus, the prosperity and growth enjoyed by Israel and Judah during the first half of the eighth century under the leadership of strong personalities began to dwindle in the second half of the eighth century and ended precipitously in Israel by 722.

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<sup>1</sup> Aharoni, p. 369.

<sup>2</sup> Donner, "The Separate States," pp. 418-419.

<sup>3</sup> Bright, p. 269; George Roux, Ancient Iraq, Penguin Books, 2d ed. (New York: George Allen and Unwin, 1980), pp. 282-286 passim.

<sup>4</sup> Hallo and Simpson, pp. 287-292, 301; Gardiner, pp. 324-342.

<sup>5</sup> 2 Kgs 14:23-29; 15:1-7; 2 Chr 26:1-23.

The kings who succeeded Jeroboam II in Israel were unable to provide the stability and prosperity previously experienced. There was political anarchy in Israel.<sup>1</sup> Jeroboam's son Zechariah was murdered by Shallum ben Jabesh after only six months in office; Shallum in turn was assassinated within one month by Menahem ben Gadi. This brief respite of Menahem's reign (752-742) was followed by the assassination of his son Pekahiah (742-740) by Pekah ben Remaliah (752-732).<sup>2</sup> The latter's anti-Assyrian policies resulted in his death when he also was murdered by Hoshea ben Elah (732-722). Hoshea was the last king to reign in Israel before the destruction of Samaria in 722 by Shalmaneser V (727-722).<sup>3</sup>

The political condition in Judah was more favorable, since the line of succession was maintained in the second half of the eighth century; also, there were fewer political intrigues and plots for the throne as well as fewer changes in foreign policies with the dominant and aggressive Assyrian regime than there were in Israel/Ephraim.

It is noteworthy that the political upheavals of the eighth century seemed to have aggravated the social, moral, and religious decadence in Israel. Consequently,

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<sup>1</sup>Bright, pp. 268-269;      <sup>2</sup>Thiele, pp. 103-138.

<sup>3</sup>Ibid., p. 137.

in the north, while Amos denounced the social sins, Hosea's chief burden was paganism that led to drunkenness, debauchery, and sexual perversity (4:11-14, 17), and the corresponding disintegration of the Israelite faith through syncretism with the Canaanite fertility cult.<sup>1</sup> This perversion of the Hebrew faith prompted the stern announcement of the inescapable judgment on the Northern Kingdom. These judgment oracles were spelled out in very graphic terms (2:3; 5:2, 4, 12-14; 7:12; 13:3-9). Yet in spite of this gloom, Hosea records messages of hope and submits God's rescue plan to a nation destined to exile and destruction. Hos 5:8-6:6 probably provides some insights into this hope of healing and renewed life to a destitute community on the verge of annihilation and abandonment.

Against this historical context of political intrigues, foreign and domestic plots and counter-plots, the hegemony and expansionist scheme of Assyria, coupled with the social, moral, and economic decay of the second half of the eighth century B.C. in the Northern Kingdom, the unit Hos 5:8-6:6 should be interpreted.

So far we have provided in the preliminary considerations reasons for the limitation of Hos 5:8-6:6,

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<sup>1</sup>Gerhard von Rad, Old Testament Theology: The Theology of Israel's Prophetic Traditions, vol. 2, trans. D. M. D. Stalker (New York: Harper & Row, Publishers, 1965), pp. 139-142

given a tentative translation, and drawn a broad historical context against which it should be understood. This section on "Historical Context" has shown how difficult it is to find precise and minute historical correspondencies in the passage. The next section discusses the question of form.

### Form

The questions of form that are considered here are the Sitz im Leben and the genre of Hos 5:8-6:6. Different "settings in life" are suggested as well as various genres.

#### Sitz im Leben (Setting)

What is in focus here is the life setting<sup>1</sup> in which the prophetic oracles of Hos 5:8-6:6 may have originated, not the general historical setting. The dispute is whether the passage originated in the institution of the cult, medicine, covenant, or politics.

Wolff's form-critical analysis leads him to advocate that the occasion on which Hos 5:8-7:16 was spoken was at "an important cultic celebration in Samaria."<sup>2</sup> The purpose of this cultic event probably was the

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<sup>1</sup>See Gene Tucker, Form Criticism of the Old Testament (Philadelphia: Fortress Press, 1971), p. 15.

<sup>2</sup>Wolff, p. 112.

observation of Israel's submission to Assyria by King Hoshea (7:3, 5).<sup>1</sup> His speculation stems from the emphasis given to the priests (6:9), the cult (6:6; 7:14), the political leaders (5:13; 7:3, 16), and the war, together with the penitential song (6:1-3). Wolff's thesis is anchored in the questionable hypothesis that Hosea was closely associated with the Levites from whom "he gained his interest in the cult, opposition to the priesthood, and knowledge of Northern Israelite tradition."<sup>2</sup>

However, some scholars question the validity of Wolff's thesis and the arguments he proposes to support it.<sup>3</sup> It is difficult to substantiate that there was a Levitical circle with whom Hosea was affiliated, and which provided the motivation for his oracles.

In Hos 5:8-6:6 there is no mention of the priesthood nor any idea of a Levitical influence, although there are cultic elements in 6:6. On the contrary, there is only the mention of princes (5:10) and prophets (6:5).

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<sup>1</sup>Wolff, p. 112.

<sup>2</sup>This is the evaluation of Childs, p. 377; refer to W. H. Wolff, "Hoseas geistige Heimat," TLZ 81 (1956):83-94, for the fuller treatment of his position; Wolff's article is reprinted in Gesammelte Studien zum Alten Testament (Munich: Chr. Kaiser Verlag, 1964), pp. 232-250.

<sup>3</sup>R. Rendtorff, "Erwägungen zur Frühgeschichte des Prophetismus in Israel," ZTHK 59 (1962):145-167; G. Fohrer, Introduction to the Old Testament (Nashville: Abingdon Press, 1968), p. 419.

Other students of Hosea see Hos 5:8-6:6 within the socio-cultural setting of the cultus or liturgy.<sup>1</sup> Good places the passage within a cultic milieu based on alleged parallel imagery in Exod 19 and Josh 24.<sup>2</sup> But he cautions that poems with cultic elements and images do not necessarily mean that they "must have their setting within the liturgy itself."<sup>3</sup> It is noteworthy that some of the same characteristics that Good offers as evidence of a cultic setting are also used as proofs for a context in politics or war.

This has been the argument of Alt and some of his ardent followers. Norman Gottwald, Herbert Donner, and Michael E. W. Thompson are the more articulate representatives of this view in recent times.<sup>4</sup>

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<sup>1</sup>Dirk Kinet, Ba'al und Jahwe: Ein Beitrag zur Theologie des Hoseabuches (Frankfurt: Peter Lang GMBH, 1977), pp. 154-160, believes that Hos 6:1-3 is a prayer which has inspired the nation's piety characteristic of Canaanite cult of Ba'al. See also Richard Hentschke, Die Stellung der Vorexilischen Schriftpropheten zum Kultus, BZAW 75 (Giessen, Berlin: Verlag Alfred Töpelmann, 1957), p. 91; F. F. Hvidberg, Weeping and Laughter in the Old Testament (Leiden: E. J. Brill, 1962), pp. 126-131; Loretz, pp. 37-42.

<sup>2</sup>Good, "Hosea 5:8-6:6," pp. 273-286.

<sup>3</sup>Ibid., p. 281.

<sup>4</sup>Alt, "Hosea 5:8-6:6," pp. 163-187; his strong supporters are Norman Gottwald, All the Kingdoms of the Earth (New York: Harper & Row, Publishers, 1964), pp. 119-130; Donner, Israel unter den Völkern, pp. 59-63; Michael E. W. Thompson, Situation and Theology: Old Testament Interpretation of the Syro-Ephraimite War,

The essential argument is that Hos 5:8-6:6 consists of a series of oracles spoken or written during the crisis of the Syro-Ephraimite War. Thus, the portrait is that of political linkage and association of Israel and Damascus, on the one hand, and Judah and Assyria, on the other, between 734-732 B.C.

Nevertheless, neither cultic nor political settings seem to satisfy the inquiry of some scholars. Another Sitz im Leben suggested is that of the covenant. A chief proponent of this position is Wijngaards.<sup>1</sup> In his reasoning, however, the covenant language is not so much tied to the cultus as it is to international politics.<sup>2</sup> Though other experts propose a covenant setting for the passage, they do not relate it to either politics or war.<sup>3</sup> Both W. Brueggemann and M. J. Buss argue independently that segments of Hos 5:8-6:6 have

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Prophets and Historian Series, 1 (Sheffield, England: Almond Press, 1982), p. 66; see also Alfons Deissler, Zwölf Propheten: Hosea, Joël, Amos (Würzburg: Echter Verlag, 1981), pp. 29-30.

<sup>1</sup>Wijngaards, pp. 226-239; cf. Albert Oliver Vannorsdall, "The Use of the Covenant Liturgy in Hosea" (Ph.D. dissertation, Boston University Graduate School, 1968), pp. 245-258.

<sup>2</sup>Wijngaards, pp. 236-238 passim.

<sup>3</sup>W. L. Holladay, The Root Šūbh in the Old Testament (Leiden: E. J. Brill, 1958), p. 116; W. Brueggemann, Tradition for Crisis: A Study in Hosea (Richmond, Virginia: John Knox Press, 1968), pp. 81-84.



resemblances or affinity to the cultic/liturgical traditions of the covenant community.<sup>1</sup> Thus, the query arises as to whether the alleged covenant context is cultic, political, or warlike. The difficulties faced in an attempt to establish a fixed setting or preliterary context for Hos 5:8-6:6 are grave. Not only does one find varied suggestions, but each suggestion seems inadequate to account for all the different elements and motifs that are evident in the unit. And some themes may be placed in more than one given context.

Another setting proposed is that of medicine. Barré strongly maintains that Hos 6:2 ought to be interpreted from the Sitz im Leben of "medical prognosis."<sup>2</sup> He rejects the possibility of any other context based on the pair of  $\eta\pi$  and  $\kappa\omega$  which he claims are found only in healing contexts.

The diversity of opinions suggested as the setting for Hos 5:8-6:6 or for certain strophes in it probably points out that several themes are observed, which may indicate in turn several settings or a combination of possible settings.

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<sup>1</sup>Brueggemann, pp. 82-84; M. J. Buss, The Prophetic Word of Hosea, BZAW 111 (Berlin: Verlag Alfred Töpelmann, 1969), pp. 73-74.

<sup>2</sup>Barré, "New Light," pp. 129-141; idem, "Bulluṣa-rabi's Hymn," pp. 241-245.

The severe drawback with all the suggestions for a fixed setting is that it is very difficult to verify the exact preliterate context of any biblical passage.<sup>1</sup> To use form-critical tools to reconstruct the preliterate context and then to use that reconstruction as the basis of exegesis involves circular reasoning. Wrenching the text from its received literary context may also wrench it from its actual and original social, historical, and prophetic context. Is it appropriate to utilize modern socio-cultural discipline to reconstruct the preliterate stage of a text so far removed from our time? Even if one allows for this procedure, which reconstruction is the most trustworthy and can be relied on?

In spite of this stricture against locating an exact setting for Hos 5:8-6:6, there may well be a mixture of elements present here that suggest several settings. Some of these motifs may also have arisen from more than just one of the settings cited above.

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<sup>1</sup>This is probably one of the reasons why Claus Westermann, Basic Forms of Prophetic Speech (Philadelphia: Westminster Press, 1967), does not deal in detail with the Sitz im Leben of prophetic speech, although his use of terminology suggests a judicial setting; cf. Robert R. Wilson, Prophecy and Society in Ancient Israel (Philadelphia: Fortress Press, 1980), pp. 10-13; idem, "Form-Critical Investigation of the Prophetic Literature: The Present Situation," in Society of Biblical Literature: Seminar Papers, vol.1, ed. George MacRae (Cambridge, Mass.: Society of Biblical Literature, 1973), pp. 110-111.

There appear to be elements of politics/war,<sup>1</sup> cultus,<sup>2</sup> covenant,<sup>3</sup> theophany,<sup>4</sup> and healing<sup>5</sup> in Hos 5:8-6:6. All of these themes point towards the basic issues of life and death<sup>6</sup> in the general context of the covenant relationship between Yahweh and his chosen people. Rather than searching for the preliterate stage of 5:8-6:6, it is perhaps more fruitful and reliable to work on the given literary context.<sup>7</sup> Along with the Sitz im Leben comes the question of genre, and these are closely linked together in form analysis. The issue of genre is now considered.

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<sup>1</sup>Possible features that point to a political or warlike setting are the "blowing of the horn/trumpet" (5:8), the concept of "removers of a boundary" (5:10), and the reference to the nations of Assyria, Israel, and Judah (5:13).

<sup>2</sup>References to the cultus include "sacrifice," "burnt offerings" (6:6), and also the "blowing of horn or trumpet" (5:8).

<sup>3</sup>Intimations of the covenant setting are the "return" motif (5:15; 6:1) and the themes of "loyalty" and "knowledge of God" (6:4, 6).

<sup>4</sup>Notions of theophany are the expressions: "inquire after me," "seek me" (5:15), and "before his face" (6:2).

<sup>5</sup>The ideas of "healing," "bound up," "boil," "ulcer," "sickness," "pus," and "moth" (5:12-13; 6:1), suggest the realm of medicine.

<sup>6</sup>Issues of life and death are the terms: "live," "tear to pieces," "hewed," and "slain" (5:14; 6:2-3, 5).

<sup>7</sup>Childs, pp. 103-104; James Muilenburg, "Form Criticism and Beyond," JBL 88 (1969):8-11.

Genre

The issue of genre is in close nexus with the social setting. Here, too, opinions differ. Wolff's form-critical analysis is perhaps one of the more elaborate. He notes that both Hos 5:8-10 and vss. 12-14 contain the literary type of threat to Ephraim and Judah;<sup>1</sup> that vs. 11<sup>a</sup> embodies a lament over the distress of Ephraim; and that 6:1-3 is the priestly penitential song, while 6:4-6 is in general accusations which are interrupted by a threat in vs. 5 and a didactic sentence in vs. 6.<sup>2</sup> He considers the primary genre to be the divine speech.<sup>3</sup>

Moreover, Wolff seems to regard Hos 5:8-7:16 mainly as an announcement of judgment, both at its beginning and at its conclusion. The announcement of judgment at the beginning "initiates further dispute over transgression which is the motivation for the judgment."<sup>4</sup> The sound judgment and proper restraint of Wolff's application are well recognized.<sup>5</sup> However, is the genre of threat the correct designation for Yahweh's announced judgment?

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<sup>1</sup>Wolff, Hosea, p. 108.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 110.

<sup>4</sup>Ibid.

<sup>5</sup>Childs, p. 375; Muilenburg, p. 6. Both scholars recognize the valuable use Wolff has made of form criticism to the book of Hosea.

In addition, is Wolff equating threat and announcement of judgment?<sup>1</sup> Some scholars prefer to keep both designations separate and distinguish their usages.<sup>2</sup>

Andersen and Freedman detect certain genres in Hos 5:8-6:6, though they are not rigid in their use of form critical tools.<sup>3</sup> In 5:8-11 they observe a series of accusations and threats;<sup>4</sup> in 5:12-15 and 6:4-6 they find Yahweh's sentence;<sup>5</sup> and for 6:1-3 they label it Israel's repentance.<sup>6</sup>

In general, there is agreement that strophes 5:8-11, 12-15, and 6:4-6 are divine speeches of Yahweh that may have genres of threats, judgment, and accusations/reproach. Nevertheless, the seat of the controversy is the name of the genre of Hos 6:1-3.

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<sup>1</sup>Notice the different opinions on this issue by Westermann, pp. 64-70 passim; cf. Wilson, "Form-Critical Investigation of the Prophetic Literature," pp. 102-103. For different classification of prophetic genre, see Fohrer, Introduction to the Old Testament, pp. 350-355; idem, Das Alte Testament (Gütersloh: Mohn, 1970), pp. 23-29; John H. Hayes, "The History of the Form-Critical Study of Prophecy," in Society of Biblical Literature: Seminar Papers, vol. 1, ed. George MacRae (Cambridge, Mass.: Society of Biblical Literature, 1973), pp. 60-70.

<sup>2</sup>Westermann, pp. 64-70, prefers to use "announcement of judgment," while Fohrer, Introduction, pp. 350-355, holds to Gunkel's nomenclature, "threat," and "reproach."

<sup>3</sup>Andersen and Freedman, pp. 59-60.

<sup>4</sup>Ibid., p. 403. <sup>5</sup>Ibid., p. 411. <sup>6</sup>Ibid., p. 426.

A number of suggestions are offered as the appropriate genre of 6:1-3; among these are the penitential song,<sup>1</sup> prophetic liturgy,<sup>2</sup> lament/psalm,<sup>3</sup> confession,<sup>4</sup> prayer,<sup>5</sup> repentance song,<sup>6</sup> and a pilgrim song.<sup>7</sup>

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<sup>1</sup>Deissler, p. 31; Wolff, Hosea, p. 108; Rudolph, p. 131; A. Deissler and M. Delcor, La Sainte Bible: Les petits prophètes, vol. 8 (Paris: Letouzey & Ané Editeurs, 1961), p. 74; Sellin, Das Zwölfprophetenbuch, p. 51; Hayes, p. 68; Mays, p. 93.

<sup>2</sup>Artur Weiser, Das Buch der zwölf kleinen Propheten I, Das Alte Testament Deutsch 24, 4th ed. (Göttingen: Vandenhoeck & Ruprecht, 1963), pp. 56-57; Georg Fohrer, "Umkehr und Erlösung beim Propheten Hosea," in Studien zur Alttestamentlichen Prophetie (1949-1965), BZAW 99 (Berlin: Verlag Alfred Töpelmann, 1967), p. 225.

<sup>3</sup>Eissfeldt, pp. 113, 391; Wilson, Prophecy and Society, pp. 228-229.

<sup>4</sup>Schmidt, pp. 111-126; Ward, pp. 117-120.

<sup>5</sup>Wijngaards, p. 236; Budde, "Zu Text und Auslegung des Buches Hosea," p. 33; Kinet, p. 154.

<sup>6</sup>Andersen and Freedman, p. 426; Brueggemann, pp. 80-81; Edmond Jacob, Carl-A. Keller, and Samuel Amsler, Osée, Joël, Abdias, Jonas, Amos. Commentaire de l'Ancien Testament 11a (Paris: Delachaux & Niestlé 1965), pp. 51-53.

<sup>7</sup>H. Gunkel and J. Begrich, Einleitung in die Psalmen: Die Gattungen der religiösen Lyrik Israels, Handkommentar zum Alten Testament Supplement (Göttingen: Vandenhoeck & Ruprecht, 1933; reprint ed., 1966), p. 430; Buss, p. 74.

These various proposals show the difficulty of finding agreement among scholars on the precise genre of Hos 5:8-6:6; this might be a tacit admission that the question of genre designation is not clearly defined and much work on its labels is still to be done.

This lack of consensus on the issues of the Sitz im Leben and genre of Hos 5:8-6:6 is an indication of the complexity of form analysis. The highly speculative procedure makes the general warning of Georg Fohrer necessary. He admonishes that the basic form of prophetic oracles are not exclusively bound to either the cult or the law.<sup>1</sup> He further stresses that form and content are not congruent: that is, a genre derived from the cult or the law does not necessarily possess a cultic or legal content.<sup>2</sup>

It appears that Hos 5:8-6:6 contains mixed genres: in 5:8-15 are components of threat,<sup>3</sup> accusation,<sup>4</sup> and announcement of judgment.<sup>5</sup> In 6:1-3 there is a plea,<sup>6</sup> and 6:4-6 is a repetition of prior judgment and exhortation.

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<sup>1</sup>Georg Fohrer, "Remarks on Modern Interpretation of the Prophets," JBL 80 (1961):309-319, especially pp. 110-111.

<sup>2</sup>Ibid., pp. 110-111.

<sup>3</sup>Indication of threat is the "blowing of the horn or trumpet" in several towns (5:8).

<sup>4</sup>The nations were accused of seeking foreign aid, going to Assyria (5:13), acting stealthily (5:10), and for being disloyal (6:4).

<sup>5</sup>Notice the imperfect verbs of destruction in 5:9, 10, 14, and the passive participles in vs. 11.

<sup>6</sup>See the cohortatives in Hos 6:1-3.

This brings us to a consideration of the structural relationship of the themes that interlock in Hos 5:8-6:6. The aim is for a better understanding of this unit through the arrangement of thought patterns and the logic of the prophet. In the review of literature, some scholars resorted to emendation rather than attempting to trace the structural pattern of the verses. The latter procedure is chosen with an awareness of the difficulty of trying to find a literary structure of this passage.<sup>1</sup> Consequently, this task is limited to the more general and less questionable undertaking of proposing a thematic, although some literary parallels are included. The emphasis is on parallel themes/motifs and less on a precise literary outline. The evidence does not appear to present a clearcut case of the latter.<sup>2</sup>

#### Thematic Structure

Because there appears to be no clear uniformity in the structure of Hos 5:8-6:6, it is conjectured that the various strophes were strung together by a later hand.<sup>3</sup>

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<sup>1</sup> Andersen and Freedman, pp. 400-401.    <sup>2</sup> Ibid.

<sup>3</sup> Wolff, Hosea, pp. 108-109, mentions Alt's approach that assigns the strophes in Hos 5:8-6:6 to different historical periods; but Wolff prefers to regard the passage to have been spoken at the same historical moment; see also Mays, p. 87; Ward, pp. 107-108; J. Lindblom, Hosea: Literarisch Untersucht (Acta Academiae Aboensis: Humaniora 5, Abo, 1928), pp. 76-80.



In the discussion of the limitation of Hos 5:8-6:6, we showed that it is probably sufficiently integrated and bound by certain themes/motifs to warrant a separate treatment in this study.<sup>1</sup> There seem to be sufficient indications that the passage is a separate unit, although it is conceded that it is related to its literary context.<sup>2</sup> Scholars who disagree with this proposal are in the minority.<sup>3</sup>

However, any attempt to divide Hos 5:8-6:6 into a chiastic pattern and strophes may only be tentative, since the literary and thematic components are not as distinct as one would hope. In spite of this drawback, there are sufficient interrelations and repetitive nuances that suggest certain patterns.

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<sup>1</sup>See pp. 62-66 above where the limitation of Hos 5:8-6:6 is discussed.

<sup>2</sup>See p. 66 above; Deissler, pp. 29-32, notes that 5:7 and 6:7 both have the common theme of faithlessness, perhaps indicating that 5:8-6:6 is a unit suspended between the concept of faithlessness to Yahweh.

<sup>3</sup>Ward, p. 117, observes that "there are no absolute breaks anywhere in 5:8-7:2." And Wolff, pp. 108-110, argues that there is no clear break until 7:16; thus, 5:8-7:16 is considered one complex. But Andersen and Freedman, pp. 326-330, contend most persuasively for the unity of 5:12-6:6. They consider 5:8-11 a separate unit (p. 401); see also Ward, p. 105; Jeremias, "Ich bin wie ein Löwe," pp. 84-87, also argues that Hos 5:8-11, 12-14, and 5:15-6:6 are separate units; idem, "Hosea 4-7," pp. 53-55.

Two patterns emerge from Hos 5:8-6:6. The first is seen in 5:9-6:2, and the second in 6:3-6. Certain terms in the pericope are differently repeated in the three separate speeches. Here is an outline:

Terms	5:8-15	6:1-3	6:4-6
1 הלך	11, 13, 14, 15	1	4
2 ידע	9	3	6
3 משפט	11		5
4 רפא	13	1	
5 טרף	14	1	
6 שוב	15	1	
7 פני	15	2	
8 שחר	15	3	
9 יצא		3	5
10 יום	9	2	

Here is a structure of Hos 5:9-6:2:

- A On day of punishment Ephraim comes to destruction (5:9)  
(Ephraim crushed in judgment, vs. 11)
- B Assyria cannot heal wound/illness (5:12-13)
- C Yahweh will tear and go away (5:14)
- D Yahweh will return to his place (5:15)
- D<sup>1</sup> Plea to go and return to Yahweh (6:1)
- C<sup>1</sup> Yahweh has torn and smitten (6:1)
- B<sup>1</sup> Yahweh will heal and bind up (6:1)
- A<sup>1</sup> On the third day Yahweh makes alive and raises up (6:2)

A second pattern may be observed in Hos 6:3-6.

This is a sketch:

A Exhortation to know and pursue Yahweh (6:3)

B His going forth is as the sure dawn (6:3)

C He will come as the showers/rains (6:3)

C<sup>1</sup> People's loyalty as dew that goes away (6:4)

B<sup>1</sup> His judgment goes forth as light (6:5)  
(Hewed and killed by words/prophets)

A<sup>1</sup> Knowledge of God and loyalty desired (6:6)

In the first pattern the parallel lines in A-A<sup>1</sup> are antithetical. The corresponding word is ׀׀'. On the day of punishment, Yahweh brings the nation to destruction; but on the third day afterwards, he makes alive and revives. B-B<sup>1</sup> lines are also antithetical. They contrast the inability of Assyria to heal but Yahweh's supreme power to heal. The lines in C-C<sup>1</sup> are synonymous, pointing to the prediction of Yahweh's tearing attack and the fulfillment of that prediction. The central lines in D-D<sup>1</sup> are also synonymous; they show Yahweh returning to his abode, while the people exhort one another to return to Yahweh.

The second structural pattern suggests that A-A<sup>1</sup> contains similar notions of forms of ׀׀'; and the object of this knowledge is Yahweh/God. In the B-B<sup>1</sup> lines, the concepts are antithetical; the first line expects Yahweh

to go forth as the sure dawn; but that is countered by Yahweh's judgment that goes forth as light. Then in C-C<sup>1</sup> Yahweh is expected to arrive as showers/rains, but that is contrasted with the people's loyalty that evaporates as the early morning dew.

This assessment is based on the assumption that the divine speeches are syntactically related to the response of the people. The corresponding terms are more frequent between Hos 5:8-15 and 6:1-3 than they are between 6:4-6 and any other section. Hos 6:1-3 is well integrated to the two divine speeches.

In general, the shorter meter (3:2 or 2:2) occurs in the first divine speech and the longer meter (3:3) in the the second. Some scholars agree that the prominent meter is 3:3.<sup>1</sup> This is witnessed in Hos 5:12, 13<sup>a-d</sup>, 14; 6:1<sup>a-b</sup>, 3<sup>c-d</sup>, 4, 6. Examples of Qinah meter (3:2) are seen in 5:8 and partially in vss. 9-10, 13<sup>e</sup>, 15<sup>a-b</sup>.

The following themes are treated in Hos 5:8-6:

- (1) Threat and Punishment (5:8-11)
- (2) Judgment Realized: Sickness/Death (5:12-14)
- (3) Plea for Healing/New Life (6:1-3)
- (4) Repeat of Prior Judgment (6:4-6)

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<sup>1</sup>See Wolff, Hosea, p. 110; Robinson and Horst, pp. 23-25; Chmiel, "Problemes de la structure," p. 187, notes the following metrical stress in Hos 6:1-6:

vs. 1 : 3+3+3	vs. 4a: 3+3
vs. 2 : 3+3	vs. 4b: 3+3
vs. 3a: 2+2	vs. 5 : 3+3
vs. 3b: 3+3	vs. 6 : 3+3
vs. 3c: 3+3	

There seems to be three main divisions of Hos 5:8-6:6: the two divine speeches (5:8-15; 6:4-6) and the one community response (6:1-3). Within these blocks of material are smaller units.

For example, 5:8-11 appears to focus on the threat of judgment on Ephraim (vss. 9, 11) and Judah (vs. 10) separately. Vs. 8 is introductory to the entire pericope naming all the tribes addressed, namely, Israel and Judah which comprise all the Hebrews. The metrical length of the lines in 5:8-11 seems generally uniform (3:2/2:2).

Then in Hos 5:12-15, the full impact of Yahweh's judgment comes to fruition, with the final abandonment of his people. In this section, Israel/Ephraim and Judah are treated as equally guilty partners and not separately as in 5:9-11. Here, also, the meter is mainly 3:3; the meter of vss. 13, 15 is uneven.

Scholars cannot agree on whether vs. 15 should be placed above with vss. 12-14, or below with 6:1-3. Most scholars are probably influenced by the LXX source where the participle "saying" (λέγοντες) is added to the end of the MT of vs. 15, suggesting that vs. 15 is linked with what follows. In addition, the expressions אָשׁוּבָה in vs. 15 and לָכֵן וּנְשׁוּבָה in 6:1 seem to support those experts who prefer the unit 5:15-6:6. We prefer

to keep vs. 15 with Hos 5:12-14. Even though it is possible to link vs. 15 with either section, it appears reasonable to keep it with the first divine speech in Hos 5:8-15. The division of Hos 5:8-6:6 is principally determined by divine speeches and human response. But it should be admitted that vs. 15 probably performs a double function; it is part of the first divine speech that anticipates a response that was given in 6:1-3. This function of vs. 15 was demonstrated in the chiasmic structure outlined above where it forms the focus of the thematic structure.

At the same time, the literary ties with 6:1-3 makes vs. 15 suitable for grouping it with the former, as is the contention of some scholars.<sup>1</sup>

Hos 6:1-3 appears as a distinct strophe of the people's response to Yahweh's severe judgment. Of course, this strophe is connected with the first divine speech through the key terms, טרף (5:14; 6:1), רפא (5:13; 6:1), and הלוך טוב (5:15; 6:1). Also, 6:1-3 contains two perfect verbal forms, טרף and נכח, referring to Yahweh's

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<sup>1</sup>Alt, pp. 163-187, divides Hos 5:8-6:6 into the following subunits: 5:8-9, 10, 11, 12-14, and 5:15-6:6; Robinson and Horst, pp. 23-26, have these divisions: 5:8-9, 10-14, 5:15-6:3b, 5b, 3c, and 6:4-5a, 6; Rudolph, pp. 122-140, proposes two main sections: 5:8-14; 5:15-6:6.

On the contrary, Wolff, Hosea, pp. 108-109, seems to group 5:8-15, 6:1-3, and 6:4-6, separately. P. R. Ackroyd, "Hosea," in Peake's Commentary on the

past actions which were anticipated in 5:12-14 and probably in other parts of 5:8-15. Nevertheless, the crucial terms, "to live again," "to rise up," and "to know," together with the change in wholesome similes of Yahweh's return as shower/rain, indicate that the tone of this strophe is different from what precedes in 5:8-15. The similes of disease and deadly lions in the latter are countered with similes of healing and new life in 6:1-3.

The last strophe in 6:4-6 begins with the "I" speech of Yahweh that is evident in the first divine speech in 5:8-15. The metrical stress in this section seems generally even as that in 5:12-14, represented mainly by 3:3. In content, the emphasis seems to be a reiteration of past acts of judgment occasioned by disloyalty. Note the perfect verbal forms that appear as reflection on deeds already performed. Some of the terms in 6:4-6--"lack of loyalty," "knowledge of God," "to hew," "to kill," "sacrifices," and "burnt offerings"--are added terminology to Hos 5:8-6:6.

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Bible, ed. Matthew Black and H. H. Rowley (New Jersey: Thomas Nelson & Sons, 1962), p. 608, sees Hos 5:8-15 as a separate unit; Schmidt, p. 113, prefers to consider Hos 5:12-15 as one unit; Jeremias, "Ich bin wie ein Löwe," pp. 84-95, divides the passage into 5:8-11, 12-14, and 5:15-6:6; idem, "Hosea 4-7," pp. 53-55.

The second structural pattern shows that 6:4-6 reiterates certain motifs in vs. 3. But it also refers to destructive activities portrayed in 5:9-15. Also, the threat and punishment announced in 5:8-11 appear to be realized in 5:12-14; in the latter there seems to be a movement from sickness to death. Then in 6:1-3, correspondingly, there is the plea for healing and new life. It is a request to reverse the judgment inflicted, forming a rebuttal to the accusation and punishment earlier experienced. In 6:4-6 Yahweh's prior punishment of death is repeated through the perfect verbal forms and the concept of *מָוֶת*.

The first pattern points out Hosea's use of similes in which he moves from the lesser to the greater, from images of pus/moth to those of the fierce lions (5:12-15), and from the similes of healing to those of new life (6:1-2). The second structure shows the use of images of sure dawn, showers/rains, dew, and light.

The patterns also help to reduce the need to emend or alter the text, as practised by some scholars. The thematic structures suggest that the pericope has concepts that are intertwined and interrelated. They reveal an uneven stress in certain lines which are difficult to evaluate. But in general the unit appears to be well preserved and seems dependable for exegesis.



Lexical Data

The next concern is to understand the range of certain key words in Hos 5:8-6:6, which fall into the general categories of sickness-healing and death-resurrection terminology.

Several reasons suggest that these labels are appropriate. First, the majority of scholars hold that Hos 6:1-2 speaks either of sickness-healing or of death-resurrection, regardless of whether they agree that the Syro-Ephraimite War is its back-drop or not. The review of literature has demonstrated this fact. Second, the style of Hosea in 5:8-6:6 seems to move from sickness-healing to death-resurrection (5:12-14; 6:1-3, 5). This is suggested in the treatment of the thematic structure above. In Hos 5:9-11 the idea of destruction seems to be in focus; and this notion appears to be repeated in 6:4-6.

Of course, other concepts are present that do not fall into these two main categories. These additional concepts include significant motifs like "loyalty" and "knowledge of God" (6:6).

Nevertheless, the majority of crucial terms seem to speak of sickness--"pus"/ "moth," "rottenness," "illness," and "ulcer"/"wound" (5:12-13); healing--"heal" (5:13; 6:1) along with "smitten" and "bound up" (6:1); death--"tear to pieces" (5:14), "hewed," and "slain" (6:5)

and the similes of "lions" (5:14; 6:1); or resurrected life--"revive" and "raise up" (6:2), plus the similes of "rain" and "showers" (6:3).

The significance of these categories is examined more thoroughly in chapter 3. Here, an attempt is made to determine the range and richness of some of the crucial verbal and nominal forms that may be decisive for a proper grasp of Hos 5:8-6:6. The two main categories distinguished for study here are sickness-healing and death-resurrection. They emerge from the pericope itself, evidenced in Hosea's use of similes, his repetition of certain terms, and his expression of similar motifs.

#### Sickness-healing Terminology

In this grouping are רצוץ, עשוק, עש, רקב, חלי, חלי, חזק, חוש, גחה, חזק, חזק. This survey examines the uses of these terms in the OT, in general, and in the wider context of the book of Hosea, and their specific meanings in the context of Hos 5:8-6:6.

#### רצוץ

This root occurs only once in the book of Hosea (5:11); it is a Qal passive participle<sup>1</sup> which is probably in a construct state (nomen regens) with the genitive (nomen rectum) חשט. The verbal forms of

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<sup>1</sup>Davidson, p. 691; CHAL, p. 346.

וַיַּד occur twenty times in the OT mainly in the Qal stem.<sup>1</sup> Its most common meanings are "to oppress" and "to crush."<sup>2</sup> But it may also mean "smash up" (2 Kgs 23:12), "ill-treat," "abuse" (1 Sam 12:3-4), "break" (Isa 42:4), and "crush in pieces" (Job 20:19; Ps 74:14; 2 Chr 16:10).<sup>3</sup>

The LXX translates וַיַּד as καταπάτω ("trample under foot")<sup>4</sup> or καταδυνάστευειν ("oppress")<sup>5</sup> in Hos 5:11, although several other Greek terms are used for this root in the LXX. In the Syriac it appears as ṭlm in the Peal

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<sup>1</sup>See Solomon Mandelkern, Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae (Graz: Akademische Druck-Verlagsanstalt, 1955), p. 1108; Gerhard Lisowsky, Konkordanz zum Hebräischen Alten Testament, 2d ed. (Stuttgart: Deutsche Bibelgesellschaft, 1981), pp. 1355-56.

<sup>2</sup>Ludwig Koehler and Walter Baumgartner, Lexicon in Veteris Testamenti Libros (Leiden: E. J. Brill, 1958), p. 908.

<sup>3</sup>CHAL, p. 346.

<sup>4</sup>Henry G. Liddell and Robert Scott, A Greek-English Lexicon. Revised and augmented by Henry Stuart Jones and Roderick McKenzie, 9th ed. (Oxford: At the Clarendon Press, 1968), p. 904; Edwin Hatch and Henry A. Redpath, A Concordance to the Septuagint and the Other Greek Versions of the Old Testament (Graz: Akademische Druck-Verlagsanstalt, 1954), p. 740; Walter Bauer, A Greek-English Lexicon of the New Testament and Other Christian Literature, 2d ed., trans. and adapted by William F. Arnt and F. Wilbur Gingrich from 4th German ed.; rev. and augmented by F. Wilbur Gingrich and Frederick W. Danker from 5th German ed. (Chicago: University of Chicago Press, 1958; reprint ed., 1979), p. 415.

<sup>5</sup>Liddell and Scott, p. 890; Hatch and Redpath, p. 731; cf. Bauer, p. 410.

stem, meaning "to oppress," "to wrong," "to cheat," "to deceive," and "to deny," and in the passive participle connotes "deprived" (of life).<sup>1</sup>

רצו is found in various contexts throughout<sup>2</sup> the main divisions of the OT; and it is repeatedly associated with terms that are indicative of the ideas of "removal," "distance,"<sup>3</sup> "break down,"<sup>4</sup> and "crushing" or "oppression."<sup>5</sup>

In the context of the covenant, Moses predicted that disobedient Israelites would be "oppressed" and "crushed" continually in the land of Palestine (Deut 28:33). Before Samuel abdicated his office as judge, he questioned his audience whether he had "oppressed" or "defrauded" any of them (1 Sam 12:3-4). Addressing social injustice, the prophet Amos accused the wealthy denizens of the Northern Kingdom for "oppressing" and

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<sup>1</sup>R. Payne Smith, A Compendious Syriac Dictionary, ed. J. Payne Smith (Oxford: Clarendon Press, 1903; reprint ed., 1957), p. 175.

<sup>2</sup>References in the Pentateuch include Gen 25:22; Deut 28:33; in the Prophets, 1 Sam 12:3-4; Isa 42:4; 58:6; Hos 5:11; Amos 4:1; Ezek 29:7; in the Writings, Job 20:19; Ps 74:14; Eccl 12:6-7.

<sup>3</sup>In Eccl 12:6 are these parallels: רצו//רחק and רצו//שור.

<sup>4</sup>Ps 74:13-14 and Ezek 29:7 also have רצו//שור.

<sup>5</sup>Deut 28:33, 1 Sam 12:3-4, and Amos 4:1 records the parallel: רצו//עשק.

"crushing" the poor (Amos 4:1). What is noticeable in these different contexts is the parallel pair of  $\text{רָשַׁע}$  and  $\text{רָצַח}$  which is also attested in Hos 5:11.

In the context of war, the Philistines and Ammonites "crushed" and "oppressed" the Israelites (Judg 10:8) in the time of the Judges. In a similar context of war, Abimelech's skull was "crushed" (Judg 9:53). Some occurrences of  $\text{רָצַח}$  have God as the subject who defeats his enemies or the enemies of his people. Yahweh declares Egypt as a "broken reed" (2 Kgs 18:21; Ezek 29:7); and he is responsible for "breaking"/"crushing" the heads of the sea-monster and Leviathan (Ps 74:14).

Certain contexts of  $\text{רָצַח}$  suggest connections with death and destruction. There are two clear instances of this; one occurs in the Qal form in Eccl 12:6, and the other appears in the Piel stem in Ps 74:14. In the former context, instructions are given to the youth (vs. 1<sup>a</sup>); remember the Creator before old age arrives (vs. 1<sup>b</sup>), before evidence of death and decay are apparent (vss. 2-5), and before death itself strikes (vs. 6) and the "dust returns to the earth as it was, and the spirit returns to God who gave it" (vs. 7).<sup>1</sup>

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<sup>1</sup>RSV; for the death motif, see Roland E. Murphy, Wisdom Literature: Job, Proverbs, Ruth, Canticles, Ecclesiastes, and Esther. The Forms of the Old Testament Literature, vol. 13 (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1981), p. 148.

כָּרַס is used metaphorically in Ps 74:13-14 to describe Yahweh's deliverance of Israel from Egyptian bondage. This was done by his "crushing" judgments on the enemy Leviathan, perhaps a metaphor for Egypt<sup>1</sup> or, in general, a reference to the forces of evil.<sup>2</sup> Note that the heads of the dragon and Leviathan are "broken" and "crushed."<sup>3</sup> Then the body of the Leviathan is given as food to the wild beasts. The picturesque description is a telling expression of Yahweh's unmatched might against his foes and confirms that there is no rescue from his destructive deeds.

The survey of the usages of כָּרַס in the OT shows that its basic meaning is "to crush" or "to oppress." It appears in the contexts of covenant, politics/war, social abuses, and death. Also, when Yahweh is the subject of כָּרַס, the result is total destruction with no chance of deliverance. A companion term of כָּרַס is קָטַף which is our next concern.

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<sup>1</sup>H. C. Leupold, Exposition of the Psalms (Wartburg Press: n.p., 1959; reprint ed., Grand Rapids, Michigan: Baker Book House, 1969), pp. 538-539.

<sup>2</sup>Walther Eichrodt, Theology of the Old Testament, trans. J. A. Baker, vol. 2 (Philadelphia: Westminster Press, 1967), p. 114, holds that the Leviathan represents Syria in Isa 27:1; but for greater details on these symbolic representations, see D. S. Russell, The Method and Message of Jewish Apocalyptic (Philadelphia: Westminster Press, 1964), pp. 123-124.

<sup>3</sup>Cf. Gen 3:15.

קָשַׁע

This word appears in verbal and nominal forms to the aggregate total of about fifty-six times in the OT<sup>1</sup>--thirty-five occurrences as verbs in the Qal stem and twenty-one times as noun patterns.<sup>2</sup> It is also translated by the LXX κατασυνάστευειν ("oppress")<sup>3</sup> and by the Syriac ܩܫܥ ("press close").<sup>4</sup> There are only two references of קָשַׁע in the book of Hosea (5:11; 12:8); the form in 5:11 is a Qal passive, singular participle,<sup>5</sup> forming a nominal sentence with "Ephraim."

The basic meaning of קָשַׁע is "to oppress";<sup>6</sup> but it may also mean "to exploit."<sup>7</sup> It is attested mainly in contexts of defense of the poor and needy,<sup>8</sup> the neighbor,<sup>9</sup> the fatherless and widows,<sup>10</sup> the followers of Yahweh,<sup>11</sup> and aliens.<sup>12</sup>

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<sup>1</sup>Mandelkern, pp. 930-31; Lisowsky, pp. 1138-39.

<sup>2</sup>Lisowsky, pp. 1138-1139.

<sup>3</sup>Hatch and Redpath, p. 731.   <sup>4</sup>Smith, p. 18.

<sup>5</sup>Davidson, p. 616; CHAL, p. 286.

<sup>6</sup>Ludwig Koehler and Walter Baumgartner, Hebräisches und Aramäisches Lexicon zum Alten Testament, 3d ed., rev. by Walter Baumgartner und Johann Jakob Stamm (Leiden: E. J. Brill, 1983), p. 849.

<sup>7</sup>Lev 5:21; 19:13; Deut 24:14.   <sup>8</sup>Prov 14:31; 28:3

<sup>9</sup>Lev 5:21; 19:13; Ezek 22:12.   <sup>10</sup>Ezek 22:7.

<sup>11</sup>1 Chr 16:21.   <sup>12</sup>Jer 7:6; Ezek 22:29.

These groups tend to bear the brunt of oppression from the wealthy and godless.<sup>1</sup> Apart from the political and social contexts, *ḥay* is tied to the legal and cultic setting. In a legal milieu a person may "act unfaithfully against the Lord"<sup>2</sup> by "extorting" his companion, and this sin was atoned for by restitution and guilt offering (Lev 6:2-7).<sup>3</sup> Note the casuistic or conditional tone introduced by the particle "if" in the regulation (vs. 2).

Then in the context of worship and thanksgiving, David praised the covenant-faithful God who protected Israel from its oppressors (Ps 105:14; 1 Chr 16:21). Deut 28:27, 35 indicate that the Lord would "smite" unfaithful Israel with boils, ulcers, scurvy, itch, madness, and confusion.<sup>4</sup> This warning was announced in the context of the covenant relationship between Yahweh and Israel.

All the OT references of *ḥay* have been represented in this study and the principal contexts have been noted. They are the social, political, legal, cultic, and covenant. But what is of interest is the associated

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<sup>1</sup>Ps 119:122; Prov 22:16; Isa 52:4; Jer 21:12.

<sup>2</sup>Lev 5:21, 23 (Hebrew); 6:2, 4 (English).

<sup>3</sup>English translation.

<sup>4</sup>von Rad, 1:202, 226, 433; Eichrodt, 2:320.

<sup>5</sup>Deut 28:15-68 records the consequences of disobedience as part of the covenant stipulations that Moses reiterated to Israel. See Childs, p. 219.



semantic field with which קטט is attested. It is in unison with קטט (Deut 28:33; 1 Sam 12:3-4; Amos 4:1) and the verb קטט which means "to tear off," "to pull off," "to take away by force," and "to rob" (Lev 5:23 [Hebrew]; Ezek 18:18; 22:29).<sup>1</sup> And what is also significant for this study is that the parallel pair of קטט and קטט is also found in Hos 5:11; and its usages in the other OT texts help to determine its meaning in 5:11. Fuller discussion of these data is undertaken in chapter 3. We now turn to another sickness terminology in which Yahweh is likened as "pus."

קטט

This root occurs only seven times in the Writings and Prophets.<sup>2</sup> There is one instance of it in Hosea (5:12). Here, the LXX substitutes ταραχή ("disturbance") in its place. The basic meaning of קטט is "pus" or "moth."<sup>3</sup>

In three instances קטט is used as a simile (Job 27:18; Ps 39:12 [Hebrew]; 39:11 [English]; Hos 5:12); and in two of these references God/Yahweh is the subject. These two factors are relevant for its occurrence in Hos 5:12.

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<sup>1</sup>CHAL, p. 58.

<sup>2</sup>Mandelkern, p. 935; Lisowsky, p. 1138.

<sup>3</sup>Koehler and Baumgartner (1983), p. 848; CHAL, p. 286.

The reference in Ps 39:12 (11) records that Yahweh "consumes as a moth what is precious" to the wicked.<sup>1</sup> Mitchell Dahood prefers to follow the LXX which has "his life" instead of "what is precious to him" (חַיּוֹת);<sup>2</sup> and, thus, he translates here "his body."<sup>3</sup>

The decaying effect of *uy* is emphasized in three other contexts; in Isa 50:9, it is predicted of the adversaries of the Servant of Yahweh (Ebed-Yahweh) that they "will all wear out like a garment"; and the parallel colon reads: "the moth will devour them."<sup>4</sup> The implication is that the enemies of Ebed-Yahweh will be destroyed as moth-eaten garments. Further corroboration of the devouring characteristics of the moth is stated in Isa 51:8. In this text, those who pursue righteousness are exhorted not to fear the reproach of their enemies "for the moth will eat them like a garment."<sup>5</sup> Here, again, a metaphor is used to describe the certain destruction of the enemies of the Servant of Yahweh.

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<sup>1</sup>NASB.

<sup>2</sup>Mitchell Dahood, Psalms I:1-50, Anchor Bible, vol. 16 (Garden City, New York: Doubleday & Company, 1965), p. 242.

<sup>3</sup>Ibid., p. 239.

<sup>4</sup>NASB.

<sup>5</sup>NASB.

The book of Job records two occurrences of שׁוּׁ. The first is found in Job 27:18 where the wicked individual is said to "build his house like a moth." The other case is found in Job 13:28; this is easier to understand. Here, Job complains to God that he "wastes away like a rotten thing, like a garment that is moth-eaten."<sup>1</sup> Note that the terms "wastes away" and "moth-eaten" are parallel. Job's complaint is that he is decaying like rottenness and like a moth-eaten garment. Perhaps this is a response to the sore boils with which Satan afflicted him earlier (Job 2:7-8). What is of particular significance in Job 13:28 is that this is the only other context where the parallel nominal terms of 1ק7 and שׁוּׁ appear as in Hos 5:12. The chief difference between these passages is that in the latter, Yahweh is compared with "moth" and "rottenness," while in the former it is Job himself who is compared. Another difference is that in Hos 5:12, Yahweh inflicts decay and rottenness on his people, but in Job 13:28, Job is the recipient of decay and rottenness. This brings us to the next term for sickness in Hos 5:12.

1ק7

This term appears once in the book of Hosea (5:12); but it appears eight times in the Hebrew Bible, two times

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<sup>1</sup>RSV.

in the Qal verbal form and six times as a substantive.<sup>1</sup> It's Qal stem means "to rot," and its nominal meaning is "rottenness."<sup>2</sup> The form in Hos 5:12 is nominal. Here, the LXX substitutes "goad."

The majority of the occurrences of קרַךְ are found in the Writings, three times in Proverbs and two times in Job (Prov 10:7; 12:4; 14:30; Job 13:28; 41:19). The remainder are scattered through the Prophets (Isa 40:20; Hos 5:12; Hab 3:16).

In Prov 10:7 it is stated that whereas the "memory of the righteous is blessed," "the name of the wicked will rot."<sup>3</sup> The term קַרַךְ ("blessed") appears here as antithetically parallel to קרַךְ ("will rot"). A similar parallelism is noticed in Prov 14:30 which reads: "A tranquil heart is life to the body, But passion is rottenness to the bones."<sup>4</sup> From this text "life" (חַיִּי) seems antithetical to the term "rottenness" (קַרַךְ). The implication of this idea is that a similar notion is probably at work in Hos 5:12. In the context of family life, a woman who brings shame to her husband is compared with "rottenness in his bones" (Prov 12:4).

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<sup>1</sup>Mandelkern, p. 1108; Lisowsky, p. 1356.

<sup>2</sup>CHAL, p. 346.

<sup>3</sup>NASB.

<sup>4</sup>NASB; but Gerhard von Rad, Wisdom in Israel (Nashville: Abingon Press, 1972), p. 87, has provided a different translation; it reads: "A composed mind is

Job 13:28 was treated above in the discussion of the companion term  $\text{שׁוּׁ}$ . The other occurrence of  $\text{קִרְיָ}$  in Job 41:19 (Hebrew) and 27 (English) speaks of the might of God as he confronted Job. God reminds Job of the strength and superiority of the leviathan that is unafraid of the schemes of mankind to capture it. Part of that toughness is expressed in: "He counts iron as straw, and bronze as rotten wood."<sup>1</sup> This is probably a reference to the weapons men make to capture this creature and its unmatched ability to thwart man's efforts by relating to weapons of bronze as though they were "rotten" wood.

The idea of "rotten" wood is also recorded in Isa 40:20. The context compares the incomparable God with idols of wood that do not "rot." In the context of the imminent invasion of Judah by the Chaldeans, the prophet Habakkuk uttered, "rotteness enters into my bones" (Hab 3:16).<sup>2</sup>

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life to the body, but jealousy devours the bones." Murphy, p. 70, thinks that both vss. 29-30 deal with similar attitudes of "slow to anger" and "tranquil mind."

<sup>1</sup>RSV.

<sup>2</sup>RSV; note the severe anguish and bodily pains that overtook the prophet as he experienced the vision. The prophet's bodily sufferings seem real; see von Rad, Old Testament Theology, 2:60-61. However, the unwavering faith of Habakkuk surfaces in Hab 3:17-19; it appears then that his anguish and pains felt in 3:16 were not the final emotive qualities of his mission for Yahweh; he can "rejoice" and "joy" in him amid the bleak outlook.

The concept of "rotteness" is not only antithetical to the issues of life (יִי) and well-being, it is also comparable to the notions of decay, destruction, and disaster in family life, personal integrity, and the effects of war. The information available from these occurrences of this word in the wider context of the OT may prove useful for understanding its use in Hosea better.

חלי

This term appears only once in the book of Hosea (5:13), in the nominal form. It is one of a group of terms derived from the verbal root חלה.<sup>1</sup> The basic meaning of this root is "to become weak," "tired," or "ill."<sup>2</sup> The etymological origin of חלה is not clear. It probably is attested in Aramaic and Akkadian;<sup>3</sup> and it has also been claimed that there is an occurrence of the verb halū, "to be sick"<sup>4</sup> at Mari (Old Babylonian).

The LXX translation of חלי is νόσος, which means "sickness," "disease," or "plague"<sup>5</sup>; and the Syriac is krh meaning "sickness," "illness," "disease," or "infirmity."<sup>6</sup>

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<sup>1</sup>Klaus Seybold, "חלה," TDOT (1980), 4:399; F. Stolz, "חלה," THAT (1971), 1:567-570.

<sup>2</sup>CHAL, p. 104. <sup>3</sup>Seybold, p. 400.

<sup>4</sup>CAD, 4:54; AHW, 1:314.

<sup>5</sup>Liddell and Scott, p. 1181.

<sup>6</sup>Smith, p. 211.

The basic understanding of חלי is "illness" or "suffering."<sup>1</sup> But extended meanings may include "grief" (Isa 53:3-4) and "affliction" (Eccl 6:2). The substantive חלי occurs twenty-three times in the OT.<sup>2</sup>

חלי appears in different contexts, but mainly in the context of severe illness that may end in death. In the context of the covenant, Moses charged that disobedient Israel would be struck with chronic sickness (חלי) as a consequence of its faithlessness (Deut 28:59); then in Deut 28:61, Moses warned that because of covenant violation, Yahweh would bring every sickness (חלי) and plague on Israel until it was destroyed (אש). Earlier, Moses had announced that Yahweh would not bring any of the diseases (חלי) of Egypt on Israel if they were obedient (Deut 7:15). Apart from this covenantal context, חלי is found in the general setting of sickness and death.

This pattern seems evident in the aftermath of the sickness (חלי) that afflicted Ahaziah (2 Kgs 1:217), Benhadad (2 Kgs 8:8-9, 15), Asa (2 Chr 16:12), and Jehoram (Joram) (2 Chr 21:15-19). All these kings died as a result of their severe illness designated חלי. The same term is used to describe the sickness of the

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<sup>1</sup>CHAL, p. 105.

<sup>2</sup>Lisowsky, p. 497; Stolz, p. 568.

widow's son (1 Kgs 17:17-20) and the illness of Elisha (2 Kgs 13:14), both of which suffered the same fate-- death. In addition, the same sequel of sickness-death was anticipated during the illness of King Hezekiah, but for the direct intervention of God (Isa 38:9). This sequence of sickness-death in these passages may be presupposed in the usage of יָלַח in Hos 5:13.

The remaining references of יָלַח in the OT, however, do not necessarily follow the aforementioned sequence. The deadly force of this term does not seem to be its intention in Ps 41:4, where it probably speaks of the recovery of a person who had been sick (יָלַח); a similar view is expressed in Eccl 5:16 (17) where sickness (יָלַח) may strike the rich. The references in Jer 6:7 and 10:19 are added evidence that the question of death is not always anticipated or experienced when יָלַח is used. In both instances, Jeremiah contemplates the desperate plight of Judah. A similar concern for the Northern Kingdom was expressed by Isaiah of Jerusalem many years earlier (Isa 1:5).

Finally, יָלַח occurs twice in Isa 53:3-4 where the suffering of the Servant of Yahweh is described as a "person afflicted with pain and sickness."<sup>1</sup> Klaus Seybold observes that in vs. 3, יָלַח "becomes the term for the

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<sup>1</sup>Seybold, p. 405.



innermost core of ideas concerning the physical and psychological constitution of the sufferer."<sup>1</sup> Note also that vs. 4 records that the Servant bore this "sickness" (נִלְיָהוּ)--underscoring the vicarious suffering of the messianic person;<sup>2</sup> but it should not be overlooked that the "sickness" of the Servant is followed by his death and burial (Isa 53:7-9).

The majority of the usages of נִלְיָהוּ seem to suggest that death usually results. This is the fate of kings, a prophet, a son, and even the Servant of Yahweh. This cumulative evidence is probably indicative that the sickness in Hos 5:13 resulted in death. This view is more fully addressed in chapter 3.

חָזַר

The parallel term to נִלְיָהוּ in 5:13 is חָזַר/חָזַרְתִּי. The first form of this root occurs only three times in the OT, two times in Hos 5:13, and once in Jer 30:13.<sup>3</sup> The second form occurs only once in the OT (Obad 7). The first form is our concern.

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<sup>1</sup>Seybold, p. 405.

<sup>2</sup>Walter C. Kaiser, Jr., Toward an Old Testament Theology (Grand Rapids, Michigan: Zondervan Publishing House, 1978), pp. 216-217.

<sup>3</sup>CHAL, p. 189.

The meaning of רַוּחַ is "ulcer" or "boil."<sup>1</sup> The LXX represents it with οδύνην ("pain"). In the context of Jer 30:12-13, the prophet laments the terrible condition of Judah with the metaphors of "hurt" and "wound."<sup>2</sup> In a similar way, it is the condition of Judah in Hos 5:13 that is described as "ulcerous." The next term considered is רָפָא.

רָפָא

This word is found only two times in the OT:<sup>3</sup> the noun appears in Prov 17:22, and the verb in Hos 5:13. Its verbal meaning is "to heal."<sup>4</sup> These two appearances do not allow for much comparison of רָפָא.

רָכַב

The next term to consider of the sickness-healing grouping is recorded only once in Hosea (6:1); it is רָכַב. This term occurs thirty-two times in the Hebrew Bible in several contexts;<sup>5</sup> eleven times it appears in settings with the meaning of "to saddle" a donkey, and, thus, has become a "technical term for the saddling of asses."<sup>6</sup>

<sup>1</sup>CHAL, p. 189.      <sup>2</sup>RSV.      <sup>3</sup>Lisowsky, p. 314.

<sup>4</sup>CHAL, p. 57.      <sup>5</sup>Lisowsky, p. 462.

<sup>6</sup>G. Munderlein, "רָכַב," TDOT, (1980), 4:198; see Gen 22:3; Num 22:21; Judg 19:10; 2 Sam 16:1; 17:23; 19:27; 1 Kgs 2:40; 13:13, 23, 27; 2 Kgs 4:24.

In addition,  $\text{w}\pi\text{n}$  may also mean "to tie around," "to twist," "to imprison," and "to rule" in the Qal stem; "to tie up" and "to dam up" in the Piel stem; "to be bound up" in the Pual root.<sup>1</sup>

The verbal form of  $\text{w}\pi\text{n}$  is probably attested in the Egyptian equivalent  $\text{hbs}$ , "clothe," and the Syriac  $\text{h}^e\text{bhas}$ , "shut in" or "confine."<sup>2</sup> Other possible Semitic connections are found in the Akkadian  $\text{absu}$ <sup>3</sup> and the Ugaritic  $\text{hbs}$ .<sup>4</sup> The basic meaning of the verbal form seems to be "to bind up."

One use of this meaning is evident in the binding up or tying around of turbans or headdresses. Priests wore turbans which formed part of their raiment that was assigned them by God upon their consecration to priestly duties.<sup>5</sup> A similar usage is expressed in Ezek 16:10 where God reminded unfaithful Judah of his caring covenant deeds when he "wrapped her with fine linen and covered her with silk."<sup>6</sup>

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<sup>1</sup> CHAL, p. 95.

<sup>2</sup> Munderlein, p. 198.

<sup>3</sup> Ibid; AHW, 1:7.

<sup>4</sup> Munderlein, p. 198.

<sup>5</sup> Exod 28:36-29:9; Lev 8:1-13.

<sup>6</sup> NASB.

On the other hand, the removal of the turban was indicative of mourning. For instance, Ezekiel was forbidden to mourn for his wife by keeping his turban on his head (Ezek 24:17-27).

In nine cases, שָׁן is used medically. God assured the prophet Ezekiel that the arm of Pharaoh was broken and that it had not been "bound up" for healing nor wrapped up with a bandage (Ezek 30:21). The same medical language is employed in God's graphic description of the uncaring practices of the leaders (shepherds) in Israel who did not "heal" the diseased nor "bind up" the broken (Ezek 34:4). Other medical usages occur in Job 5:18; Ps 147:3; Isa 1:6; 3:7; 30:26; Ezek 34:16, and Hos 6:1.

However, שָׁן may also mean the "damming" of seepage (Job 28:11)<sup>1</sup> and possibly "govern" or "rule."<sup>2</sup> The object of שָׁן may also be the head (Jonah 2:6), garments/carpets (Ezek 27:24), people (Isa 61:1), and faces (Job 40:13). The survey of its usages in the OT suggests that שָׁן means "to bind up" in Hos 6:1.

This brings us to the last of the significant sickness-healing terminology in Hos 5:8-6:6 that is considered, namely, נָפַח.

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<sup>1</sup>Münderlein, p. 199.

<sup>2</sup>Job 34:17.

רפא

This word occurs sixty-eight times in the OT,<sup>1</sup> sixty-two times in verbal forms, and six times in nominal patterns. It is found five times in the book of Hosea, all in the Qal stem (5:13; 6:1; 7:1; 11:3; 14:5) which is represented thirty-three times in the OT; in the Niphal form of רפא, it occurs eighteen times; in Piel, eight times; and in Hithpael, three times.<sup>2</sup>

רפא basically means "to heal"<sup>3</sup> and appears in South Semitic languages with the notion "to repair," "restore," and "take together."<sup>4</sup> In the LXX, רפא is repeatedly translated by the term ἰᾶσθαι ("to heal").<sup>5</sup>

רפא appears in varied contexts and sometimes yield nuances that are unexpected. A third of the occurrences relates to sickness in the normal sense;<sup>6</sup> but many usages are metaphorical,<sup>7</sup> revealing the fuller range of the word.

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<sup>1</sup>H. J. Stoebe, "רפא," THAT, (1976), 2:804, records 67 times; but our count suggests 68 times; see Lisowsky, pp. 1352-1353; Klaus Seybold, Das Gebet des Kranken im Alten Testament, BWANT 99 (Stuttgart: Verlag W. Kohlhammer, 1973), p. 28; Mandelkern, pp. 1104-1106.

<sup>2</sup>Lisowsky, p. 1106; this does not include the form for the "ghosts of the dead" (רפאים). For greater details on the statistical analysis and nominal forms of רפא, see P. Humbert, "Maladie et medecine dans l'Ancien Testament," RHPhR 44 (1964):16, 28-29; Stoebe, p. 804.

<sup>3</sup>CHAL, p. 344. <sup>4</sup>Stoebe, p. 803.

<sup>5</sup>Liddell and Scott, p. 815.

<sup>6</sup>Seybold, Das Gebet, p. 28. <sup>7</sup>Humbert, pp. 28-29.

The literal meaning of  $\text{רפא}$  in the Qal stem is shown in Abraham's prayer that Abimelech be healed of his sterility (Gen 20:17). It is also present when Moses prayed that Miriam be healed of her leprosy (Num 12:9-13), in the prayer of Hezekiah for his own healing (2 Kgs 20:5, 8), and in the recognition that Yahweh "heals" diseases (Ps 103:3).

In the Niphal root the objects of healing are skin diseases (Lev 13-14), the itch (Lev 13:37), a leprous disease (Lev 14:3, 48), boils (Lev 13:18), tumors (1 Sam 5:11-6:3), and wounds (Jer 15:18; 6:14 [Piel]; 2 Kgs 8:29; 9:15; 2 Chr 22:6 [Hithpael]).

Other shades to the literal meaning of  $\text{רפא}$  include "to restore," "to become sound" (Niphal),<sup>1</sup> and "to make healthy" or "drinkable" (Piel).<sup>2</sup> This last meaning pertains to the miracle performed by Elisha when he made the water at Jericho drinkable (2 Kgs 2:19-22). A similar notion is seen in the "wholesome" water that flowed from the Temple (Ezek 47:1-12). In 1 Kgs 18:30, Elijah "restored" or "repaired" (Piel) the altar of Yahweh on Mount Carmel; and in Jer 19:11, Yahweh warns that he will break Judah and its inhabitants as one breaks a potter's vessel so that it can never be "repaired."

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<sup>1</sup>Koehler and Baumgartner (1958), p. 903.

<sup>2</sup>Ibid; CHAL, p. 344.

In addition, there is the plea that Yahweh "repairs" the breaches of the land following an earthquake (Ps 60:4 [Hebrew]; 60:2 [English]).

But there is also the metaphorical usages of רפא. This probably is applied about forty-one times in the OT.<sup>1</sup> In the majority of these cases, the subject is Yahweh<sup>2</sup> and the object of the healing may be an individual<sup>3</sup> or a group.<sup>4</sup>

Another aspect of interest in the usage of רפא in the OT is the semantic field with which the root is associated. For example, it is found in synonymous parallelism with חבש ("bind").<sup>5</sup> On the other hand, certain terms are antithetical to רפא; these include נכה, "to smite" (Jer 14:19; 15:18; 30:17),<sup>6</sup> נגף, "to injure," "to strike" (Isa 19:22),<sup>7</sup> טרף, "to tear in pieces" (Hos 6:1),<sup>8</sup> חנף, "to beat to pieces," "to smite"

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<sup>1</sup>Humbert, pp. 28-29.

<sup>2</sup>Ibid., p. 16. There are few passages in which the agent of healing is man, and they are often stated negatively. See Isa 6:10; Jer 8:22; Hos 5:13; Lam 2:13.

<sup>3</sup>Ps 6:3; 30:3; 41:5; 103:3.

<sup>4</sup>Chr 7:14; Ps 147:3; Isa 19:22; 30:26; 57:18, 19; Jer 3:22; 30:17; 33:6; Hcs 6:1; 7:1; 11:3; 14:5.

<sup>5</sup>CHAL, p. 95.

<sup>6</sup>Ibid., p. 237.

<sup>7</sup>Ibid., p. 227.

<sup>8</sup>Ibid., p. 125.

(Deut 32:39; Job 5:18; Isa 30:26),<sup>1</sup> and שׁוּר, "to break," "to break down," or "to break up" (Ps 60:4; Jer 6:14; 19:11; 30:12-13; 51:8; Ezek 34:4; Lam 2:13; Zech 11:16).<sup>2</sup>

However, the most striking antithesis to רָפָא is noted in Eccl 3:3, which reads: "A time to kill (הָרַג), and a time to heal (רָפָא); A time to tear down and a time to build up." Thus, הָרַג is clearly the parallel opposite of רָפָא. Further evidence of this comparison is inferred from Prov 4:22 where "healing"<sup>3</sup> (חֲרֻפָּא) is evidently synonymous to "life" (חַיִּים). The semantic associations of רָפָא in the OT indicate that it probably has more shades of meaning than are readily apparent. All the opposing terms seem to connote destruction, or at least very severe hurt.

A possible link to the basic root רָפָא is the nominal form of רָפָאִים, which probably means "the ghosts"<sup>4</sup> or "shades of the dead."<sup>5</sup> There are ever increasing

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<sup>1</sup>CHAL, p. 191.

<sup>2</sup>Ibid., p. 359; also in Prov 6:15; 29:1 the substantive אֵין חֲרֻפָּא ("no healing") is antithetical to שׁוּר.

<sup>3</sup>In Jer 8:15; 14:19, חֲרֻפָּא ("healing") is arranged antithetically to נִעְחָה ("terror").

<sup>4</sup>CHAL, p. 344.

<sup>5</sup>Alan Cooper, "Divine Names and Epithets in the Ugaritic Texts," in Ras Shamra Parallels, ed. Loren R. Fisher, 3 vols. (Rome: Pontificium Institutum Biblicum, 1981), 3:464.



debates as to the etymology and meaning of רפאים.<sup>1</sup> Most of the biblical references without the article are regularly translated "shades of the dead" or "dead" (Ps 88:11; Prov 2:18; 9:18; 21:16; Isa 14:9; 26:14, 19).

Alan Cooper argues that since Yahweh is the "great Healer of the OT, the impotent shades of the OT have therefore been deprived of their healing power."<sup>2</sup> This statement presupposes that there is a connection between רפא and רפאים.

Two other factors concerning רפא require consideration. First, the plea for recovery from sickness is often connected to the concepts of forgiveness and pardon. In both Jer 3:22 and Hos 14:5, the object of רפא is חטונה ("faithlessness," "apostasy").<sup>3</sup> Also, prayer for healing is tied to the recognition of sin (Ps 41:5; 30:36) and the longing for deliverance (Jer 17:14). In 2 Chr 7:14 forgiveness of sins is so intertwined with healing that it appears as a prerequisite for healing; at the same time, the lack of contrition may lead to no "healing" for the unrepentant (2 Chr 36:16). Finally, healing is associated with with righteousness (Mal 4:2).

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<sup>1</sup>Cooper, pp. 462-463; cf. Gerhard Hasel, "Resurrection in the Theology of the Old Testament Apocalyptic," ZAW 92 (1980):271-272, n. 39.

<sup>2</sup>Cooper, p. 464. <sup>3</sup>CHAL, p. 218; Stoebe, p. 808.

Consequently, it seems evident that man's spiritual condition before God is very closely linked with God's healing activities; and that contrition, forgiveness, pardon, and righteousness may be necessary as factors in the healing process.<sup>1</sup>

Second, the evidence is abundant that Yahweh is the Sovereign over every aspect of life and death (Deut 32:39; 1 Sam 2:6). This, of course, includes healing. In hymnic literature of the OT, Yahweh is regarded as the "Healer" (Exod 15:26; Ps 103:3; 147:3). Moreover, when sickness is inflicted (Deut 32:39; Jer 14:19; Hos 5:13), healing can come only from Yahweh himself (Isa 19:22; 30:26; Jer 30:17; 33:6). On the other hand, man waits in vain for healing from man (Jer 6:14; 30:13; Ezek 30:21; 34:4; Hos 5:13).

This survey reveals that  $\aleph\aleph\aleph$  is employed literally and metaphorically in various contexts. These include health/medicine, cultus, covenant, life, and death. But the overwhelming thrust of  $\aleph\aleph\aleph$  is that Yahweh is Sovereign and that questions of life and death are his absolute prerogative to determine.

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<sup>1</sup>See Isa 53:1-12.

This concludes our study of the the sickness-healing terminology found in Hos 5:8-6:6. All the evidence suggests that the sickness described in this passage seems quite severe, and perhaps death is anticipated. This becomes even more probable when the thrust of the terminology in Hosea is coupled with the activity of the ferocious lions that "tear to pieces" their prey. Note also that the terms are concentrated in the first divine speech (Hos 5:8-15) to which both the plea for healing and new life of the nations (6:1-3) and the repeat of Yahweh's severe judgment, his second divine speech, (6:4-6), refer.

#### Death-resurrection Terminology

Here is the second major category of terms in Hos 5:8-6:6. An attempt is made to understand the wide range of certain terms and the probable significance they have for the interpretation of Hos 5:8-6:6.

It should be observed that some of these terms are not definitively death or resurrection; but as they are used in certain portions of the OT and especially in Hosea, they seem to acquire these nuances. Stated differently, lexically, some of these terms may not refer to death or resurrection; but they seem to carry these meanings contextually.

In the death-resurrection category are found שחח, חונכה, חצו, חיה, קום, נכה, טרף, חונכה and הרג. These terms in Hos 5:8-6:6, in particular, and the wider OT, in general, seem to suggest aspects of meaning that connote death or resurrection.

שחח

This root is found only once in the book of Hosea as a noun (5:9). Here, Ephraim is predicted to come to "destruction." There are thirty-eight other occurrences of this word in the OT. Twenty-four of these are attested in Jeremiah, and three of them in Isaiah.<sup>1</sup>

In most of its occurrences, it appears as לשחח and is frequently associated with the verb חיה with the meaning "become." Thus, the preposition ל functions to introduce the product of חיה<sup>2</sup> or the result after verbs of "making," "forming," or "changing."<sup>3</sup>

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<sup>1</sup>Lisowsky, p. 1457.

<sup>2</sup>Cf. Ronald J. Williams, Hebrew Syntax: An Outline, 2d ed. (Toronto: University of Toronto Press, 1976), p. 50, sec. 278.

<sup>3</sup>E. Kautzsch, ed., Gesenius' Hebrew Grammar, trans. A. E. Cowley (Oxford: Clarendon Press, 1910; reprint ed., 1974), pp. 381-82, sec. 119 r-u.

The implication of this information is that in most instances  $\text{הַשֹּׁמֵ}$  is apparently used as a complement of the verb "to be."<sup>1</sup> In this case, the compound word functions as an infinitive.

The basic meaning of  $\text{הַשֹּׁמֵ}$  is "awful," or "dreadful event,"<sup>2</sup> carrying the idea of "devastation in judgment."<sup>3</sup> It may also signify "horror" or "what causes astonishment."<sup>4</sup> Furthermore,  $\text{הַשֹּׁמֵ}$  is derived from the verbal root of  $\text{שָׁמַע}$  which means "be deserted," "desolated," "shudder," and "be horrified."<sup>5</sup> The LXX translation of  $\text{הַשֹּׁמֵ}$  is  $\delta\phi\alpha\nu\iota\sigma\mu\delta\nu$  ("destruction") in Hos 5:9; but other Greek terms are used in the LXX for  $\text{הַשֹּׁמֵ}$ .<sup>6</sup>

Most of the occurrences of  $\text{הַשֹּׁמֵ}$  in the OT are found in the context of judgment. The principal subject or agent in these passages is Yahweh. His acts of devastation involve nations, both Israelite and non-Israelite, as well as things.

Nations of Israel and Judah. Certain contexts in which  $\text{הַשֹּׁמֵ}$  appears relate to all Israel. In Deut 28:37

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<sup>1</sup>Kautzsch, pp. 453-455, sec. 141 f-i.

<sup>2</sup>Koehler and Baumgartner, (1958), p. 985.

<sup>3</sup>CHAL, p. 375. <sup>4</sup>Ibid. <sup>5</sup>Ibid., pp. 375-76.

<sup>6</sup>See Elmar Camilo Dos Santos, An Expanded Hebrew Index for the Hatch-Redpath Concordance to the Septuagint (Jerusalem: Dugith Publishers Baptist House, n.d.), p. 211.

Moses warned all Israel that disobedience to Yahweh's commandments would lead to devastation/horror. This prediction was recited during the early ministry of Isaiah of Jerusalem (Isa 5:9) and Jeremiah (Jer 2:15; 4:7; 18:16; 19:6). Then in the latter half of Jeremiah's ministry, God used Nebuchadnezzar of Babylon to destroy Judah (Jer 25:9, 11, 18, 38; 29:18). Listed as the objects of destruction were houses (Isa 5:9), land, cities, kings, princesses, and inhabitants, in general (Jer 2:15; 25:18, 38). Later, the prophet Zechariah reflected on the exile of Judah and the devastation that resulted (Zech 7:14); then King Hezekiah stated that the reason for the destruction of Judah was apostasy (2 Chr 29:6-8).

The refugees that escaped the invasion of Judah by Nebuchadnezzar were warned by Jeremiah that they too would become a devastation/horror (Jer 42:18; 44:12, 22). Thus, there was no safety in fleeing for rescue to Egypt.

Foreign nations. The statements of devastation extend beyond the boundaries of the nations of Israel and Judah, and even beyond the survivors of Judah who fled to Egypt. Yahweh's destructive activities covered Egypt (Jer 46:19), Moab (Jer 48:9), Edom (Jer 49:13, 17), Babylon (Isa 13:9; Jer 50:3, 23; 51:29, 37, 41, 43), and Assyria (Zeph 2:15). All these nations acted contrary to Yahweh's plan and were thus subject to his judgment of

destruction. Besides the nations of Israel and foreign nations, Yahweh's acts of destruction seem to span even the future.

Universal application. In the apocalyptic section of Isaiah (24-27), Yahweh announces devastation as part of his act of judgment on the earth. Isa 24:12 reads: "Desolation (הַחֲרָבָה) is left in the city, and the gate is battered to ruins (הַשְׂרִיטָה)." This verse expands on the theme of devastation to the earth with which the chapter begins (Isa 24:1). A similar theme of the desolation of the land is mentioned in Isa 13:9-13; note that this devastation in chapter 13 occurs on the "day of the Lord,"<sup>1</sup> and that the focus of this judgment is the eradication of sinners from the world (vss. 9, 11, 13).

This scan of הַחֲרָבָה emphasizes the fact that Yahweh is the uncontested agent or subject of devastation, and that all nations are accountable to him. Moreover, the unrepentant individual has no remedy from Yahweh's destructive deeds. The usage of הַחֲרָבָה in the OT suggests that the destruction threatened to Ephraim in Hos 5:9 probably is deadly, since Yahweh himself is responsible for initiating it.

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<sup>1</sup>Refer to Yair Hoffman, "The Day of the Lord as a Concept and a Term in the Prophetic Literature," ZAW 93 (1981):37-50; A. Joseph Everson, "The Days of Yahweh," JBL 93 (1974):329-337.

## חונח

This nominal form occurs only four times in the OT (2 Kgs 19:3=Isa 37:3; Ps 149:7; Hos 5:9). The other noun pattern חונח appears twenty-four times.<sup>1</sup> Both substantives are derived from the root ח'נח whose verbal meaning is "to reprove," "reason together," or "be vindicated" (Niphal).<sup>2</sup>

The Greek translation of חונח is ἐλέγχου, "reproof," "censure," or "correction";<sup>3</sup> and the Peshitta has the term mksn<sup>4</sup> ("reproof") which is derived from ks.<sup>5</sup>

חונח means "punishment," or "chastisement,"<sup>6</sup> while the meaning of חונח is "reprimand," "protest," "objection," "reproach," or "contradiction."<sup>7</sup> Both nominal forms and their basic verbal root ח'נח appear in either of two contexts, the forensic and the pedagogical.<sup>8</sup> G. Mayer argues that all the occurrences of חונח are found mainly in legal contexts.<sup>9</sup> This reasoning suggests that Hos 5:9 assumes a legal setting.

<sup>1</sup>Lisowsky, p. 1511; G. Mayer, "ינח," TWAT, (1982), 3:627.

<sup>2</sup>Koehler and Baumgartner, (1958), p. 380; CHAL, p. 134.

<sup>3</sup>Bauer, p. 249; Dos Santos, p. 219.

<sup>4</sup>Smith, p. 272.      <sup>5</sup>Ibid., p. 220.

<sup>6</sup>CHAL, p. 387.      <sup>7</sup>Ibid.

<sup>8</sup>Mayer, pp. 620-628.      <sup>9</sup>Ibid., p. 627.



Let us see what the other contexts with the term  $\text{חונחה}$  reveal. In 2 Kgs 19:3, when King Hezekiah and Judah were threatened by Sennacherib, king of Assyria, Hezekiah described the threat as a "day of distress, rebuke and rejection."<sup>1</sup> Then the metaphor of childbirth,<sup>2</sup> in which the woman is in labor but unable to give birth, is employed to portray the inability of Judah to oppose the onslaught of Sennacherib. This context seems to be one of war or politics.

In Ps 149:7 the psalmist describes the godly, who had a "two-edged sword in their hands" (vs. 6), "...wreak vengeance on the nations and chastisement ( $\text{חונחה}$ ) on the peoples."<sup>3</sup> The context here probably is forensic. This notion finds support in vs. 9 where the godly ones also execute judgment on the nations. A similar context may be evident in Hos 5:9.

Most of the occurrences of  $\text{חונחה}$  appear in pedagogical contexts,<sup>4</sup> but a few are found in settings that probably are of a forensic nature.<sup>5</sup>

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<sup>1</sup>NASB.

<sup>2</sup>See Isa 26:16-18; Hos 13:13; Mic 4:9-10.

<sup>3</sup>RSV.

<sup>4</sup>See Prov 1:23, 25, 30; 3:11; 5:12; 6:23; 10:17; 12:1; 13:18; 15:5, 32.

<sup>5</sup>Job 13:6; 23:4; Ps 38:15 (14); Hab 2:1.

קרע

This is one of the significant deadly terms used in Hos 5:14 and 6:1 and is pivotal for the death motif.

This root occurs only two times in the book of Hosea (5:14; 6:1), in the Qal conjugation. But in the Hebrew Bible the verbal forms of קרע are represented in Qal, Niphal, Pual, and Hiphil stems.<sup>1</sup> Together they occur twenty-four times in the OT,<sup>2</sup> while the nominal forms are attested thirty-four times.<sup>3</sup>

קרע is attested in Hebrew, Middle Hebrew, Jewish Aramaic, and Coptic.<sup>4</sup> Its range of meaning includes "tear to pieces," "tear away," and "steal."<sup>5</sup> The LXX equivalent is ἀρπάζω ("snatch," "seize," or "drag away"),<sup>6</sup> and the Syriac has tbr<sup>7</sup> ("to break," "rend," "tear," or "shatter") in Hos 5:14 and mh' ("smitten")<sup>8</sup> in 6:1.

The basic meaning of קרע in the Qal stem is "tear in pieces"; in the Niphal, "be torn in pieces"; in the Pual, "be torn in pieces"; and in the Hiphil, "let someone enjoy."<sup>9</sup>

<sup>1</sup>CHAL, p. 125.

<sup>2</sup>Lisowsky, p. 555.

<sup>3</sup>S. Wagner, "קרע," TDOT, (1986), 5:350.

<sup>4</sup>Ibid; cf. Lisowsky, pp. 555-556. <sup>5</sup>Ibid.

<sup>6</sup>Dos Santos, p. 74. <sup>7</sup>Smith, p. 604.

<sup>8</sup>Ibid., p. 263. <sup>9</sup>CHAL, p. 125.

Certain ferocious animals are linked with the usages of  $\text{קָרַט}$  in the OT. The lion, cub, and wolf frequently are associated with the "tearing process." Occasionally the panther, leopard, or unnamed wild beast is mentioned (Jer 5:6; Gen 37:33). The noun  $\text{קָרַט}$  means "prey" (Num 23:24; Ezek 19:3) or even in what the prey supplies--"nourishment" (Ps 111:5; Prov 31:15; Mal 3:10). The other nominal form used  $\text{קָרַט}$  has the meaning of "freshly plucked" in reference to the tearing of a leaf, twig, or flower from a plant (Gen 8:11; Ezek 17:9). Finally, the noun form  $\text{קָרַט}$  always signifies something torn--"animal torn in pieces" by wild animals (Gen 31:39; Lev 7:24; 22:8; Ezek 44:31). These references suggest death.

However, the main focus of this aspect of this study is on the verbal forms of  $\text{קָרַט}$ . Its verbal usages seem to be both literal and figurative.

Literal usages. One of the first literal usages of  $\text{קָרַט}$  is seen when Jacob felt that his son Joseph was devoured and "torn to pieces" by a wild beast (Gen 37:33; 44:28). Other such usages occur in laws of property rights; if a person to whom domestic animals were entrusted can present to the owner the torn flesh or parts of it, he is not obligated to make compensation

(Exod 22:2; Amos 3:12). Jacob did not utilize this law to free himself from the responsibility of animals torn by wild animals (Gen 31:39) when he cared for Laban's sheep (Gen 31:36-42).

In the book of Leviticus, it is forbidden to eat an animal that died of itself or was torn by wild beasts (Lev 7:24; 17:15; 22:8; cf. Exod 22:30-31). Later on, during the exile, Ezekiel claims not to have eaten flesh "torn" by beasts (Ezek 4:14). Furthermore, in the Ideal Temple the priests were forbidden to eat anything, bird or beast, that died a natural death or was "torn to pieces" (Ezek 44:31).

The question of death is evident in these texts; also, the literal usages cited suggest that  $\text{ָרָט}$  appears in legal, cultic, and health/medical contexts.<sup>1</sup> Nevertheless, the usage of  $\text{ָרָט}$  in both Hos 5:14 and 6:1 is metaphorical.

Metaphorical usages. The metaphorical usages of the forms of  $\text{ָרָט}$  may be classified into positive and negative categories as they relate to Yahweh's covenanted people.

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<sup>1</sup>Ps 111:5 records that God provides "food" for his people.

(1) Positive usages: One of the earliest evidences of this usage is found in Jacob's death-bed blessings on Benjamin in which the latter is likened to a "ravenous (רָעוּב) wolf" that devours (אָנַל) the prey (Gen 49:27). Moses attributes to the tribe of Gad the characteristics of a lion that "tears the arm" and the "crown of the head" (Deut 33:20). Thus, the image of a lion in these instances, concerning the tribes of Benjamin and Gad, is symbolic of "strength, power, irresistibility and victory."<sup>1</sup> In one of Balaam's oracles, Israel is praised as a lioness that rises up and does not lie down until it has devoured its prey and drunk the blood of the slain (Num 23:24).

A similar imagery is used in the eighth century to describe Israel's privileged position over foreign nations. The remnant of Jacob is likened to a lion that treads down and "tears to pieces" unchecked (Mic 5:7-8). These positive usages of רָעוּב pertain to God's chosen people of Israel. Let us survey its usages in the negative context.

(2) Negative usages: On account of Assyria's repressive treatments on other nations during the latter half of the eighth century B.C., Isaiah of Jerusalem compared its conduct to that of a roaring lion which

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<sup>1</sup>Wagner, p. 356.

growls and seizes its prey which has no chance of escape (Isa 5:26-29); this is not possible because Assyria carries off its spoil. The context suggests a probable mixture of imagery and reality.<sup>1</sup> Whereas Isa 5:28 speaks of military armaments or weapons, a change in genre appears in vs. 29 where there is the simile of a lion.

A century or more later the prophet Nahum predicted the downfall of Assyria and its capital of Nineveh.<sup>2</sup> In Nah 2:11-12 is portrayed the destruction of the lion (Assyria) and its plunder which probably were considered safe. The plunder probably refers "to the booty collected during the various military campaigns."<sup>3</sup> Note that both for the action and its consequence the prophet uses the verb  $\text{קָטַף}$  and the nouns  $\text{קָטַף}$  and  $\text{טַרְפָּה}$ , respectively. These depict the "violence and brutality of the events."<sup>4</sup> The thought pattern continues in vs. 14 where it is predicted that Yahweh would burn Assyria's chariots, and where the sword devours the young lions and the prey is cut off from the earth. The language is clear that death is anticipated for Assyria and its capital city of Nineveh.

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<sup>1</sup>Wagner, p. 354.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid.

The destruction of Assyria was earlier recorded in Isa 31:4. Here Yahweh is compared to a lion or young lion growling over its prey in his destructive work on Assyria (Isa 31:8). The latter will perish as Yahweh seeks to protect and deliver Jerusalem (Isa 31:5).

With respect to Judah's predicted disaster, Jeremiah compared its enemies to the lion, wolf, and leopard (Jer 5:6). As such they lie in wait to "tear in pieces" the citizens of Jerusalem.

Most of the references cited so far appear to be in the realm of politics or war. But forms of  $\text{לָרִיב}$  are also evident in social contexts. Ezekiel laments that the princes of Israel behave as lions that tear their prey and devour men (Ezek 19:3, 6). Later on, Ezekiel rebukes some of the social classes in Judah--including the princes and prophets. The latter had acted like roaring lions in order to get dishonest profits; the same goal was achieved by the princes who acted like wolves "tearing the prey"; that is, devouring lives (Ezek 22:25, 27). In this context both the verbal and nominal forms depict social injustice.<sup>1</sup>

In individual laments or prayers, those who are wronged portray the enemy as a "tearing" lion. These references are prominent in the Writings. Ps 7:3

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<sup>1</sup>Wagner, p. 355.

(2) records part of the prayer of the persecuted who regards his pursuers as lions that tear his soul and drag him away with none to rescue him; the psalmist describes the wicked as a lion eager to tear (Ps 17:12). Ps 22:13, 21 refers to the enemy as a ravaging and roaring lion. Thus, the tearing of a prey by a wild beast is used as a metaphor to describe the different ways by which one person may threaten another.<sup>1</sup>

There are a few instances in which Yahweh is the subject of the verb  $\text{קָרַע}$ . When Job pleaded his innocence, he compared Yahweh's activity with that of a beast that has "torn" him (Job 16:9). In an effort to defend God, Bildad, one of Job's friends, reasoned that Job had torn himself in his anger (Job 18:4). Also, Ps 50:22 warns that Yahweh will rend those who are prone to forget God. The devastating term  $\text{קָרַע}$  is used to depict his treatment of those who are negligent and wicked.<sup>2</sup>

Therefore, the overriding emphasis of the forms of  $\text{קָרַע}$  points to violent, harsh, destructive activities from which there is no possible rescue or escape. In some contexts the synonymous parallel term  $\text{אָכַל}$  ("devour") suggests that the end result of  $\text{קָרַע}$  is death. This finding helps to decide the meaning of  $\text{קָרַע}$  in Hos 5:14; 6:1.

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<sup>1</sup>Wagner, p. 355.

<sup>2</sup>Ibid., p. 357.



נכה

This is another verbal form used to describe death. It occurs only three times in the book of Hosea, twice in the Hiphil stem (Hos 6:1; 14:6), and once in the Hophal (9:16). The root נכה is attested in the OT about 543 times; 480 times it occurs in the Hiphil conjugation, 16 times in the Hophal, as well as 47 times as a nominal form.<sup>1</sup>

נכה probably has cognates in most of the Aramaic dialects.<sup>2</sup> It is uncertain whether or not it is attested in Akkadian<sup>3</sup> or Egyptian.<sup>4</sup> In the LXX, the verb נכה is rendered by about forty different Greek verbs, but mainly it is represented by πατάσσειν ("to strike"). This translation occurs about 344 times. It is also translated with such verbs as "damage" and "injure" (τύπτειν, παίειν, πλῆσσειν). There is also evidence that נכה and נכה appear in the Qumran texts.<sup>5</sup> The Syriac has tbr for נכה in Hos 6:1<sup>6</sup>.

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<sup>1</sup>Lisowsky, pp. 791, 926-930; J. Conrad, "נכה," TWAT, (1986), 5:445.

<sup>2</sup>Charles-Francois Jean and Jacob Hoftijzer, Dictionnaire des inscriptions sémitiques de l'ouest (Leiden: E. J. Brill, 1965), p. 178; Conrad, p. 446.

<sup>3</sup>AHW, 2:724; CAD, N/1, p. 197.

<sup>4</sup>Conrad, p. 446. <sup>5</sup>Ibid. <sup>6</sup>Smith, p. 604.

The meaning of נָנָה is "to smite," "hit," "beat" with the principal aspect of "wound," "hurt," or "damage."<sup>1</sup> The findings in the OT concur with the basic definition in which נָנָה repeatedly signifies a deadly "wound," "injury," "strike" and "beat."<sup>2</sup>

נָנָה and its word group appear in various contexts in the OT. Though in the majority of cases the end effect of נָנָה is death, there are a some instances in which death does not ensue when it is employed.

נָנָה not followed by death. One of the first cases in which נָנָה does not result in death for its object is witnessed in Exod 2:11, 13. Here, when Moses discovered an Egyptian "beating" a Hebrew, apparently the Hebrew did not die from the beating (vs. 11). However, when Moses "struck" the Egyptian, the latter died (vss. 12, 14). The following day Moses met two Hebrews fighting and he questioned the wrong-doer, "Why are you striking your companion?"<sup>3</sup> This incident most probably did not cause the death of the victim. Therefore, while death resulted in vs. 12 when the verb נָנָה is used, that

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<sup>1</sup>Conrad, p. 446.

<sup>2</sup>Koehler and Baumgartner, Hebräisches und Aramäisches Lexicon, (1974), pp. 658-659.

<sup>3</sup>NASB.

was not the case in vss. 11 and 13. During the Egyptian bondage, the foremen over the Hebrews were "beaten" and thereafter questioned the reason for their ill-treatment (Exod 5:14-16). Apparently, no death was caused by the beating.

Some casuistic laws of the OT imply that death does not necessarily result when the term  $\text{נָסַח}$  is used. Exod 21:12 records that anyone who "strikes" another so that death ensues, that person shall be "killed" ( $\text{מוֹת}$ ); the same penalty is delivered to the person who "strikes" his father or mother (21:15). In non-capital offenses the man who hurts another without death resulting was charged only with the loss of the injured man's time (Exod 21:18-19).

Other casuistic laws that govern the flogging of the guilty (Deut 25:2) or that regulate brotherly dispute (Deut 25:11) suggest that death is not a consequence of these beatings. The idea of flogging or striking a person without the consequence of death is found throughout OT literature. Some persons were "struck" on their cheeks (Job 16:10; 1 Kgs 22:24; Mic 4:14); the prophet Jeremiah was "beaten" by the priest Pashhur and the officials (Jer 20:2; 37:15); while Nehemiah "beat" Jews who married foreigners (Neh 13:25).

The negative usages of נָנַח in which death may not have occurred are witnessed in varied contexts. These cover social injustice, legal punishment, and priestly disgust with prophetic oracles, as well as prophetic outburst on foreign marriages.

But נָנַח is employed positively as discipline for a child (Prov 23:13); its use has little redeeming value on a fool (17:10); but "beating" may teach prudence to the scoffer (19:25). And David "smote" wild beasts in defense of his sheep (1 Sam 17:35).

The evidence surveyed in which נָנַח is used negatively suggests that death does not always follow the employment of the term in OT literature.

נָנַח followed by death. The majority of contexts in which this verb occurs is one of death or a deadly outcome. This death may be described as murder, homicide, or punishment for wicked deeds. In some cases, it is difficult to differentiate between an intentional and an unintentional "killing" (Exod 21:12; Lev 24:17, 21; Num 35:6; Deut 21:1; 2 Sam 14:6). Special cases of manslaughter/homicides appear in Exod 21:20; 22:1.<sup>1</sup>

Several examples show that נָנַח is used to depict intentional "killings." Deut 27:24 utters a curse on the person who "slays" his neighbor secretly.

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<sup>1</sup>Conrad, p. 447.

Exod 2:12 tells of Moses "killing" the Egyptian who was "beating" a Hebrew and then he buried him in the sand. There are also other references to political murders in 2 Sam 4:7; 20:10; 2 Kgs 19:37; attempts at political murders in 1 Sam 18:11; 19:10; 20:33; together with murders caused for personal reasons in 2 Sam 11:14-27; 12:9.<sup>1</sup>

It should be noted that some passages do indicate the differences between a murderer and a manslaughterer. Different laws and punishments were prescribed for each group. Deut 19:4-10 contains the provision of cities of refuge to protect the manslayer, while such protection was not provided for the murderer (Deut 19:11).<sup>2</sup>

Punishment for murder was severe in some instances. David ordered the death of the Amalekite who slew King Saul (2 Sam 1:15); Joab "smote" Abner to death in revenge for his killing of his brother Asahel (2 Sam 3:27). In addition, there is the "slaying" of political adversaries (2 Kgs 25:21; cf. Jer 29:21; 26:23) or "killing" as personal revenge (2 Sam 13:28).

What is noticeable in some of these references is that  $\text{הרג}$  is frequently employed with other verbal forms that connote "killing" or "slaying." In this group are

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<sup>1</sup>Conrad, p. 448.

<sup>2</sup>See Num 35:11-30 and Josh 20:1-9 for greater details on the laws that regulate the punishments for the manslayer and the murderer.

the verbal forms  $\text{הָרַג}$ ,  $\text{חָוַה}$ , and  $\text{רָצַח}$ .<sup>1</sup> In some cases  $\text{חָוַה}$  is used as a parallel synonym of  $\text{נָכַח}$ .<sup>2</sup> But apart from murder or manslaughter on an individual basis, killings were also caused by military actions and defeats.<sup>3</sup>

Many of the references to the verb  $\text{נָכַח}$  pertain to slayings in the context of war.<sup>4</sup> These may deal with an individual who has fallen by an assault (2 Sam 11:15, 22) or one who has succumbed in a duel (2 Sam 2:22). Such a duel may refer to a beast of prey that was killed by a man (1 Sam 17:35, 36; 2 Sam 23:20). In other cases, if the leader of a hostile army is killed in combat, then by this act that army is defeated (1 Sam 17:9, 25-27, 49; 1 Kgs 22:34; cf. 2 Kgs 3:23). The verb may also be related to the "slaying" of the majority of the adversary in a single action (Josh 7:5; 1 Sam 14:14; 18:27) or the eradication of all the males in a population (Deut 20:13).<sup>5</sup>

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<sup>1</sup>Conrad, p. 448.

<sup>2</sup>See Exod 21:12, 15; Lev 24:17, 21; Num 35:21; Deut 19:11; Josh 10:26; 11:17; 1 Sam 17:35; 2 Sam 1:15; 4:7; 14:6; 18:15; 1 Kgs 16:10; 2 Kgs 14:6; 15:14, 25; 25:25.

<sup>3</sup>Conrad, pp. 448-450.

<sup>4</sup>Ibid., pp. 445-446; 448-450.

<sup>5</sup>Ibid., p. 449.

Furthermore, the object of נָנָה may be things or concrete objects. The objects include the ground (2 Kgs 13:18), water (Exod 7:20), dust (Exod 8:12-16), the river Nile (Exod 17:5), and the rock (Num 20:11). נָנָה may also be related to symbolic actions which anticipate momentous happenings: for example, like the "clapping" of the hands as a sign of Yahweh's triumph on behalf of his people (2 Kgs 11:12) or of imminent judgment (Ezek 6:11). Let us now look at some of the passages in which Yahweh is the subject of the verb.

Yahweh as subject of נָנָה. Yahweh may be the direct or indirect subject of נָנָה.<sup>1</sup> His destructive activities may focus on the enemies of Israel or on his own chosen people. Also, he is not dependent on military or non-military means to be effective. This was demonstrated in his "slaying" of the Egyptian firstborn (Exod 12:12, 29; Ps 78:51; 103:36), by inflicting deadly sickness (Exod 9:15; 1 Sam 4:8; 5:6, 9), by causing blindness to the foe (2 Kgs 6:18; Zech 12:4), destruction of the army through pestilence (Ezek 39:3), and by his devastating work through natural catastrophe (Gen 8:21).

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<sup>1</sup>As direct subject see Num 32:4; 2 Sam 5:24; Ps 78:66; 135:10; 136:17; and as indirect subject refer to 1 Sam 17:45-49; Jer 43:10.

But he may use angels,<sup>1</sup> executioners,<sup>2</sup> lions,<sup>3</sup> hail,<sup>4</sup> and the east wind<sup>5</sup> to carry out his destructive work of judgment.

At times the object of this judgment is Yahweh's covenanted people of Israel. This is spelled out early in Israel's history (Lev 26; Deut 28) where the curses and threats are delineated on the faithless that choose to disobey. Similar threats were reiterated in later prophetic writings (Ezek 7:9; Mic 6:13-14; Mal 4:6). The prophet Amos warned that Yahweh would "smite" the luxurious houses of the wealthy class (Amos 3:15; 6:11). Then Isaiah writes that Yahweh is responsible for "smiting" Judah (Isa 5:25) and Israel or its capital Samaria (Isa 9:12-13).

With a universal perspective, Isaiah notes that Yahweh will "smite" (נכה) the earth with "the rod of His mouth" and "slay" (מות) the wicked in the final judgment (Isa 11:4).<sup>6</sup> But whether Yahweh is subject of נכה directly or indirectly, his divine supernatural dominance is evident.<sup>7</sup>

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<sup>1</sup>Gen 19:1, 11; 2 Sam 24:17; 2 Kgs 19:35.

<sup>2</sup>Ezek 9:5-11. <sup>3</sup>1 Kgs 20:36; Jer 3:6.

<sup>4</sup>Exod 9:25, 31. <sup>5</sup>Jonah 4:8.

<sup>6</sup>NASB.

<sup>7</sup>Conrad, p. 452.



Figurative usages. There are some figurative usages of נָכַח in the OT. In Judg 7:13-25 a man had a dream of Israel's victory over the Midianites; he saw a cake of barley bread "striking" the camp of the Midianites which subsequently fell. The cake of barley bread represented Gideon's sword which was the instrument that led to Israel's victory over the Midianites. King David's heart was "struck" after he took a census of the Israelites and after he had cut off the skirt of King Saul's robe (1 Sam 24:6; 2 Sam 24:10). This probably revealed to David the seriousness of his act.

Yahweh, also promised that no scorching wind nor sun would "smite" his redeemed (Ps 49:10; 121:6) nor would their hearts be "smitten" like grass and withered (Ps 102:5). Then in Hos 14:6 (5) Yahweh proclaimed that Israel shall "strike" root as the poplar. All these are assertions of his protective care and the abundant blessings promised to his faithful people.

Finally, in apocalyptic literature, Daniel saw in a vision the he-goat of Greece "striking" to destruction the ram of Medo-Persia (Dan 8:9); this is an indication of Greece destroying and conquering the empire of Medo-Persia. Similarly, in the simile of another ferocious animal--the lion--it is Yahweh who "strikes"

the nations of Israel and Judah in Hos 6:1. The outcome in this case probably was fatal in view of the usages of this verb נָכַח elsewhere in the Hebrew Bible.

The nominal form of נָכַח carries the basic meaning of the verbal form.<sup>1</sup> The main stress is on corporal punishment (Deut 25:3), education (Prov 20:30), and "beating" (Josh 10:10, 20), in which cases the emphasis is probably on the action rather than on the event of נָכַח (1 Sam 1:10; 14:14, 30). Here, also, Yahweh causes abrupt death, pestilence, or general destruction (Num 11:33; Isa 27:7).<sup>2</sup>

This review of the verbal uses of נָכַח and its nominal forms in the OT suggests that the root was used in different contexts both negatively and positively. Such contexts span social injustice, politics/wars, and the courts. Yahweh may be the subject or he may choose to use agents that will perform his work. Death may be a natural consequence when נָכַח is employed and is the result in most of the occurrences. Figuratively, the term may be used with the same potent significance. The next consideration is the term קָוַם.

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<sup>1</sup>Conrad, p. 453.

<sup>2</sup>Ibid.

קוּם

This verbal stem occurs only twice in the book of Hosea, once in Qal (Hos 10:14), and once in Hiphil (6:1). But it is much more numerous in the OT. It appears about 627 times in verbal forms, 460 times as Qal, 146 as Hiphil, 10 as Piel, four as Polel, four as Hitpolel, and three as Hophal. The nominal form is attested 45 times.<sup>1</sup>

קוּם occurs in most or all<sup>2</sup> of the Semitic languages. In the LXX, קוּם is usually translated by ἀνίσταται or ἀνίστημι.<sup>3</sup> Sometimes it is represented by μένειν and ἐγείρειν.<sup>4</sup> In Hos 6:2 the LXX has ἀναστησόμεθα, while the Syriac version retains the cognate qwm.<sup>5</sup>

The basic Qal meaning of קוּם is "to stand up," "get up," "stand upright," "arise," or "rise up" with the extended meaning of "come about," "last," "continue," and "to recover."<sup>6</sup> The Piel means "make come true," "impose," "institute," and "support."<sup>7</sup> The Hiphil has the following shades of meaning: "set up," "erect,"

<sup>1</sup>Lisowsky, pp. 1248-1254; CHAL, pp. 315-316.

<sup>2</sup>S. Amsler, "קוּם," THAT, 2:635; Koehler and Baumgartner, (1983), p. 1015.

<sup>3</sup>Liddell and Scott, p. 144.

<sup>4</sup>Amsler, p. 641. <sup>5</sup>Smith, pp. 494-495.

<sup>6</sup>CHAL, pp. 315-316. <sup>7</sup>Ibid., p. 316.

"command," "raise up," "appoint," "install," "establish," and "provide."<sup>1</sup> The meanings in the other conjugations are similar to those cited.

The basic meaning of קום is illustrated when a man "rises" from his posture (1 Sam 3:8) or his domicile (Jonah 3:6) and who "stands" after falling (Mic 7:8; Prov 24:16).<sup>2</sup> The primary meaning is also shown by the antonyms and synonyms alongside which קום is placed in the OT plus the prepositions with which it is connected. These are the syntactical relations of קום. Some theological themes emerge from these contexts that may aid in a better understanding of קום in Hos 6:2. We first consider the syntactical relations and their implications, and then the theological themes.

Syntactical relations. There are a few antonyms against which קום is placed in the OT literature. It appears to be the opposite of שכב, "lie down" (Deut 6:7; 1 Sam 3:6); ישב, "sit" (Gen 19:1; Ps 139:2); חוה, "bow down" or prostrate oneself (Gen 23:7; Exod 33:10); כרע, "kneel" (1 Kgs 8:54); אבד, "perish" (Prov 28:28); and נפל, "fall" (Ps 18:39; 20:9; 1 Sam 13:14; 2 Sam 23:10; Isa 28:18; Amos 7:2).<sup>3</sup>

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<sup>1</sup>CHAL, p. 316; Koehler and Baumgartner, (1983), p. 1017.

<sup>2</sup>Amsler, pp. 636-637.

<sup>3</sup>Ibid., p. 637.

קום also carries the concept of total destruction with no possibility of restoration when it is joined with the verb נפל in the saying, "fallen and shall not rise again" (Isa 24:20; Jer 8:4; 25:27; Amos 5:2; 8:14). Other implied antonyms are noted in passages that record the "raising" of the name of a dead brother in levirate marriages (Deut 25:5-10; Ruth 4:5, 10). Another implicit antonym may be evident when Yahweh "raises the poor from the dust" (1 Sam 2:8; Ps 41:11; 113:7).

But there are also synonyms with which קום is related in the OT. Exod 33:8 states that when Moses went to the tent of meeting, all the people "rose up" (קום) and each man "stood" (נצב) at his tent door. A similar קום//נצב is shown in Gen 37:7. Here, Joseph recounted his dream to his brothers, a portion of the dream tells that while his sheaf "arose" (קום) and "stood upright" (נצב), theirs gathered around it to "bow down" (חוה).

In Job 29:8 Job remembered his earlier prosperity when the aged "arose" (קום) and "stood" (עמד)<sup>1</sup> to show him respect. And in Isa 33:10 Yahweh predicts that he will "arise" (קום), "lift up" (רום), and be "exalted" (נשא). Thus, קום is used with both antonyms and synonyms that further illustrate its basic range of meanings.

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<sup>1</sup>Note that in Ezek 37:10, עמד parallels חיה where there probably is a notion of the resurrection motif.

Furthermore,  $\text{קָוַן}$  is connected syntactically with other helping verbs of action upon which the emphasis is placed.<sup>1</sup> But it is also joined with some prepositions that give the verbal form added semantic dimensions.

For instance, the preposition  $\text{עַל}$ , when linked with  $\text{קָוַן}$ , may describe the attack against an enemy or foe (Deut 22:26; Ps 3:2 (1); Isa 14:22); the usual meaning of  $\text{עַל}$  in these passages is "against."<sup>2</sup> Also, the plural Qal participle  $\text{קָוִיִּם}$  plus a personal suffix refers to the enemy (Exod 15:7; 2 Kgs 16:7; Ps 18:49; 44:6).

The preposition  $\text{בְּ}$  in conjunction with  $\text{קָוַן}$  may signify a judicial context in which there is the announcement of a witness against the accused.<sup>3</sup>

On the other hand, when the preposition  $\text{לְ}$  is used with  $\text{קָוַן}$ , it may mean "against," in defense of the accused (Ps 94:16).

These are some of the syntactical relations with which  $\text{קָוַן}$  is found in the OT. The data surveyed implies that added dimensions obtain when  $\text{קָוַן}$  is linked with certain particles and verbal forms in the OT. This

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<sup>1</sup>Amsler, p. 638; Gen 28:2; 43:13; Deut 9:12; Mic 6:1.

<sup>2</sup>CHAL, pp. 272-273.

<sup>3</sup>Deut 19:15, 16; Ps 27:12; 35:11; Mic 7:6. Other relationships suggest a temporal meaning such as "by night" or "midnight"; see Gen 32:23; Judg 9:34; 16:3; 1 Sam 28:35; Jer 6:5; Neh 2:12.

may have significance for the usage of  $\text{קָם}$  in Hos 6:1 and in the book in general, as is demonstrated in chapter 3. The present task is to observe the themes that are associated with the usages of  $\text{קָם}$ . But because of its many occurrences in the OT, only the broad outlines can be noted.

Theological themes. The themes of judgment, war, social justice, covenant, life, and death emerge from the usages of  $\text{קָם}$ . Some passages have Yahweh as subject. He is depicted anthropomorphically as one who personally intervenes to punish his chosen people (Isa 33:10). He is also portrayed as the warrior on the battle-field rising to destroy the land of Judah (Isa 28:21-22). Both Amos (6:14) and Habakkuk (1:6) use the verb  $\text{קָם}$  to speak of the coming of the enemy, whom Yahweh declares he has sent against his faithless people.

On the other hand, Yahweh "arises" on behalf of Zion (Ps 102:14, (13)) in order to attack the enemy of his followers (Ps 68:2; Isa 14:22; Amos 7:9). Also, he may elect to "raise up" men to lead his people. This chosen group includes prophets,<sup>1</sup> judges,<sup>2</sup> priests,<sup>3</sup>

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<sup>1</sup>Deut 18:15, 18; Jer 6:17; 29:15; cf. Amos 2:11.

<sup>2</sup>Judg 2:16, 18; 3:9, 15; 2 Sam 7:11.

<sup>3</sup>1 Sam 2:35; 1 Kgs 2:27, 35.

and kings.<sup>1</sup> But Yahweh may "arise" to protect the poor or needy (Ps 12:6; 76:10, (9)) whom he "raises from the dust" (1 Sam 2:8). With a universal perspective, Isa 2:19, 21 tells of Yahweh "rising" to terrify the earth with acts of judgment.

It is natural, therefore, that some requests occur for Yahweh to "arise" to champion his cause by protecting the needy and afflicted or to destroy his enemies.<sup>2</sup> Other texts indicate that he controls the events of history and keeps the promises made to the patriarchs,<sup>3</sup> King David,<sup>4</sup> and the prophets.<sup>5</sup>

Instructive nuances become evident when the Hiphil of קוּם is used with the terms בְּרִית ("covenant") and דָּבָר ("word"). It appears that when קוּם is linked with בְּרִית, Yahweh is the subject who takes the initiative to "establish" a covenant relationship with people.<sup>6</sup> This

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<sup>1</sup> 1 Kgs 14:14; Jer 23:4, 5; Ezek 34:23; Zech 11:16.

<sup>2</sup> Refer to Num 10:35; Ps 3:8 (7); 7:7 (6); 9:20 (19); 10:12; 12:6 (5); 17:13; 35:2; 44:27 (26); 68:2 (1); 74:22; 82:8; 132:8; 2 Chr 6:41.

<sup>3</sup> Deut 8:18; 9:5; Jer 11:5.

<sup>4</sup> 2 Sam 7:25; 1 Kgs 2:4.

<sup>5</sup> 1 Sam 3:12; 1 Kgs 12:15; Jer 23:20; 28:6; 29:10; 30:24; 33:14.

<sup>6</sup> von Rad, Old Testament Theology, 1:134; Gen 6:18; 9:9, 11, 17; 17:7, 19, 21; Exod 6:4; Lev 26:9; Ezek 16:60, 62.



covenant relationship underscores Yahweh's lordship over the world together with the unflinching certainty of his promises to the faithful. Also, there is also a long list of passages in the OT in which קוּם appears associated with נִוּן.<sup>1</sup> The usual meaning of this combined expression is that Yahweh confirms or establishes his word or promise, or he is petitioned to do so.

The term קוּם with the object נִוּן has also been employed for the actions or deeds of men who are faithful to the statutes of the covenant (Deut 27:26; 2 Kgs 23:3), and who keep the commandments (1 Sam 15:11, 13; 2 Kgs 23:24; Jer 35:16; Neh 5:13).

In both Isa 7:5-7 and 8:10, man's plans do not "stand" or they are thwarted, but God's purposes come to fruition (Isa 14:24; Jer 51:29). Then in Ps 41:9 (10) the psalmist in sickness petitioned that Yahweh "raise" him up.

The motif of the resurrection is attested within the range of the use of קוּם. This is particularly evident when it is used in parallel with חַיָּים which means "live again."<sup>1</sup> Evidence of this relationship occurs in 2 Kgs 13:21; Isa 26:14, 19; and Hos 6:2. The notion of the resurrection is probably present in the use of קוּם in Job 14:12. Greater details of these texts are discussed

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<sup>1</sup>Amsler, p. 640.

in chapter 3 where it is argued that Hos 6:2, like these passages, speaks of the reviving of the dead.

This general review of the biblical witness in which קוּם is attested in the OT points out that it is found in several different contexts. Some syntactical relations of קוּם are observed from which spring certain themes. It is also evident that when Yahweh is the subject of קוּם, he is depicted as one who is personally involved in historical events. He may raise up leaders for his chosen people, raise up foreign nations to discipline them or rise up himself to defend his people. On the other hand, when man is the subject of קוּם, it may indicate one rising from a certain posture or domicile and standing again after falling or having been sick or dead. This brings us to the companion verbal form of קוּם, namely, חָיָה in Hos 6:2.

חָיָה

The verbal form of this term occurs three times in Hosea, twice in the Piel stem (Hos 6:2<sup>a</sup>; 14:8), and once in the Qal (6:2<sup>c</sup>). In total, חָיָה is found about 284 times in the OT, 203 times as Qal, 56 times as Piel, and 23 times as Hiphil.<sup>1</sup>

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<sup>1</sup>G. Gerleman, "חָיָה," THAT, 1:549-557; but for a different count, see Helmer Ringgren, "חָיָה," TDOT, 4:331-32.

The basic Qal meaning of  $\pi\prime\pi$  is to "stay alive," "be revived," or "come back to life again"; the Piel root means "preserve," "keep alive," and "bring to life"; and the Hiphil means "preserve," "keep alive," "leave alive," and "restore."<sup>1</sup> The LXX has  $\delta\upsilon\iota\alpha\acute{\iota}\nu\omega$  ("make sound or healthy," "heal," "cure").<sup>2</sup> The Syriac maintains the MT reading with the term hy' ("revive," "live again," "recover").<sup>3</sup>

Cognates or semantic equivalents have been noted in various languages of the ancient Near East. Helmer Ringgren has observed that the Egyptian term 'nh means "life" and the verbal notion "live."<sup>4</sup> He also notes that the gods appear as creators, bestowers, and preservers of life. The king is the primary recipient and steward of this life.<sup>5</sup> In Ugaritic the cognate verb hwy/hyy means "to live."<sup>6</sup> In Akkadian, Hebrew  $\pi\prime\pi$  has a semantic equivalent in balātu<sup>7</sup> which is etymologically related

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<sup>1</sup>CHAL, p. 102; Koehler and Baumgartner, (1967), pp. 296-297.

<sup>2</sup>Hatch and Redpath, p. 1380; Liddell and Scott, pp. 1841-1842.

<sup>3</sup>Smith, p. 139. <sup>4</sup>Ringgren, pp. 324-327. <sup>5</sup>Ibid.

<sup>6</sup>Ibid., p. 330; Cyrus Herzl Gordon, Ugaritic Textbook, Analecta Orientalia, 38, rev. ed. (Rome: Biblical Pontifical Institute, 1965), p. 396, no. 856.

<sup>7</sup>Wolfram von Soden, "Die Wörter für Leben und Tod im Akkadischen und Semitischen," AFO 19 (1982):1-7.

to the Hebrew  $\text{וּלַג}$  ("bring to safety").<sup>1</sup> Another term that means "life" in Akkadian is na'āšum/nēšu<sup>2</sup> (verbal), while the nominal forms appear as napištu and nīšu.<sup>3</sup> The range of definitions of balātu in the G-stem is "to live," "be alive"; in the D-stem it covers "to obtain life," "raise to life," "heal," "make sound/well," "maintain," and "provide"; and the S-stem means "to give life."<sup>4</sup> Nominally balātu has the following meanings: "life," "good health," "immortality," "lifetime," "coming year," and "provisions,"<sup>5</sup> together with "recovery" and "healing."<sup>6</sup>

With this scan of the definition of  $\text{חַי}$  and its representation in cognate languages, we now survey its use in the OT and attempt to assess its probable meaning in Hos 6:2. Here, the principal concern is with the verbal forms. First, some of the passages that treat  $\text{חַי}$  and the living are dealt with--most of the texts fall in this grouping. Next consideration is given to  $\text{חַי}$  and the dead. Finally, a conclusion is given on God as the Giver of life plus the notion of the Living God.

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<sup>1</sup>CHAL, p. 292.      <sup>2</sup>von Soden, p. 2.      <sup>3</sup>Ibid.

<sup>4</sup>K. Aartun, "Der Begriff des 'Lebens' bei den Akkadern, vom sprachlichen Gesichtspunkt aus betrachtet," AFO 19 (1982):160; for extensive treatment on balātu, see AHw, 1:98-99; CAD, B, pp. 46-63.

<sup>5</sup>CAD, B, p. 46.

<sup>6</sup>Aartun, p. 160.

חַיָּה and the living. When this verb appears in the Qal stem ("to be alive"), it usually suggests an antithesis to "kill" or "die" even when it is not so clearly expressed.<sup>1</sup> Often juxtaposed is the locution, "live and not die,"<sup>2</sup> which is often spoken by people in distress, by God as a warning to the wicked, or positively, as a promise or hope.<sup>3</sup>

חַיָּה has particular references to health or the full health of individuals. Thus, it may describe the recovery of the sick. Jacob's spirit "revived" as he saw the wagons Joseph sent to escort him to Egypt, after he had earlier fainted when he learned that his son Joseph was still "alive" in Egypt (Gen 45:27). The Israelites who were bitten by the serpents "lived" or were healed after they looked on the brazen serpent (Num 21:8-9); the men whom Joshua circumcised remained in the camp until they were "healed" (Josh 5:8); Samson, who was dying of thirst, "revived" and his spirit returned (Judg 15:19). In addition, King Ahaziah<sup>4</sup> and King Benhadad<sup>5</sup> sent to

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<sup>1</sup>Gerleman, p. 551.

<sup>2</sup>Gen 42:2; 43:8; 47:19; Deut 33:6; 2 Kgs 18:32; Ps 89:49 (48); 118:17; Ezek 18:21, 28; 33:15.

<sup>3</sup>Ringgren, p. 332.      <sup>4</sup>2 Kgs 1:2.

<sup>5</sup>2 Kgs 8:8-10, 14.

inquire if they were going to "recover" from their illnesses; King Hezekiah of Judah made a similar request.<sup>1</sup>

In a few psalms the Piel of  $\pi' \pi$  is used to describe severe illnesses from which suppliants pray for deliverance; the psalmist even employs the language of Sheol, pit, and the grave to express the plight of his condition. Ps 30:3-4 (2-3) records the psalmist's plea for help which resulted in his "healing" ( $\alpha \rho \alpha$ ); then he praises God for "bringing up" his soul from Sheol and "restoring" ( $\pi \eta \pi$ ) his life from the pit. William R. Taylor observes that "his sickness was so severe that his healing was nothing less than the rescue from the underworld, even from the company of those already in the Pit, the lowest part of Sheol."<sup>2</sup> One petitioner acknowledges that Yahweh will "sustain him on his sickbed" and in "his illness restore him to health" (Ps 41:4 (3)). The remainder of the psalm underscores the confidence the psalmist has in his God amid the malicious expectation of his friends who anticipate his death (Ps 41:9 (8)).

Restoration to health, moreover, is likened to a revival from the "depths of the earth" (Ps 71:20); this is in agreement with the psalmist's plight being compared

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<sup>1</sup> 2 Kgs 20:1, 7; Isa 38:1, 9, 21.

<sup>2</sup> William R. Taylor, "The Book of Psalms: Exegesis," IB (Nashville, Tennessee: Abingdon Press, 1978), 4:159.

to those already dead (Ps 88:3-6). One concept of life that emerges from these texts is that "sickness and distress impair the forces of life and represent, as it were, a potential death."<sup>1</sup> It may be inferred that if "sickness in each case is a diminution of the state of life, then death is its end."<sup>2</sup> Therefore, sickness and death share the common element of destruction to life and well-being, one is the finale of the other.

But full health or even life itself is closely linked to obedience. Repeatedly throughout Deuteronomy Moses warned the Israelites that prosperity, possession, and retaining of the promised land, as well as life, are conditioned on obedience to God's commandments. He often used the expression "so that you may live" (Deut 4:1; 5:33; 8:1; 16:19, 20; 30:19). These passages suggest that their very lives depended on obedience to God's will. Lev 18:5 recounts the same notion that doing God's will results in full living.<sup>3</sup> In Amos 5:4, 6, 14, "life" seems to be synonymous with "God is with you."<sup>4</sup> As is the case

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<sup>1</sup> Ringgren, p. 334; see also von Rad, Old Testament Theology, 1:387-388.

<sup>2</sup> Gerd Steiner, "Der Begriff 'Leben' in den Vorstellungen des Alten Orients," AFO 19 (1982):146.

<sup>3</sup> Refer to Ezek 20:11, 13, 21.

<sup>4</sup> Ringgren, p. 337.

in the psalter, "death begins to become a reality at the point where Yahweh forsakes a man."<sup>1</sup> In the book of Proverbs keeping commandments affects living (Prov 4:4; 7:2). Therefore, it may be said that life at its fullest is reached with a relationship with God and obedience to his will.

The verb  $\pi\eta$  also has things or inanimate objects as its object. For example, Joab "repaired" (Piel) the remainder of the city of Jerusalem after it was captured by David and his army (1 Chr 11:8); Sanballat questioned whether Nehemiah and his co-workers would "revive the stones out of the heap of rubbish" (Neh 3:34 (4:2)).<sup>2</sup> In these two cases,  $\pi\eta$  may refer to the restoration of a city or the walls that fell. It also speaks of "springing" or "running" water (Gen 26:19; Lev 14:5, 6; 15:13; Num 19:17). And in a figurative sense, Yahweh is portrayed as "the fountain of living water" whom his people forsook (Jer 2:13; 17:13).

$\pi\eta$  and the dead. The majority of the occurrences of  $\pi\eta$  in the OT concern living individual and things. But there are a few references of this verb that deal specifically with the dead who are raised to new

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<sup>1</sup> von Rad, Old Testament Theology, 1:388.

<sup>2</sup>RSV.



life and vigor. Evidence of this function of חיה in the OT seems to be stated in 1 Kgs 17:22; 2 Kgs 13:21; Job 14:14; Isa 26:14, 19; Ezek 37:3, 5, 9, 14. It should be noted that the Qal stem is used in all these texts and carries the meaning of "bringing to life again." Also, in Dan 12:2 the expression אלה לחיי עולם ("some to everlasting life") is another context that speaks of the resurrection theme, even though it uses the nominal form of חיי.<sup>1</sup> A greater elaboration of these passages is presented in chapter 3. But the implication of this evidence is that חיה in Hos 6:2 probably carries the same meaning of resurrection of the dead. Note also that this latter text contains the same parallel pair of חיה and קום as 2 Kgs 13:21 and Isa 26:14, 19.

Yahweh as subject of חיה. Some of the usages of חיה show that Yahweh is Lord of life and death.<sup>2</sup> Others tell of life as a gift from God<sup>3</sup> or confirm that he is the One who preserves life.<sup>4</sup> Still other passages depict Yahweh as the Living God.<sup>5</sup> This is in antithesis

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<sup>1</sup>The nominal forms of חיה mean "beast" or "animal" in Hosea (2:14, 20; 4:3; 13:8).

<sup>2</sup>Deut 32:39; 1 Sam 2:6; 2 Kgs 5:7.

<sup>3</sup>Job 10:12; Ps 36:10 (9).

<sup>4</sup>Ps 30:4 (3); 41:3 (2); 71:20; 143:11.

<sup>5</sup>Deut 5:26; Josh 3:10; 1 Sam 17:26; 2 Kgs 19:4; Ps 42:3 (2); 84:3 (2); Jer 10:10; 23:36; Dan 6:21, 27.

to the god Baal in the ancient Near East who is cyclical, dying one season and arising the next. The concept of the "Living God" is chosen, on occasion, as a polemic against foreign people and strange gods. Yahweh is never the recipient of life, only the Giver. This epithet has been taken as denoting "a vital activity and life-giving power on Yahweh's part, which may be seen to extend to the whole of creation, and repeatedly makes itself felt on the plane of history."<sup>1</sup>

This survey shows that the majority of the occurrences of  $\text{חַיִּים}$  focus on the living who may be sick, distressed, or troubled. Thus, the context may be health or social justice. But there are also the legal, covenant, and cultic contexts in which obedience and faithfulness are conditions for full living. And in the context of death, Yahweh may miraculously revive the dead, since he has total control over all issues of life and death. The significance of the use of this term in Hos 6:1-2 is dealt with in chapter 3 below. The next term to be considered is  $\text{חַיִּים}$ .

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<sup>1</sup>A. R. Johnson, "Jonah 2:3-10: A Study in Cultic Phantasy," in Studies in Old Testament Prophecy, ed. H. H. Rowley (Edinburgh: T. & T. Clark, 1950), p. 99.

חצו

There is only one occurrence of this word in Hosea (6:5). It appears in the Qal perfect stem; but this root is attested sixteen times in the OT, thirteen times as Qal, and once each in the Hiphil, Piel, and Pual conjugations; the noun pattern is found eight times.<sup>1</sup>

The verbal form may be attested in Akkadian in the form of hasabû and is witnessed also in Ugaritic, Phoenician, Aramaic, and Arabic texts.<sup>2</sup> The word occurs in epigraphic Hebrew as lines 4 and 6 of the Siloam Inscription contain the form חצו.<sup>3</sup> The LXX translates חצו with ἀποθέρισσα ("hew"),<sup>4</sup> and the Syriac represents it with psq ("to hew," "cut down").<sup>5</sup>

The primary meaning of חצו is "to quarry," "hew out," "dig," or "cut off."<sup>6</sup> Other meanings are "to strike," "hew down," "engrave," "stir," and "poke."<sup>7</sup>

Literal and metaphorical usages of חצו occur in the Hebrew Bible. In the literal meaning, the objects of this term may be cisterns (Deut 6:11; 2 Chr 26:10; Neh 9:25), stones (1 Chr 22:2), and copper (Deut 8:9).

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<sup>1</sup>Lisowsky, p. 519.

<sup>2</sup>K.-D. Schunck and G. J. Botterweck, "חצו," TDOT, 5:125.

<sup>3</sup>Ibid. <sup>4</sup>Dos Santos, p. 68.

<sup>5</sup>Smith, pp. 452-453. <sup>6</sup>CHAL, p. 113. <sup>7</sup>Ibid.

For example, the Israelites met "hewn" cisterns in the promised land (Deut 6:11; cf. Neh 9:25); Uzziah, king of Judah, prospered so much that he "hewed out" many cisterns to accommodate his large herd in the Shephelah and the plains (2 Chr 26:10). Then in 1 Chr 22:2 David appointed masons who prepared "hewn" stones for the building of the first temple. Also, Job had hoped that his words were "engraved" on the rock forever (Job 19:24); shortly thereafter he probably expressed his confidence in the resurrection theme (Job 19:25-26): that after his death he would see God. Isa 22:16-25 tells that Shebna has "hewn" tombs as an indication of his permanent stewardship, but Yahweh predicted that he would be replaced by his servant Eliakim (vs. 20). Thus, the literal contexts reveal concepts of mining, building or construction, and engravement.

But the metaphorical usage of  $\text{לָחַט}$  is employed more frequently. In the parable of the vineyard, Yahweh is seen as the dutiful husbandman who digged the vineyard and "hewed out a wine vat"<sup>1</sup> (Isa 5:2), a description of his caring deeds for his people. The nation of Assyria is regarded as an axe with which Yahweh "hews" or punishes Israel (Isa 10:15). The Israelites are counseled to remember their ancestry, the rock from which

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<sup>1</sup>NASB.

they were "hewn" (Isa 51:2), as a basis for Yahweh's continued mercy. Finally, the kingdom of Judah acted faithlessly in trusting in foreign gods for help; but such sources of support or aid are likened to "broken cisterns" (Jer 2:13).

The metaphorical usage of  $\text{צָחַ$  continues in the Writings. Ps 29:7 records that the voice of Yahweh "hews out"<sup>1</sup> flames of fire, pointing to the destructive nature of his judgment. In Prov 9:1, personified wisdom builds her house and "hews" out her seven pillars.<sup>2</sup> Here, wisdom is presented as a woman who calls men in the streets and invites them to her house.<sup>3</sup>

The use of  $\text{צָחַ$  in Hos 6:5 seems to be metaphorical as well; it is one of the few passages that has people as the object of the verb.<sup>4</sup> The meaning of  $\text{צָחַ$  in this context is aided by its survey in the OT and through its association with its counterpart verb  $\text{גָּחַ$ .

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<sup>1</sup>NASB; Leupold, p. 248; but for a different translation of  $\text{צָחַ$ , see Dahood, Psalms 1, 1-50, p. 176; he prefers the meaning of "cleaves."

<sup>2</sup>There is uncertainty of the significance of the seven pillars; see von Rad, Wisdom in Israel, p. 167, n. 26.

<sup>3</sup>Ibid., p. 166.

<sup>4</sup>Rudolph, pp. 132, 139, holds the meaning of  $\text{צָחַ$  is "incise"; Spiegel, p. 136, sees Moses as a prophet carving the Decalogue on stone. Both scholars seem to think that stone is the object of the "hewing" and not people, but see Isa 5:2; 10:15; 51:1.

This brings us to the final term that is treated in the lexical analysis, namely,  $\text{הרג}$ .

$\text{הרג}$

This term occurs as a Qal perfect form in Hos 6:5 and as Qal participle in 9:13, the only two references of this verbal form in Hosea. In the entire OT,  $\text{הרג}$  appears about 168 times distributed mainly in the Qal root, with three times in the Niphal and two in the Pual.<sup>1</sup> The noun forms occur ten times meaning "slaughter."<sup>2</sup>

The LXX represents  $\text{הרג}$  with  $\delta\mu\omicron\kappa\tau\epsilon\acute{\iota}\nu\omega$  ("to kill") and the Syriac with qtl.<sup>3</sup> It is also witnessed in other cognate languages; it is probably parallel to the Old South Arabic hrg, "to kill,"<sup>4</sup> and to the Moabite hrg, "to kill."<sup>5</sup> It is also "attested as a Canaanite loan word in Ya'udic and Old Aramaic texts."<sup>6</sup> Furthermore, it probably has affinity to the Egyptian hrt, "kill (enemies)."<sup>7</sup> The extra-biblical context in which hrg appears is commonly that of holy war.<sup>8</sup>

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<sup>1</sup>Lisowsky, pp. 433-434.      <sup>2</sup>Ibid., p. 434.

<sup>3</sup>For the LXX, see Ziegler, p. 169; Bauer, pp. 93-4; for the Syriac, see Gelston, p. 7; Theodore H. Robinson, Syriac Grammar, 4th ed. (Oxford: Clarendon Press, 1962), p. 141; Smith, p. 501.

<sup>4</sup>H. F. Fuhs, " $\text{הרג}$ ," TDOT, 3:447, n. 1.

<sup>5</sup>DISO, p. 69.      <sup>6</sup>Ibid; Fuhs, p. 447, n. 5.

<sup>7</sup>Fuhs, p. 447, n. 7.      <sup>8</sup>Ibid., pp. 447-49.

The basic definition of  $\text{הָרַג}$  is "to kill."<sup>1</sup>  
 Other shades of meaning are "to slay," "murder," and  
 "execute."<sup>2</sup>

Several different subjects and objects are  
 associated with the use of  $\text{הָרַג}$ . There is a long list of  
 individuals, groups, and things that are the subjects  
 of this verb.<sup>3</sup> The objects are far less numerous.<sup>4</sup>

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<sup>1</sup>CHAL, p. 83.

<sup>2</sup>Ibid; Koehler and Baumgartner, (1967), p. 245.

<sup>3</sup>Varying individuals and groups of individuals  
 are subjects of  $\text{הָרַג}$ . Among the individuals are Cain (Gen  
 4:8), Lamech (Gen 4:23), Moses (Exod 2:14), Joshua (Josh  
 8:26), Abimelech (Judg 9:5), and David (2 Sam 4:10).  
 Some foreign individuals who are also subjects of this  
 verb are Pharaoh (Exod 2:15), Balaam (Num 22:29), and  
 Hazael (2 Kgs 8:12).

Then there are groups of individuals or nations  
 who are subjects of  $\text{הָרַג}$ . This list is represented by  
 Joseph's brothers (Gen 37:20), the Levites (Exod 32:37),  
 the judges of Israel (Num 25:5), the Israelites as a whole  
 (1 Kgs 12:27), or elsewhere referred to as Jews (Esth  
 8:11). In this category are the foreign groups like the  
 citizens of Gerar (Gen 20:11) and the Assyrians (Ezek  
 23:10). Other groups are defined as the wicked (Ps 10:8),  
 the impious (2 Sam 4:11), enemies (Neh 4:5 (11)), and  
 opponents, in general (Neh 6:10).

In addition, some occurrences of the verb  $\text{הָרַג}$  have  
 as subjects lions directed by Yahweh (2 Kgs 17:25), the  
 vexation of a fool (Job 5:2), a viper's tongue (Job 20:16),  
 hail (Ps 78:47), and apostasy from Yahweh (Prov 1:32).  
 And there are still other references that have Yahweh  
 as their subject directly (Gen 20:4; Exod 4:23; 13:15;  
 Num 11:15; Ps 78:31, 34; Isa 27:1; Amos 4:10;  
 Lam 2:4, 21; 3:43) or indirectly (Num 22:33; 2 Kgs 17:25).

<sup>4</sup>For individuals who became objects of  $\text{הָרַג}$ , see  
 Gen 4:25; 12:12; Lev 20:16; Num 22:33; Ps 10:8; 94:6;  
 and for groups, see Ps 78:47; Jer 15:3; Amos 9:1; Hos  
 6:5; Zech 11:5; also for foreigners, see Isa 14:30; 27:1.

Another important observation for a more complete understanding of the usages of *הרג* in the OT is its syntactical association with other terms for death. It appears in parallel pattern with other verbs used for "killing." This may be in the immediate or more remote context. For example, this pattern is noticeable with the verbs *נכה* ("to strike"),<sup>1</sup> *מות* ("to die"),<sup>2</sup> *אבד* ("to destroy"),<sup>3</sup> *שחז* ("to exterminate"),<sup>4</sup> *דבא* ("to beat to pieces"),<sup>5</sup> *רצח* ("to kill"),<sup>6</sup> *פגע* ("to attack"),<sup>7</sup> *כרה* ("to cut off"),<sup>8</sup> and *שחט* ("to slaughter").<sup>9</sup> These parallel terms serve to illustrate the basic definition of *הרג* and suggest that death is its end result when used in the OT. Thus, the use of *הרג* in Hos 6:5 seems to imply that death occurred to the nations of Israel/Ephraim and Judah. This suggestion is further elaborated in chapter 3 below.

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<sup>1</sup> See CHAL, p. 237; cf. Gen 4:14-15; Josh 13:21-22; 2 Sam 12:9; 14:6-7; 23:20-21; 1 Chr 11:22-23; 2 Chr 25:3; Ps 135:10; 136:17-18; Isa 27:7.

<sup>2</sup> CHAL, p. 188; Josh 10:11; Judg 9:54; 2 Sam 3:30.

<sup>3</sup> CHAL, p. 3; Esth 3:13; 7:4; 8:11; 9:6.

<sup>4</sup> CHAL, p. 375; Gen 34:26-30.

<sup>5</sup> CHAL, p. 70; Ps 94:5. <sup>6</sup> CHAL, p. 376; Ps 94:6.

<sup>7</sup> CHAL, p. 288; Judg 8:21.

<sup>8</sup> CHAL, p. 165; Amos 2:3.

<sup>9</sup> CHAL, p. 365; Isa 22:13.



The verb  $\text{הָרַג}$  appears in the contexts of war or battle, politics, personal revenge, and the judiciary. It probably has its original Sitz im Leben in the context of war or battle against foreigners where it refers to "killing" of enemies or the "carrying out of the ban."<sup>1</sup>

Gen 34:18-31 records the revenge the brothers Simeon and Levi unleashed on the city of Shechem in response to the rape of their sister Dinah. They "killed" ( $\text{הָרַג}$ ) all the males of the city along with Hamor and his son Shechem (vss. 25-26). Then they took all their wealth, wives, and children as prey (vs. 29). Because of this act, Jacob was afraid that his neighbors might destroy him and his household (vs. 30).

In Josh 8 is related the account of the capture of the city of Ai by the Israelites under the leadership of Joshua. The Israelites "carried out the ban" against the citizens of Ai; they "slew" ( $\text{הָרַג}$ ) them "with the edge of the sword" (vss. 24-26) and kept as booty the cattle and spoil of the city (vs. 27). Later on, in Josh 10: 10-11, Joshua "carried out the ban" against the confederation of five Canaanite city kings.<sup>2</sup>

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<sup>1</sup>Fuhs, p. 452.

<sup>2</sup>Ibid., p. 451; for other examples of the "ban" against the enemies of Israel and Judah, see Judg 7:25; 8:21; 2 Sam 10:18; 1 Chr 19:18; 1 Kgs 9:16.

Moreover,  $\text{אָרַח}$  is used to refer to the "slaying" of domestic foes or rivals in times of rebellion and uprising. In his battle with the Midianites, Gideon destroyed Penuel and all the men of the city because they had refused to support him (Judg 8:17). Priests and prophets were special objects of "killing" when they opposed kings and their policies. King Saul had the priest Abimelech plus all the priests of Nob "slain" for helping David and probably aiding in a conspiracy (1 Sam 22:17, 21). The prophet-priest Samuel was afraid that King Saul might "kill" him for anointing a son of Jesse as king (1 Sam 16:2).

Jezebel, the wife of King Ahab of Israel, "killed" the prophets of Yahweh (1 Kgs 18:13). The servant Obadiah was afraid that if he provided misinformation of Elijah's whereabouts, he might be "killed" as well (1 Kgs 18:9, 14). Sometime later Elijah had the prophets of Baal "killed" ( $\text{שָׁחַט}$ ; 1 Kgs 18:40), which Ahab reported to his wife ( $\text{אָרַח}$ ; 1 Kgs 19:1). Both Elijah and Nehemiah reiterated the tragedy in Israel's past history when prophets were "killed" ( $\text{אָרַח}$ ; 1 Kgs 19:10; Neh 9:26). Other instances of the "killing" of political rivals or foes occur in the OT.<sup>1</sup>

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<sup>1</sup> See Judg 9:5, 45; 2 Kgs 11:1, 16, 18; cf. 2 Chr 22:8; 24:25; 25:3.

In addition, there was also an attempt to annihilate a whole nation as a political entity. This was Haman's plot to "destroy,"<sup>1</sup> "kill,"<sup>2</sup> and "annihilate"<sup>3</sup> the Jewish race (Esth 3:13; 7:4). With King Ahasuerus' decree, however, the Jews were given the permission to defend their lives by "destroying," "killing," and "annihilating" their enemies (Esth 8:11; 9:5, 6).

Apart from war and politics, some "killings" were motivated by personal jealousy, envy, or revenge without a distinct political or warlike reason. The first murder recorded in the OT seems to have been occasioned by envy. Immediately after Cain's offering was rejected, he "killed" (הרג) his brother Abel whose sacrifice was accepted (Gen 4:8). Later on Lamech boasted that he had "slain" (הרג) a man for "wounding" (פצע) him (Gen 4:23).

Another evidence of jealousy is probably shown when Abraham feared for his life, thinking that the Egyptians would rob him of his beautiful wife Sarai and then "kill" him (Gen 12:12). In a separate incident, Abimelech in a dream asked God if he would "slay" (הרג) innocent people (Gen 20:4). Earlier, Abimelech had taken Sarai from her husband who had claimed that she was his sister (Gen 20:1-7). Similarly, Isaac was also afraid that the people of Gerar might "kill" him (26:7).

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<sup>1</sup> להשמיד.

<sup>2</sup> להרוג.

<sup>3</sup> לאבד.

Other occurrences of  $\text{הרג}$  appear in contexts of personal jealousy or envy. Esau hated his brother so much that he was only awaiting the death of his father Isaac to "kill" Jacob (Gen 27:41); Joseph's brothers were bent on "killing" him because he was his father's favored son (Gen 37:20). And Joab and Abishai "killed" ( $\text{הרג}$ ) Abner because he had "killed" their brother Ashael in battle (2 Sam 3:30).

This survey of the usages of  $\text{הרג}$  so far suggests that these "killings" in the OT were both domestic and foreign, national and personal. They seemed to have arisen especially from rivalry, envy, jealousy, and a compulsion for justice.

$\text{הרג}$  may be considered a crime punishable by death. After Moses had "slain" the Egyptian for beating a Hebrew, Pharaoh sought to "kill" him (Exod 2:15). In all likelihood this "killing" by Moses was considered a crime to be punished with death.

Also, when David orchestrated the scheme that ended in the death of Uriah, he was charged with "smiting" ( $\text{נכה}$ ) Uriah and "slaying" ( $\text{הרג}$ ) him with the sword of the Ammonites (2 Sam 12:9). As a consequence, the child his wife Bathsheba bore became ill and died (2 Sam 12:14-23). It appears that David's plans were deemed criminal and this led to the loss of his child.

Then in Exod 21:14, it is noted that if anyone willfully attacks another and "kill" (אָהַר) him by treachery, that person should have no refuge but suffer the ultimate penalty of death. The Hebrews were admonished not to "slay" the innocent and righteous, since the Lord would not acquit the wicked (Exod 23:7). These data imply that אָהַר was the punishment for "killing" others.<sup>1</sup> It was also the punishment for apostasy from Yahwism,<sup>2</sup> as Yahweh's vengeance on the Midianites,<sup>3</sup> for secret sins by idolaters,<sup>4</sup> for those who "kill" the Lord's anointed servants,<sup>5</sup> and for bestiality.<sup>6</sup>

It is also observed that Yahweh is the subject of the verb אָהַר in the OT. This pertains to both hostile foreign nations and his disobedient people of Israel.

The firstborn of Egypt were "killed" because Pharaoh refused to release the Hebrews (Exod 4:23; cf. 13:15). Further evidence is provided in Isa 14:28-32 where an oracle is issued against the Philistines; part of Yahweh's threat is "I will kill" (אָהַר)<sup>7</sup> "your root with famine, and your remnant I will slay" (אָהַר).<sup>8</sup>

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<sup>1</sup>Judg 8:21; 9:56; 1 Kgs 2:32.

<sup>2</sup>Exod 32:27; Num 25:5.      <sup>3</sup>Num 31:1-7.

<sup>4</sup>Deut 13:9, 10.      <sup>5</sup>2 Sam 4:10-12.      <sup>6</sup>Lev 20:15.

<sup>7</sup>Supplied.      <sup>8</sup>Isa 14:30 (RSV); MT, supplied.

A similar threat was made to the king and princes of Moab in Amos 2:1-3. Because of Moab's cruel destruction of the king of Edom, Yahweh promised, "I will cut off (כרת)<sup>1</sup> the ruler from its midst, and will slay (הרג)<sup>2</sup> all the princes with him" (vs. 3).<sup>3</sup>

In an eschatological application of הרג, Yahweh warns that in the final judgment he will punish Leviathan with the sword and "slay" the Dragon that is in the sea (Isa 27:1). Both Leviathan and the Dragon may be symbolic representations of the enemies of Yahweh and his covenanted people.<sup>4</sup> The psalmist praised God and offered thanksgiving to him because in Israel's historical past he "smote (נכה) many nations and slew (הרג) mighty kings" (Ps 135:10; 136:17, 18).

It should also be noted that Yahweh's destructive activities against his own people were described with the term הרג. Ps 78:31, 34, 47 provide evidence that recounts his destruction of his own people when they became faithless. The prophet Amos tells of the complete destruction of Israel as a worshipping community (Amos 9:1-4).<sup>5</sup> According to Hos 6:5, it was due to Israel's and Judah's

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<sup>1</sup>Supplied.      <sup>2</sup>Supplied.      <sup>3</sup>RSV.

<sup>4</sup>Russell, pp. 298-299; cf. Eichrodt, 1:460-61.

<sup>5</sup>Hasel, The Remnant, pp. 184-190; for other viewpoints on this passage, see Fuhs, p. 456, nn. 58, 60.

disloyalty that Yahweh had slain them by the prophets. In this last reference, death of the nations is portrayed with the use of the Qal perfect form of  $\text{אָהַר}$ .

This investigation of the meaning and usages of  $\text{אָהַר}$  reveals that it basically means "to kill." The contexts in which it appears corroborate this basic definition. Its semantic and syntactical associations suggest that annihilation is the end product when it is used. The contexts in which it is found differ; they include politics, war, personal grudge or jealousy, and a sense for justice. Also, when Yahweh is subject, directly or indirectly, both domestic and foreign nations may experience his judgment of devastation.

This brings to an end the lexical survey of certain crucial terms in Hos 5:8-6:6 that are designated within either the sickness-healing grouping or the death-resurrection category. The terminology studied suggests that they occur in varied contexts and their particular shades of meaning probably are better determined from a serious consideration of the contexts.<sup>1</sup> This lexical treatment has provided us with the option of applying the

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<sup>1</sup>Peter R. Ackroyd, "Meaning and Exegesis," in Words and Meanings, ed. Peter R. Ackroyd and Barnabas Lindars (Cambridge: At the University Press, 1968), p. 2, remarks that "to establish the root meaning of a word does not establish its meaning in a given passage."

most appropriate function of these terms in the context of Hos 5:8-6:6. What seems evident is that death is a common theme among them from their definition and usages elsewhere in the OT. The important question here is whether or not the death motif is dealt with in Hos 5:8-6:6, and if so, what aspect<sup>1</sup> of the terms indicate that the death spoken of is literal or metaphorical, concrete or abstract; and what is the response to the death question? Is it the resurrection motif or healing to only a prior severe mutilation that left its victim on the point of death? Does not the term אָרָם in Hos 6:5 indicate that death is most certainly meant? A more definitive answer to these questions remains to be given in chapter 3. Here, we simply summarize this background material.

#### Summary

In this chapter Hos 5:8-6:6 has been delimited as a distinct pericope. As a consequence, it warrants a separate study, albeit in view of its neighboring context. Differences in form, style, and content between Hos 5:8-6:6 and 4:1-5:7 and 6:7-7:16 are demonstrated, although there are noted similarities and links between these three sections. The differences outweigh the

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<sup>1</sup>Georg Fohrer, "Twofold Aspects of Hebrew Words," in Words and Meaning, ed. Peter R. Ackroyd and Barnabas Lindars (Cambridge: At the University Press, 1968), pp. 95-103, discusses the varied aspects of Hebrew words.



elements they share in common. This leaves Hos 5:8-6:6 standing as a separate pericope.

A translation of this passage has been provided and strophic divisions have been delimited. One finding here is that the differences between the MT and the LXX and the Syriac versions, in most cases, do not materially affect the message of the Hebrew text. Therefore, this eliminates the need for extensive alterations of the traditional text and suggests that the MT of Hos 5:8-6:6 is generally trustworthy and reliable for exegesis.

The third subheading considered was the historical context. Here, the difficulty of scholars in arriving at a consensus on the specific historical context of Hos 5:8-6:6 was noted. The general consensus is that it is a description of the events of the Syro-Ephraimite War of 734-732 B.C. But some scholars are less certain of that time period and prefer a dating before that war. This dissertation interprets the passage against the general backdrop of the first three decades of the second half of the eighth century B.C. The data do not seem to provide a sound basis for a more precise historical fixation. During this time the political, social, moral, and religious conditions were ripe for disaster and judgment from Yahweh on his own people who sought assistance from the aggressive Assyrian regime.

Fourth, the questions of the Sitz im Leben and genre are not settled. However, it is less problematic to opt for a general setting since there appears to be a mixture of elements that may fit into more than one given Sitz im Leben. Thus, the setting of life and death within the broad context of covenant obligations to Yahweh seems appropriate. With respect to the genre, there appears to be a mixture of threats, announcement of judgment, accusations, plea of penitence, or confession in Hos 5:8-6:6. To determine the preliterate stage of this passage is most problematic since such conclusions are mainly based on conjecture and insufficient data.

Fifth, the thematic patterns show two chiasmic formations which point out that the penitential plea in Hos 6:1-3 is bracketed on both sides with divine speeches of accusation and judgment. The central theme is the departure of Yahweh until his people are repentant, occasioned by their "dead" condition. Four main strophes have been shown. There may be a movement from sickness to death, and another from healing to resurrection in them.

Sixth, from the lexical analysis, the wide range of certain crucial terms within two main categories of sickness-healing and death-resurrection have been noted.

These groups can be derived from the passage itself. The broad aspects of some terminology suggest that both sickness and death, healing and resurrection are evident in Hos 5:8-6:6. The presence of death finds support in the lion images of Yahweh plus most probably the terms שמה, נכה, טרף, and הרג. The twin terms of חיה and קום probably are the linch-pin to the resurrection motif. Detailed arguments are submitted in chapter 3 to further illustrate and substantiate these preliminary considerations. This brings to an end the preliminary issues. A verse-by-verse exegetical interpretation of Hos 5:8-6:6 is now dealt with.

### CHAPTER III

#### AN EXEGETICAL STUDY OF HOS 5:8-6:6

In the preceding two chapters, a historical-chronological survey of the pertinent studies was presented and the preliminary exegetical considerations of Hos 5:8-6:6 were treated. The two chapters provide the basis for the salient concern here: an exegetical study of Hos 5:8-6:6.

This present chapter focuses on a verse-by-verse exegesis of Hos 5:8-6:6 within common units of thought patterns as shown in chapter 2 above.<sup>1</sup> The three main sections noted, into which this pericope is divided, are: (1) 5:8-15; (2) 6:1-3; and (3) 6:4-6. There are interconnections of motifs among these units, in keeping with the proposed thematic patterns provided earlier.<sup>2</sup> These strophic units are based primarily

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<sup>1</sup>See above, pp. 105-108, where the strophic divisions of Hos 5:8-6:6 are dealt with in more detail.

<sup>2</sup>See above, pp. 101-109, to find the tentative thematic outlines of the passage and the motifs that intertwine. For the discussion on the limitation of Hos 5:8-6:6, which shows that this unit is sufficiently integrated to merit a separate study from 4:1-5:7 and 6:7-7:16, see above, pp. 62-66.

on the speeches of Yahweh or his prophet over against the speech of the auditors. In terms of content, both speeches of Yahweh/prophet seem to be judgment oriented, while the reply of the people appears to be confessional with a plea for healing and new life.

Threat/Punishment and Judgment in Hos 5:8-15

Within this complex there seems to be the threat and prediction of Ephraim's destruction (5:8-9); punishment realized on both Ephraim and Judah (5:10-11); and an intensified description of the process of further judgment of devastation and abandonment on both nations (5:12-15). However, before an exegesis of Hos 5:8-15 begins, it is proper to summarize its literary and thematic backdrop in Hos 1-3 and 4:1-5:7.

In chaps. 1-3 are the nuptial covenant of Hosea's bitter life and the naming of his children as symbols of the covenant bond between Yahweh and Israel,<sup>1</sup> followed by the prediction of punishment and destruction of apostate Israel.

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<sup>1</sup>See H. H. Rowley, Men of God: Studies in Old Testament History and Prophecy (London: Thomas Nelson and Sons, 1963), pp. 66-97, where he reviewed the various opinions of the marriage of Hosea; refer also to U. Cassuto, Biblical and Oriental Studies: Bible, trans. Israel Abrahams, vol. 1 (Jerusalem: Magnes Press, 1973), pp. 91, 115; Balz-Cochois, pp. 61, 178-184, 186-187; von Rad, Old Testament Theology, 2:140-142. Grace I. Emerson, Hosea: An Israelite Prophet in Judean

Then in section 4:1-5:7, Yahweh summons<sup>1</sup> the priests, kings, prophet, and the general populace<sup>2</sup> to covenant accountability. They are all guilty of the "spirit of harlotry"<sup>3</sup> which leads to a forsaking of Yahweh in a preference for Baalism. The latter is antithetical to their glory and the law of God expressed through the covenant attributes of "faithfulness," "truth," "kindness," and "knowledge of God."<sup>4</sup>

Perspective, JSOT supplement series 28 (Sheffield, England: University of Sheffield JSOT Press, 1984), p. 27, commenting on Hos 2:21-22, argues that the marriage metaphor used by Hosea, derived from Canaanite religion, is partially based on the fact that the verb אָרַשׁ ("to betroth") is used figuratively only by Hosea to describe Yahweh's relationship with Israel. But Hosea probably was drawing on his marital life to illustrate Israel's relationship with Yahweh rather than having to depend on Canaanite sources; see Rowley, pp. 93-77; J. Paterson, "Hosea," A Dictionary of the Bible (1963), pp. 397-99; Kirsten Nielson, Yahweh as Prosecutor and Judge, JSOT supplement series 9 (Cambridge, England: Feugraphic, 1978), pp. 34-8. Georg Fohrer, Die Symbolischen Handlungen der Propheten (Stuttgart: Zwingli Verlag, 1968), p. 110, n. 3, remarks that Hosea 1 "bildet die Heirat Hoseas als symbol des gegenwärtigen Verhältnisses des Volkes zu Jahwe nur Ausgangspunkt und Grundlage für die Symbolisierung der Zukunft die Namen der Kinder." See also F. C. Fensham, "The Marriage Metaphor in Hosea for the Covenant Relationship between the Lord and His People (Hos. 1:2-9)," JNSL 12 (1984): 71-78.

<sup>1</sup> See the imperative and the אָרַשׁ term in Hos 4:1. These seem to indicate a call to court.

<sup>2</sup> Hos 4:1, 4, 6, 8, 9, 12, 13-14; 5:1, 5.

<sup>3</sup> See Hos 4:12, 19, 5:4.

<sup>4</sup> Andersen and Freedman, p. 336.

The rib pattern in 4:1 suggests that Yahweh calls Israel to accountability because he has a "controversy" with it. The rib terminology occurs four times in Hosea (2:4; 4:1, 4; 12:3). In the first instance, individuals ("sons and daughters") are asked to contend with their people ("mother"); and this is followed by a list of accusations and threats (2:4-15). In the other three occurrences, Yahweh is the one who has the controversy with Israel (4:1, 4; 12:3). He summons, accuses, threatens, and punishes it. The rib in 4:1, 4 suggests a legal context and "serves as an appropriate heading for the entire section of oracles in chapters 4-14."<sup>1</sup>

The sentence resulting from the "lawsuit" is punishment in the form of a desolate land; rejection and "stumbling" of the priests, prophet, and nation as a whole. Ruination and shame would come upon the population, along with the "devouring" of the fields.

From this backdrop of the threat of punishment upon apostate Ephraim/Israel, who is crippled through the "spirit of harlotry," Hosea utters more threats and predictions of destruction in Hos 5:8-9.

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<sup>1</sup> Phil McMillion, "An Exegesis of Hosea 4:1-5:7," ResQ 17 (1974):238; for a similar conclusion on Hos 4:1-3, see Jeremias, "Hosea 4-7," pp. 48-53; Good, "The Composition of Hosea," pp. 30-31, 36-37; cf. Andersen and Freedman, pp 331-32; Mays, p. 86; Douglas Stuart, Hosea-Jonah, Word Biblical Commentary, vol. 31 (Waco, Texas: Word Books, Publisher, 1987), p. 75.

Threat of destruction

Again for convenience, the Hebrew text is provided followed by an English translation. This makes for easier reference as each verse is interpreted separately, rather than having to refer to the translation in chapter 2 above. Hos 5:8-9 reads as follows:

8 חקעו שופר בגבעה חצצרה ברמה  
הריעו ביה און אחר'ך בנימין

9 אפרים לשמה תהיה ביום תוכחה  
בשבטי ישראל הודעתי נאמנה

- 8 Blow the horn in Gibeah,  
the trumpet in Ramah  
Shout an alarm in Beth-aven,  
behind you, Benjamin.
- 9 Ephraim will come to destruction  
in the day of punishment;  
Among the tribes of Israel,  
I announce what is certain.

## Verse 8

In this verse the two imperatives חקעו<sup>1</sup> ("blow") and הריעו<sup>2</sup> ("shout an alarm") are associated with the blowing of the metal trumpet or ram's horn in the OT. The priests were usually assigned this responsibility;<sup>3</sup> but others also performed this task.

<sup>1</sup>CHAL, pp. 394-395.      <sup>2</sup>Ibid., p. 336.

<sup>3</sup>See Num 10:8; 31:6; Josh 6:4, 9, 16, 20; 1 Chr 15:24, 27.



Among these people were the judge,<sup>1</sup> warrior,<sup>2</sup> king,<sup>3</sup> prophet,<sup>4</sup> people in general,<sup>5</sup> and even God himself.<sup>6</sup>

Both the ram's horn and metal trumpets were instruments of alarm in the OT.<sup>7</sup> They were used not only to announce the threat of war or to report other abnormalities<sup>8</sup> but had a variety of uses. The general purposes for blowing the trumpets included a call or summons to advance or retreat in battle,<sup>9</sup> to assemble and break up camp,<sup>10</sup> to warn of impending danger,<sup>11</sup> to praise God,<sup>12</sup> or to secure his assistance in battle.<sup>13</sup> Trumpets were also used to stir valor<sup>14</sup> and to cause panic and confusion.<sup>15</sup>

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<sup>1</sup>Judg 6:34; 7:18.      <sup>2</sup>Judg 7:16, 18, 22.

<sup>3</sup>1 Sam 13:3-4.      <sup>4</sup>Ezek 33:1-7.      <sup>5</sup>Ps 81:3.

<sup>6</sup>Zech 9:14.      <sup>7</sup>Rudolph, p. 126.      <sup>8</sup>Ibid.

<sup>9</sup>Josh 6:8, 13, 16; 2 Sam 2:28; 18:16.

<sup>10</sup>Num 10:2-3.

<sup>11</sup>See Jer 4:5, 19, 21; 6:17; Joel 2:1; Rudolph, p. 126; Wolff, Hosea, p. 112; Thompson, p. 66.

<sup>12</sup>Ps 47:5; 81:3; 98:6; 1 Chr 13:8.

<sup>13</sup>Num 10:9; 2 Chr 13:14-18.

<sup>14</sup>Job 39:24-25; cf. Andersen and Freedman, p. 405.

<sup>15</sup>Judg 7:18; Amos 3:6.

Thus, trumpets were blown on two main occasions-- in acts of worship<sup>1</sup> and in preparation for war or battle.<sup>2</sup> Apart from these two events, they were sounded before the giving of the law on Mount Sinai,<sup>3</sup> on Feast Days,<sup>4</sup> at dedicatory services,<sup>5</sup> at the inauguration of kings to office,<sup>6</sup> during acts of reformation and regeneration,<sup>7</sup> and prior to the announcement of judgment by God's prophets.<sup>8</sup>

From this wide range of use for the blowing of trumpets in the OT, the problem is to find the occasion for the blowing of the trumpet/horn in Hos 5:8. The

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<sup>1</sup>Num 10:10; 1 Chr 13:8; 15:24, 28; 16:46; Ps 150:3.

<sup>2</sup>Josh 6; Judg 7:16, 18, 21; Jer 51:27; and trumpets used to celebrate victory in war, see 2 Chr 20:28.

<sup>3</sup>Exod 19:13, 16, 19; 20:18.    <sup>4</sup>Lev 23:24; 25:9.

<sup>5</sup>Neh 12:35; 1 Chr 13:8; 15:24, 28; 2 Chr 29:26-27.

<sup>6</sup>Solomon's rise to power as king was accompanied by the blowing of trumpets (1 Kgs 1:34, 39; similar musical displays occurred when both King Joash (2 Kgs 11:14) and King Jehu (2 Kgs 9:13) began to reign; also, Absalom had planned a similar exercise, if he had usurped the throne from his father (2 Sam 15:10).

<sup>7</sup>See 2 Chr 15:12-15; Joel 2:15.

<sup>8</sup>Isa 18:3; 27:13; 58:1; Jer 4:5, 19, 21; 6:1, 17; 42:14; 51:27-29; Zeph 1:14-16; Zech 9:14.

other relevant issue is to determine who is doing the blowing of the trumpets/horn. On the latter point, Hos 5:8 probably refers to the priests,<sup>1</sup> who mainly were accused in Hos 4:1-5:7,<sup>2</sup> and usually were the ones assigned to blow the musical instruments in the OT services and in the preparation for battle.

The occasion of Hos 5:8 probably is the announcement of judgments,<sup>3</sup> as is the case with most of the references of the blowing of the trumpet among some classical prophets.<sup>4</sup> However, the majority of scholars regard vs. 8 as a call to arms, following the main thrust of Alt's thesis.<sup>5</sup> Thus, vs. 8 is regarded as a summons for Ephraim's defense against the northward<sup>6</sup> invasion

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<sup>1</sup> Andersen and Freedman, p. 405, argue that the priests are the most likely candidates to blow the trumpet, since they had the prerogative to arouse the country; and in Hos 4:4-5:7 they were charged for the miserable state of the nation. But Wolff, Hosea, p. 112, suggests that Hosea is the one who blew the trumpet because the prophet is considered God's watchman (8:1).

<sup>2</sup> See above, p. 197, n. 3.

<sup>3</sup> The two references to the blowing of the trumpet/horn in Hosea (5:8; 8:1) do not seem to indicate a rally for battle. Instead, they appear to be descriptions of impending disaster and calamity.

<sup>4</sup> See above, p. 199, n. 8

<sup>5</sup> Alt, "Hosea 5:8-6:6," pp. 163-187.

<sup>6</sup> Rudolph, p. 126; Wolff, Hosea, p. 113; Mays, Hosea, p. 88; Ackroyd, "Hosea," p. 608; A. van Selms, "The Southern Kingdom in Hosea," in Studies on the

of Judah on Ephraim's southern border, which was made possible by the conquest of Syria and parts of Israel by Tiglathpileser.<sup>1</sup> Martin Noth contends, commenting on Hos 5:8, that the sounding of the trumpet is a "muster for the offensive"<sup>2</sup> against Judah's aggression. However, the arguments for defense or offense assume that the sounding of the trumpet is automatically accompanied by war/battle.

It was shown that trumpets/horns were also utilized to announce predicted judgment and disaster by classical prophets. These musical instruments were used to summon the populace to hear God's verdict of punishment. Hos 5:8 seems to provide a call for the nations of Ephraim/Israel and Judah to listen to a sentence of judgment; both divine speeches in 5:8-15

Books of Hosea and Amos, ed. A. H. van Zyl, Die Ou Testamentiese Werk-gemeenskap in Suid-Afrika (Pottchefstroom: Pro RegePers Beperk, 1964-1965), pp. 105-106. In more recent times, the same argument is presented by Thompson, p. 66, when he says, speaking of Hos 5:8, "I see here a reference to a Judaeen attack upon the southern territory of the northern kingdom made in the wake of the Assyrian attack upon Ephraim, and with the intention of extending the northern defensive zone of Jerusalem." Deissler, p. 30, remarks "Der Alarmruf [vs. 8] weist auf eine militärische Aktion Judas gegen Israel hin."

<sup>1</sup>This occurred between 734-732 B.C.

<sup>2</sup>Martin Noth, The History of Israel, trans. Peter R. Ackroyd (New York: Harper & Row, Publishers, 1960), p. 259.

and 6:4-6 appear indicative of judgment. Even though the impending danger for Israel took on warlike characteristics with the invasion of Assyria, the primary concern of the prophet seems not to be an effort to marshal the Ephraimites to war or to defend their southern border, rather it is prediction of their downfall and decimation.

Whereas in earlier prophetic passages the blowing of the trumpet usually was associated with victory in battle,<sup>1</sup> joy in worship, and at the coronation of kings,<sup>2</sup> its usage in Hos 5:8, however, seems inverted. Instead of being a prelude to shouts of victory and joy, the trumpet blowing in vs. 8 becomes a signal of the announcement of impending disaster occasioned by the people's harlotry. Therefore, the priests probably were given the task of summoning the nations to hear the divine sentence of judgment at different geographical sites.

Another issue in Hos 5:8 is the significance of the towns mentioned. Are they mentioned simply to alert the populace of a possible invasion, or to arouse them for an offensive against the enemy from the south?

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<sup>1</sup> Num 10:8; Josh 6:20; Judg 7:15, 18, 21-22;  
2 Chr 20:28.

<sup>2</sup> Ps 47:5; 81:3; 1 Chr 13:8; 1 Kgs 1:34, 39;  
2 Kgs 11:14.

Were these towns cultic centers<sup>1</sup> or military outposts?<sup>2</sup> Scholars are not in agreement on whether or not these sites belonged<sup>3</sup> to Israel (Ephraim) during Hosea's ministry. The past geographical/historical significance of these centers is reviewed here in an attempt to ascertain their function in Hos 5:8.

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<sup>1</sup>Good, "Hosea 5:8-6:6," pp. 282-283, considers the three sites to be liturgical rather than geographical and historical.

<sup>2</sup>Alt, "Hosea 5:8-6:6," pp. 166-169 passim, observes that the threat to Israel caused Hosea to issue a warning of the Judaeen imminent invasion to the three cities of Gibeah, Ramah, and Bethel, which are on the watershed of the hill-country, and which are on the high-way that leads from Jerusalem to the Northern Kingdom. Thus, he concludes that Hos 5:8 is an awakening to military intervention.

<sup>3</sup>Rudolph, p. 126, maintains that Gibeah, Ramah, and Beth-awen became the possessions of Israel only through the Syro-Ephraimite coalition against Judah and not earlier. However, some scholars hold that the sites belonged to Israel before that alliance; see Alfred Jepsen, Die Quellen des Königsbuches (Halle: Max Niemeyer Verlag, 1953), p. 97; K.-D. Schunck, Benjamin: Untersuchungen zur Entstehung und Geschichte eines israelitischen Stammes, BZAW 86 (Berlin: Verlag Alfred Töpelmann, 1963), pp. 154-161; and Wolff, Hosea, p. 113, argue differently--that the cities probably belonged to Israel during the eighth century, following Jehoash's attack on Jerusalem (2 Kgs 14:8-14) at the start of the century. But the boundary between Judah and Israel may have been fixed earlier. This is the conclusion of Aharoni, pp. 322-323. For greater details on the changes of the border, see Z. Kallai, The Northern Boundaries of Judah (Jerusalem: n.p., 1960), quoted by Aharoni, p. 379, n. 2; van Selms, pp. 105-106, remarks that during the two centuries of Israel's and Judah's coexistence "the border was continually shifted to the north and then again to the south."

The three towns mentioned in Hos 5:8 are Gibeah, Ramah, and Beth-awen/Bethel, followed by the tribe of Benjamin. Each town is treated in the order it appears in vs. 8.

Gibeah. The first city mentioned in vs. 8 is Gibeah. Various cities were named Gibeah in ancient Israel;<sup>1</sup> but the one that is of particular significance for our study is Gibeah of Benjamin<sup>2</sup> or Gibeah of Saul.<sup>3</sup> It was located three miles north of Jerusalem on the road that leads from Jerusalem to Shechem,<sup>4</sup> not far from Gibeon and south of Ramah.<sup>5</sup>

The city probably was considered to be a "paradigm of evil" due to the atrocity committed there against the concubine of a visiting Ephraimite. The people of Gibeah and Benjamin compounded this evil by their refusal to bring the guilty to justice (Judg 19-21). Perhaps this

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<sup>1</sup>G. G. Swaim, "Gibeah"/"Gibeath," in The Zondervan Pictorial Encyclopedia of the Bible (1975), 2:711-713; H. M. Jamieson, "Gibeah of Saul," in The Zondervan Pictorial Encyclopedia of the Bible (1975), 2:713-714; "Gibeah," in The International Standard Bible Encyclopedia (1982), 2:460-461.

<sup>2</sup>Judg 19:14; 20:4, 10; 1 Sam 13:2, 15; 14:16; 2 Sam 23:29; 1 Chr 11:31.

<sup>3</sup>1 Sam 11:4; 15:34; Isa 10:29.

<sup>4</sup>"Gibeah," Encyclopaedia Judaica (1971), 7:549-550.

<sup>5</sup>"Gibeah," The International Standard Bible Encyclopedia (1982), 2:461.

historical past was the background from which Hosea brought scathing denunciations against the prevailing practices noticeable in the city of Gibeah (5:8; 9:9; 10:9).

The references to Gibeah in the book of Hosea of Hosea are all negative. Hos 9:9 cites that the people have corrupted themselves as "in the days of Gibeah"; then in 10:9 it is remarked that the nation has persisted in sin "from the days in Gibeah." There seems to have been a parallel between current affairs and what happened in Judg 19-21, where the tribe of Benjamin was nearly eliminated.<sup>1</sup> Hosea reflected on the historical past to indict the present community for its deeds and to announce the penalty decreed.

Thus, the reference to Gibeah in vs. 8 seems to indicate a sentence of judgment similar to that executed by Israel on the Benjaminites following the brutality at ancient Gibeah, in which the tribe of Benjamin was almost liquidated. Nevertheless, this sentence pertains not only to the town of Gibeah but includes the whole nation of Israel/Ephraim represented by the main cities in the verse.

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<sup>1</sup> Andersen and Freedman, p. 534, commenting on Hos 9:9, claim that "the sins of the present recapitulated the worst sins of the past." Refer also to pp. 564-565, where Andersen and Freedman deal more extensively with the references of Gibeah in Hosea.



Ramah. The second city mentioned is Ramah which means "height."<sup>1</sup> Several sites are called by this name.<sup>2</sup> But the one that is of interest to us is Ramah in the tribal territory of Benjamin,<sup>3</sup> and which is also the birthplace of Samuel the prophet<sup>4</sup> who later made it his headquarters.<sup>5</sup>

In the period of the conquest and settlement of Palestine, Ramah was apportioned to the tribe of Benjamin (Josh 18:25). It was located close to Bethel (Judg 4:5), about five and a half miles from Jerusalem on the road that leads from Jerusalem to Shechem.<sup>6</sup> Besides being on

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<sup>1</sup>A. F. Rainey, "Ramah," in The Zondervan Pictorial Encyclopedia of the Bible (1975), 5:29.

<sup>2</sup>Ibid., pp. 29-33; see also Josh 19:36; 19:29; 19:8 for cities named Ramah in different tribes.

<sup>3</sup>The place-names in Hos 5:8 point to cities within the tribal division of Benjamin. Ramah and Gibeah seemed to have always been in the possession of Benjamin from the time of the conquest and settlement to the ministry of Hosea. See Aharoni, pp. 266, 272, 308, 322; "Ramah," Encyclopaedia Judaica (1971), 13:1527-1529; Josh 18:25; Judg 19:13-14.

<sup>4</sup>Rainey, p. 32; 1 Sam 1:1, 19; 2:11.

<sup>5</sup>1 Sam 7:15-17; 8:4. It probably was at Ramah of Benjamin that Samuel anointed Saul as king (1 Sam 9:5-10:10) and where the school of the prophets was placed (1 Sam 19:22-24).

<sup>6</sup>J. Simons, The Geographical and Topographical Texts of the Old Testament (Leiden: E. J. Brill, 1959), p. 463, sec. 1465; Aharoni, p. 322; Rainey, p. 29.

the north-south highway, Ramah was "also within striking distance of the east-west road from Jerusalem via Gibeon and the descent of Beth-horon to Gezer."<sup>1</sup> Because of Ramah's strategic importance, the consternation of King Asa of Judah (910-869 B.C.) is understandable when King Baasha of Israel (908-886 B.C.) fortified Ramah (1 Kgs 15:16-22; 2 Chr 16:1) and blocked traffic to and from Jerusalem. With this threat, Asa petitioned the aid of Benhadad, king of Aram-Damascus, who attacked Israel from the north. As a result, Asa was able to dismantle the fortification at Ramah; and he used the material to strengthen Geba of Benjamin<sup>2</sup> and Mizpah which defended Judah's northern border. Thereafter, there is no other mention of Ramah of Benjamin until Hos 5:8 when the command is given to blow the trumpet in Ramah.

Later, Isa 10:28-29 mentions the city of Ramah of Benjamin. This probably is in connection with the invasion of Judah by Sennacherib of Assyria in 701 B.C. There is no certainty that Ramah was a cultic center during the time of Hosea. Amongst its historical ties/associations, it served as the birthplace and headquarters of the prophet Samuel.

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<sup>1</sup>Rainey, p. 30.

<sup>2</sup>Aharoni, pp. 322, 379, n. 3, stresses that King Asa did not build Gibeah of Benjamin; instead he built Geba of Benjamin.

Nor is there sufficient evidence to conclude that it was a military base before or during the activities of Hosea. What can be admitted is that Ramah occupied an important position on the approaches of Jerusalem.

The biblical data concerning Gibeah and Ramah are sparse, but what evidence there is appears to indicate that they probably were important geographical centers during Hosea's prophetic ministry. As such, they were chosen for the announcement of Yahweh's judgment, plus the fact that Gibeah was corrupt and ripe for destruction.

Beth-awen/Bethel. Beth-awen/Bethel is the third city mentioned in Hos 5:8. Most scholars see in this name a sobriquet for Bethel,<sup>1</sup> although the latter

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<sup>1</sup>Representatives who make this identification are Wolff, Hosea, p. 90; Mays, p. 77; Ward, pp. 103, 106; William L. Holladay, "Chiasmus, the Key to Hosea 12:3-6," VT 16 (1966):59; Deissler, p. 30; Andersen and Freedman, p. 406; but Emerson, pp. 124, 135, 136-38, argues, based on John Bright's view, that Beth-awen is the contemptuous vocalization of Beth-on ("house of wealth"/"strength") by Judean redactors who were hostile to the famous northern sanctuary referred to in Josh 7:2; 18:12; 1 Sam 13:5; 14:23; Hos 4:15; 5:8; 10:5. But this is mere speculation; the key to her exegesis is Amos 5:5 which she translates to say "Bethel shall no longer be Bethon as you call it, but Beth-awen." Her interpretation seems influenced by the LXX which reads Bethon instead of Bethel, unlike the MT. Furthermore, other scholars argue differently--that Beth-awen does not stand for Bethel; see Rudolph, p. 123; Aharoni, pp. 256, 431; John Bright, Joshua, Interpreters Bible

appears only twice in the book of Hosea (10:15; 12:5), while Beth-awen occurs three times (4:15; 5:8; 10:5). There is no consensus on the specific meaning of בֵּית אָוֶן<sup>1</sup> (Beth-awen). The word is varyingly interpreted as "house of wickedness,"<sup>2</sup> "house of idolatry,"<sup>3</sup> and "house of nothingness or unreality."<sup>4</sup> All these suggestions are possible, since בֵּית אָוֶן has a range of meanings. The context in which it appears should weigh heavily in determining its specific meaning in this passage.

A few scholars equate Beth-awen with Beth-on and not with Bethel.<sup>5</sup> It is argued that in Hos 4:15 both Beth-awen and Gilgal are reckoned as prominent Israelite sanctuaries;<sup>6</sup> at the same time in Amos 4:4

(1953), 2:584; "Beth-Awen," Dictionnaire Biblique (1984), p. 87; Jacques Briend, "Bethel et Beth-Awen," in Escritos de Biblia y Oriente, ed. Rafael Aguirre and Felix Garcia Lopez, Bibliotheca Salmanticensis, Estudios 38 (Salamanca/Jerusalén: Instituto Español Bíblico y Arqueológico, 1981), pp. 65-70.

<sup>1</sup>The word בֵּית אָוֶן means "harm," "trouble" (Ps 41:7), "misdeed" (Ps 66:18), "deceit," "nothing" (Hos 12:12), and "false," "idolatrous cult" (1 Sam 15:23).

<sup>2</sup>Emmerson, p. 124; Simons, p. 462; Ps 7:15.

<sup>3</sup>James L. Mays, Amos: A Commentary (Philadelphia, Pennsylvania: Westminster Press, 1969), p. 89.

<sup>4</sup>Erling Hammershaimb, The Book of Amos: A Commentary, trans. John Sturdy (New York: Schocken Books, 1970), p. 79.

<sup>5</sup>See Emmerson, pp. 135-138; Briend, pp. 68-70, theorizes that the name Beth-awen in Hosea is a play on words, and it proceeds from the ancient toponymy Beth-on.

and 5:5 the two cultic centers named are Bethel and Gilgal, and that Bethel is predicted to come to "nothing" (11A). From these passages it is assumed that Beth-awen is identical with Bethel.<sup>1</sup> However, it is claimed that of the seven occurrences of Beth-awen and of the sixty-six of Bethel in the MT, the LXX has only altered Bethel to Beth-on once (Hos 12:5). On the other hand, in Hosea, the three occurrences of the MT Beth-awen have been rendered by the LXX as Beth-on.<sup>2</sup> Also, it is further asserted that neither the MT nor the LXX has regarded Beth-awen as the equivalent of Bethel.<sup>3</sup> The inference is that Beth-awen probably is equivalent to Beth-on but distinct from Bethel, even though it may have been a sacred site close to Bethel, where Benjamin was born (Gen 35:16-18) and where Abraham had built an altar (Gen 12:8; 13:3-4).

However, this understanding of Beth-awen in Hosea seems anchored in patriarchal narratives rather than its function in Hosea or other eighth-century prophetic books. Furthermore, Hos 10:5 speaks of the calf images of Beth-awen, which were instituted by King

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<sup>1</sup>Emmerson, p. 124.

<sup>2</sup>Briend, p. 68.

<sup>3</sup>Ibid.

Jeroboam I of Israel (930-909 B.C.) at Bethel and Dan in the latter part of the tenth century B.C. (1 Kgs 12:25-33). The identification of Beth-awen with Bethel in Hos 5:8 probably is a polemic<sup>1</sup> against the idolatrous cultus at Bethel. Differently stated, what had been a "house of God" (Bethel) seems to be regarded by Hosea as a "house of idolatry or wickedness" (Beth-awen). This style of inversion is not uncommon with Hosea's use of tradition.<sup>2</sup>

Bethel was situated west of Ai on the eastwest road that led from Jericho and formed the boundary between the tribes of Ephraim and Benjamin (Josh 18:13). It was assigned to the latter tribe (Josh 18:22). However, after the tribe of Benjamin was nearly wiped out (Judg 20:1-48), Bethel probably became the property of Ephraim (1 Chr 7:28). It was located about eleven miles north of Jerusalem.<sup>3</sup>

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<sup>1</sup>E. W. Nicholson, Deuteronomy and Tradition (Philadelphia: Fortress Press, 1967), pp. 81-82, observes that "already in the time of both Amos and Hosea Bethel had evidently become corrupt with pagan practices."

<sup>2</sup>See, for example, Deroche Michael, "The Reversal of Creation in Hosea," VT 31/4 (1981):400-409.

<sup>3</sup>Wolff, Hosea, p. 113; for other estimates, see W. Ewing and R. K. Harrison, "Bethel," The International Standard Bible Encyclopedia (1979), 1:465; "Bethel," Encyclopaedia Judaica (1971), 4:728.

The city of Bethel seemed to have had cultic significance in the times of the biblical patriarchs<sup>1</sup> and judges<sup>2</sup> in ancient Israel. But it was not until after the disruption of the United Kingdom that Bethel experienced its "greatest period of splendor and prominence."<sup>3</sup> This began when Jeroboam I erected the two shrines at Bethel and Dan (1 Kgs 12:25-33); this act is considered a "royal institution of temples dominating border areas."<sup>4</sup> Some years later, King Abijah of Judah (913-910 B.C.) defeated Jeroboam I of Israel and captured Bethel (2 Chr 13:19), which probably was retaken by King Baasha of Israel (908-886).<sup>5</sup> Although King Baasha was subsequently defeated by King Asa of Judah (910-869),<sup>6</sup> "Bethel and its environs remained Israelite."<sup>7</sup> It is also argued that this

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<sup>1</sup>Gen 12:8; 13:3-4; 28:19; 31:13; 35:6.

<sup>2</sup>Josh 8:7; 12:16; Judg 1:22; 4:5; 1 Sam 7:16.

<sup>3</sup>Ewing and Harrison, p. 466.

<sup>4</sup>Aharoni, p. 379, holds that these temples "symbolized the deity's rule over his people and his country" as well as "his presence as their defence and sustainer of their independence." He also notes that it is not "accidental that the two places in Israel where Jeroboam erected his own temples have the same function, viz. Bethel near the border facing Judah and Dan facing Aram."

<sup>5</sup>1 Kgs 15:16-22; 2 Chr 16:1-6.      <sup>6</sup>Ibid.

<sup>7</sup>Aharoni, p. 322.

boundary between Israel and Judah remained fixed for many years. The region between Bethel and Mizpah did not change hands down to the time of King Josiah of Judah (640-609).<sup>1</sup>

This may be an argument based on silence because the biblical data<sup>2</sup> do not record the fluctuating possessions of the Benjaminite territory in the eighth century B.C. 2 Kgs 14:8-14; 16:1-9 and 2 Chr 28:1-21 refer to the subjugation of Judah. But the cities of Benjamin are not even mentioned in these passages. The likelihood is that Israel was in control of the cities of Benjamin at the beginning of the eighth century B.C. (2 Kgs 14:8-14), and again during the Syro-Ephraimite league (2 Kgs 16:1-9; 2 Chr 28:1-21).

Bethel seems to have remained Ephraimite territory from the days of Jeroboam II (793-753)<sup>3</sup> until after the fall of Samaria.<sup>4</sup>

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<sup>1</sup> Aharoni, pp. 322-323.

<sup>2</sup> To refute those scholars who claim that Ramah and Gibeah were controlled by Israel in the eighth century B.C., Rudolph, p. 126, remarks that the biblical data do not say so; and "dass die Geschichtsbücher weder jene Wegnahme des Vorfelds von Jerusalem noch diesen Versuch seiner Rückgewinnung durch Juda berichten, hat bei der Dürftigkeit der Nachrichten über den syrisch-ephraimitischen Krieg nichts Befremdliches."

<sup>3</sup> Ibid., pp. 125-126; cf. Amos 7:10-12.

<sup>4</sup> See 2 Kgs 17:28.



There seems to be no direct biblical evidence to indicate that during Hosea's ministry there was a south-north invasion of Ephraim by Judah, and in response to which the call was given in Hos 5:8 to arouse the nation of Ephraim/Israel to defend its southern border.

Most of the references to Beth-awen/Bethel in the book of Hosea refer to devastation of the cultic sites and even the city itself.<sup>1</sup> This is particularly evident in Hos 10:5, 15 where the destruction of Bethel is predicted. This is symbolic<sup>2</sup> of the devastation of the whole nation of Israel. If the references to the Beth-awen or Bethel in 4:15 and 5:8 are simply to a geographical site, the mention of Bethel in 10:5, 15 indicates more than a place-name or a military station. The latter context suggests a polemic against

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<sup>1</sup>Emmerson, pp. 132-133, contends that the judgment issued against Beth-awen/Bethel by Hosea is a "protest against cultic rites practised there, and castigates the nation for their apostasy, but does not oppose the sanctuary per se." However, in Hos 10:15 the judgment announced is clearly against the sanctuary itself. To avoid this embarrassment, Emmerson, p. 131, speculates that Bethel is a textual corruption for the "house of Israel."

<sup>2</sup>Andersen and Freedman, p. 572, say that Bethel's symbolic importance is noted in that it was "not only as a shrine of antiquity, but also as a center of the calf cult and its royal patronage in the northern kingdom." They also observe that Amos focused his prophecies on Bethel (Amos 7), "even though from the political point of view it would not be a prime target for a foreign invader." It is also noteworthy

perverted cultic behavior. But the historical reference to Bethel in 12:4, on the other hand, probably is positive. Here, Jacob is portrayed as one whose encounter with God at Bethel should be emulated, even though he was punished (12:2-6).

Perhaps Hos 5:8 is not so much a rally for battle or a call to a theophany as it is a summons to listen to the indictment of judgment at cultic and/or strategic sites. The geographical distance of Gibeah, Ramah, and Beth-awen/Bethel from Jerusalem also suggests that both Ephraim and Judah were summoned in vs. 8. This suggestion is buttressed by the message in Hos 5:8-6:6 that is addressed to both nations, and possibly by the difficult phrase "behind you, Benjamin" in 5:8.

Benjamin. The last phrase of vs. 8 reads  $\text{בְּאַחֲרֶיךָ בְּנֵי־מִנְיָן}$  which literally means "behind you, Benjamin." What is the meaning of this phrase? Of what importance is the tribal division of Benjamin during Hosea's ministry?

To determine the exact boundary lines of the tribe of Benjamin during Hosea's ministry is most

that in Hos 10:13-15 there is recorded such expressions as "your warriors," "your people," "your fortresses," plus the reference to "the king." These locutions seem to indicate that more than the city of Bethel was destined for destruction.

difficult,<sup>1</sup> and for this study is not necessary. The importance of Benjamin was partly due to the "strategic position of its territory through which the divide (watershed) of the central hill country passed. The territory's main north-south road ran along the divide."<sup>2</sup> In addition, a main highway that connected Transjordan with the west passed through the land of Benjamin.<sup>3</sup>

Both Gibeah and Ramah were within Benjamin's territory, with Bethel on its northern border with Ephraim. The alarm was sounded mainly in the area of Benjamin. Perhaps the expression--"behind you, Benjamin"--is not as disconnected from the preceding cola in vs. 8 as has been previously assumed.

One group of scholars,<sup>4</sup> following the LXX, deletes אחריו and substitutes the MT תרדו ("tremble") in its place. In this way, the phrase becomes an imperative and may be read, "terrify Benjamin."<sup>5</sup> This alteration would provide another Hiphil plural

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<sup>1</sup>H. G. Andersen, "Benjamin," The Zondervan Pictorial Encyclopedia of the Bible (1975), 1:521; Schunck, pp. 154-161; "Benjamin," Encyclopaedia Judaica (1971), 4:523-524.

<sup>2</sup>"Benjamin," Encyclopaedia Judaica (1971), 4:524-525.

<sup>3</sup>Ibid., p. 525.      <sup>4</sup>Ward, p. 103; Mays, Hosea, p. 85.

<sup>5</sup>Wolff, Hosea, p. 104; Ward, p. 103.

verb that parallels with *הריעו* in the third colon. But is it necessary to emend the consonantal text to gain this advantage?

Other scholars prefer to take *בניחין אחריך* as a construct chain formation with *נ* as a construct marker.<sup>1</sup> In this case, the MT *אחריך* is emended to read *אחריכי* which may be translated "your followers," "your progeny," or "your successors."<sup>2</sup> It is alleged that Hos 5:8<sup>d</sup> is best explained through comparison with Judg 5:14. Here it is contended, on the basis of poetics, that "'eprayim steht mit binyamin in Parallele und sorsam mit ahareki."<sup>3</sup> But, here again, the MT *אחריך* is emended to make *אחריכי*, the construct-chain conjecture. Furthermore, it has been noted that *שרש* has the metaphorical meaning of "progeny."<sup>5</sup> Due to parallelism and chiasmus, *אחריכי* could have a similar meaning as *שרשם* which literally means "their root." Thus, the emphatic *כי* of *אחריכי* is parallel to the suffix *ם* of *שרשם*.

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<sup>1</sup> See F. I. Andersen, "A Short Note on Construct *k* in Hebrew," *Biblica* 50 (1969):68-69; H. J. van Dijk, *Ezekiel's Prophecy on Tyre (Ezek 26:1-28:19): A New Approach*, *Biblica et Orientalia* 20 (Rome: Pontifical Biblical Institute, 1968), pp. 69-71, 82; Willi-bald Kuhnigk, *Nordwestsemistische Studien zum Hoseabuch*, *Biblica et Orientalia* 27 (Rome: Pontifical Biblical Institute, 1974), pp. 14-15, 72-73, 106.

<sup>2</sup> Kuhnigk, pp. 72-73.      <sup>3</sup> Ibid.

<sup>4</sup> Ibid., p. 73.      <sup>5</sup> Ibid.

The construct-chain theory seems to be supported by a few texts. For instance, the verbal root אחר appears to be used as a participle in Ps 68:25 to mean "following";<sup>1</sup> in 1 Kgs 1:7 the plural construct means "followers" (of Adonijah);<sup>2</sup> also, in 1 Kgs 14:10 and 16:3 the construct plural אחרי means "posterity of" or "descendants of" as in the first two references; and אחריך in 1 Kgs 21:21 means "your posterity."<sup>3</sup>

On this comparative evidence, אחריך בנימין in Hos 5:8 could read "your descendants or followers, O Benjamin." Who would these followers be? The context of Hos 5:8-6:6 provides no basis to indicate that this translation is proper.<sup>4</sup> Only 1 Kgs 21:21 of the aforementioned texts has a similar form as that which is found in Hos 5:8. The comparison, however, does not offer a better understanding of Hos 5:8. In 1 Kgs 21:21 אחריך concerns "descendants" of King Ahab, but in Hos 5:8 it would refer to the "descendants" of Benjamin.

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<sup>1</sup>Ps 68:26<sup>a</sup> reads "The singers went before, the musicians following"; see Andersen and Freedman, p. 407.

<sup>2</sup>Andersen and Freedman, p. 407.

<sup>3</sup>In 1 Kgs 21:21 ונעוטי אחריך may mean "and I (will) root out your descendants." This is part of the prophet Elijah's threat to King Ahab, indicating that his posterity will be cut off.

<sup>4</sup>Andersen and Freedman, p. 407.

Another group of scholars prefers to retain the reading of the MT.<sup>1</sup> Andersen and Freedman list three possible interpretations of the phrase "behind you, Benjamin." First, it may be considered a verbless clause meaning "Behind you was Benjamin"; second, the phrase may be used as an imperative with the meaning "Look behind you, O Benjamin"; and third, it may be interpreted as a rallying cry that says: "We are behind you, O Benjamin."<sup>2</sup>

The prepositional phrase employed as an imperative seems the most appropriate. Based on ellipsis<sup>3</sup> and parallelism, the imperative  $\text{הַרְיֵעוּ}$  in Hos 5:8<sup>c</sup>, along with the prepositional phrase in 5:8<sup>d</sup>, may read: "Shout an alarm behind you, O Benjamin." The locative force<sup>4</sup> of  $\text{אֶחָר}$  is in unison with that of  $\text{ב}$  ("in")<sup>5</sup> in 5:8<sup>a-b</sup>; this translation corresponds to the geographical

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<sup>1</sup> See Rudolph, p. 127, who observes that the MT  $\text{אֶחָרֶיךָ בְּנִימִין}$  is not "mehr das Symbol der Verbundenheit mit Ephraim wie in Jdc 5, 14, sondern Signal zum Angriff auf es." Therefore, he continues "Benjamin erscheint hier nicht als der von dem heranrückenden Juda Angegriffene, sondern als der Mitziehen gegen Ephraim Aufgeforderte"; Andersen and Freedman, p. 407; Buss, p. 13; Jeremias, "Ich bin wie ein Löwe," p. 81.

<sup>2</sup> Andersen and Freedman, p. 407; cf. Wolfgang Schütte, "Eine originale Stimme aus dem syrisch-ephraimitischen Krieg zu Hos 5:8-6:6," ZAW 99 (1987):406-408.

<sup>3</sup> Williams, pp. 99-101, sec. 591.

<sup>4</sup> Ibid., p. 60, sec. 358.

<sup>5</sup> Ibid., p. 44, sec. 240.

position of Hosea's ministry in terms of the city of Jerusalem, approaching it from the north. Hosea is active in the northern nation of Israel/Ephraim; Judah is "behind" or south of both Israel and the tribal territory of Benjamin. Therefore, the command for Benjamin to sound an alarm "behind" it seems to suggest that Judah is also summoned to hear Hosea's indictment. This interpretation agrees with the message of judgment in Hos 5:8-15 and 6:4-6, in which both nations are the objects of Yahweh's judgment.

If this suggestion holds, there is no need to emend the text or to import another parallel verb to correspond with  $\text{הָרִיעוּ}$ ; there is also no reason to add an additional  $\text{yōd}$  to  $\text{אֲחֲרָיֶךָ}$  to make it into  $\text{אֲחֲרָיֶיךָ}$ , or to seek the meaning of Hos 5:8<sup>d</sup> from the similar prepositional phrase in Judg 5:14.

Hos 5:8 has been examined and it appears that the burden of the verse is to issue a call to both nations of Israel and Judah to listen to Yahweh's sentence of judgment. The call does not seem to be a battle cry for either defense or offense; nor is it a summons to witness a theophany or a cultic encounter. Hosea appears to be using traditions that were associated with victory in Israel's ancient past in the blowing of the trumpets and horns. However, the prophet seems to have inverted

these musical instruments that were used to signal victory and joy in celebration, or readiness for battle, into omens of judgment and devastation on the covenant communities of Israel and Judah. These nations were represented by the toponymies of Gibeah, Ramah, Beth-awen/Bethel and the prepositional phrase that points to the southern nation. Thus, while vs. 8 provides the summons to hear the threat of destruction, vs. 9 begins to tell of the nature of that threat on Ephraim, the first nation addressed.

#### Verse 9

The first line of Hos 5:9 pronounces the sentence of judgment on Ephraim, which is equivalent to the northern kingdom of Israel.<sup>1</sup> Hosea appears to use these two terms interchangeably in his book,<sup>2</sup> even before and after the alleged description of the Syro-Ephraimite War in Hos 5:8-6:6.

The prediction on Ephraim is bleak; the nation "will come to destruction." The combination of the form ה'הה with the verbal complement הנה suggests the destiny of the northern nation; it will be destroyed. And this devastation (הנה) occurs in the context of

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<sup>1</sup> Andersen and Freedman, pp. 191-192.

<sup>2</sup> See Hos 4:1, 15-17; 5:3, 5; 6:10; 7:1; 10:6; 11:6.



the "day of punishment" (יום חונחה). Perhaps there is a judicial setting here in which Yahweh himself judges Ephraim.<sup>1</sup>

Some students of Hosea see in חונחה simply a disciplinary notion<sup>2</sup> and not the harsh view of destruction, even though it is linked with שמה. This is a possibility on the ground that חונחה also means "chastisement"<sup>3</sup> in the Hebrew literature. However, the association of חונחה with שמה favors more than a disciplinary nuance of חונחה.

But what is the meaning of the "day of punishment"? It is proposed יום חונחה ("day of punishment") carries the same significance as the term יהוה יום ("day of Yahweh").<sup>4</sup> The latter phrase is not found in the book of Hosea; but some of the elements that characterize the eighth-century prophets' expectation of יהוה יום, as a day of judgment and devastation,<sup>5</sup> are

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<sup>1</sup> Andersen and Freedman, p. 408.

<sup>2</sup> Wolff, Hosea, p. 113; Mays, Hosea, pp. 88-89, surmises that "Ephraim's devastation will be her day of correction."

<sup>3</sup> See above, p. 141.

<sup>4</sup> L. Koehler, Old Testament Theology, trans. A. S. Todd (Philadelphia: Westminster Press, 1957), pp. 221f, [211] quoted by Wolff, Hosea, p. 113.

<sup>5</sup> Weiss, p. 60; Yair Hoffman, "The Day of the Lord as a Concept and a Term in Prophetic Literature," ZAW 93 (1981):37-50.

evidenced in some of Hosea's temporal phrases; these include "in that day" (Hos 2:21); "day of Jezreel" (1:10); "in the day of punishment" (5:9); "on the day of appointed festivals" and "on the day of the feast of the Lord" (9:5); plus "days of vengeance" (9:7).<sup>1</sup>

Although the specific locution of the "day of the Lord" is absent from the "day" theme in Hosea, some of the latter betray general variations<sup>2</sup> of the phrase יום יהוה.

In Hos 9:7 the "days of vengeance/visitation" (ימי הפקודה) parallels "days of retribution/repayment" (ימי השלם); and later on, in 9:9 the prophet notes that on account of their iniquity Yahweh "will punish" (יפקוד) them. The verbal root of יכה in Hos 5:9 and the forms in 9:7, 9 seem to convey similar notions of judgment and desolation on Israel in a forensic setting.

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<sup>1</sup>Other references to the "day" motif in Hosea are seen in Hos 2:17 (Hebrew); 9:9; and 10:9.

<sup>2</sup>Some scholars admit that there are many expressions that are related to the "day of the Lord" theme, even though, they lack the exact formulation. On this point of view, see Weiss, pp. 42-43; A. Joseph Everson, "The Days of Yahweh," JBL 93 (1974):330-331; John Gray, "The Day of Yahweh in Cultic Experience and Eschatological Prospect," SEA 39 (1974):6-7; Gerhard von Rad, "The Origin of the Concept of the Day of Yahweh," JSS 4 (1959):97-98; L. Cerny, The Day of Yahweh and Some Relevant Problems (Prague: Nakladem Filosoficke Fakulty, University Karlovy, 1948), pp. 1-26.

Also, in Hos 1:5 the Qal perfect form  $\text{יָקַד}$  parallels the Hiphil perfect  $\text{שָׁנָה}$  ("to remove") in the context of the phrase "on that day." This verbal association indicates the predicted wholesale eradication of the dynasty of Jehu. The negative nuances of these verbs in the context of the "day" theme suggest that the expression  $\text{יּוֹם חוֹכְחָה שָׁמָּה}$  in 5:9 implies severe disaster for Ephraim.<sup>1</sup>

This disaster is more clearly defined by the use of the term  $\text{לְשָׂמָה}$  ("to destruction"). It was noted earlier that most of the references of  $\text{שָׁמָּה}$  in the OT occur in the context of judgment;<sup>2</sup> also, it was observed that this theme of desolation/destruction is linked with the "day of the Lord" motif. This linkage is lucid in Isa 13:6-13. The passage teaches that the "day of the Lord" brings destruction, cruelty, wrath, and fierce anger. The distinct purpose here is to cause desolation on the earth with the elimination of sinners.

Similarly, Hos 5:9 focuses on devastation; but here the object is Ephraim, and this is done by combining the terms  $\text{שָׁמָּה}$  and  $\text{יּוֹם חוֹכְחָה}$ ; the latter is a possible variation of  $\text{יּוֹם יְהוָה}$ . Moreover, the fate of Ephraim

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<sup>1</sup>For the positive notion of the "day" theme, see Hos 2:15, 16, 21; 3:5.

<sup>2</sup>See above, pp. 137-140.

is unequivocal, because Yahweh "declares" or "announces" what is certain to happen. The verb *הוֹדַעַתִּי* probably is used as a prophetic perfect stressing an imminent fact as though it has been accomplished.<sup>1</sup> This reasoning concurs with the imperfect use of *הָיָה* in vs. 9.

But not only is this sentence of judgment in Hos 5:9 of certain fulfillment, it was made known among the "tribes of Israel." What is the significance of this genitival phrase? Is this another expression for the northern kingdom of Israel? Or does it refer to the ancient tribal territories?

The name Israel is used frequently as an alternate name for Ephraim.<sup>2</sup> On the other hand, it may also refer to both the northern and southern kingdoms as the total

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<sup>1</sup>Cf. Kautzsch, p. 312, sec. 106 n. There are varied interpretations of *הוֹדַעַתִּי*; Alt, "Hosea 5:8-6:6," p. 169, understands 5:9 as referring to the past declarations of Yahweh in which Hosea opposes the political coalition and the military result. But biblical support for this theory is difficult to find. Rudolph, pp. 127-128, contends that vs. 9 means that the judgment envisioned is based on Judg 5:14 so that it may read, "What I have declared about the tribes of Israel is lasting, enduring, valid" for the present situation in Ephraim and Benjamin, and the other tribes who were summoned for the battle against Judah. He also interprets *הוֹדַעַתִּי* in its normal perfect tense meaning. However, Wolff, *Hosea*, pp. 113-14, argues that Hos 5:9 intensifies the threat and is an affirmative closing formula that should be interpreted by the present tense; thus, it would read, "What is proclaimed shall come to pass."

<sup>2</sup>Emmerson, p. 99.

people of God. This usage is most probable in the Exodus tradition recorded in Hos 11:1 and 12:13 in which Hosea is referring to past historical events in ancient Israel prior to the division of the monarchy. Perhaps this has led to the suggestion that the "tribes of Israel" in 5:9 is the "clearest example" of an "all Israel perspective to Hosea's message."<sup>1</sup> Based on this internal evidence, "tribes of Israel" may include all Israel and not simply Israel/Ephraim as a distinct political entity from Judah.

Nevertheless, is it necessary to interpret Hos 5:9 in the light of Judg 5:14, or to theorize that the "tribes of Israel" refer to the ancient tribal territories? The historical and political data suggest that the phrase pertains only to the northern kingdom.

Granted that during Hosea's ministry in the eighth century B.C. the tribal territories were already divided into the two political nations of Israel and Judah;<sup>2</sup> that ten tribes were allotted to the northern nation, and two to the southern. Thus, the mention of "tribes of Israel" may seem to refer only to the ten tribes of Israel/Ephraim. But the juxtaposition

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<sup>1</sup>Emmerson, p. 99; cf. Rudolph, pp. 127-128.

<sup>2</sup>For the biblical references on the division of the monarchy, see 1 Kgs 11:26-40; 12:1-24; 2 Chr 10:1-19; 11:3.

of the nations of Ephraim and Judah in Hos 5:8-6:6 lends support to the suggestion that the phrase "tribes of Israel" in 5:9 covers both nations. Also, in Hos 11:1 and 12:13 the mention of Israel seems to include both nations. For these reasons "tribes of Israel" may be a locution of the ancient tribal leagues before the division of the monarchy, and which Hosea has chosen to use as a designation of the northern and southern kingdoms.

The message of Hos 5:9 is that the impending destruction of Ephraim has been announced as a certainty; there is no respite from this inevitable doom. This announcement of judgment is made public between the brother nations which share the common fate of Yahweh's judgment in Hos 5:8-6:6.<sup>1</sup>

The study of Hos 5:8-9 reveals certain motifs. The blowing and sounding of trumpets/horns call Israel and Judah to accountability to Yahweh in the general context of the covenant. The irrevocable sentence of destruction is uttered on Ephraim and this will be executed on the "day of punishment."

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<sup>1</sup>Hosea seems to have the two nations of Israel and Judah in mind and not individual tribal units; this is partly because no where else in the book of Hosea is another tribe mentioned but in 5:8, and Benjamin was not an independent, political system after the division of the United Kingdom. It changed hands often between Israel and Judah.

In addition, this textual unit marks the entrance of Yahweh as the speaker in the first person. But lest one think that the judgment call concerns only the northern kingdom of Israel, Hos 5:10 provides the necessary corrective.

### Punishment Realized

In the second subdivision of this complex, Hos 5:10-11 continues the themes of judgment and punishment on both nations. For the first time, the motivations or reasons are given for the sentences here. This is the reading of vss. 10-11:

10 הִיוּ שָׂרֵי יְהוּדָה כַּמְסִיגֵי גְבוּל  
עֲלֵיהֶם אֲשַׁפּוֹן כַּמַּיִם עֹרֵחִי

11 עֲשׂוּק אֶפְרַיִם רִצּוֹץ מִשְׁפֵּט  
כִּי הוֹאִיל הַלֵּךְ אַחֲרַי צוֹ

- 10 The rulers of Judah have become  
like those who remove a boundary;  
On them I will pour out my rage like water.
- 11 Ephraim is oppressed, crushed in judgment;  
For he has resolved to go after a command.

### Verse 10

The first colon of vs. 10 indicates that the leaders or rulers of Judah are the guilty ones; they have acted like "removers of a boundary." Some exegetes consider the leaders to be military rulers.<sup>1</sup> But the

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<sup>1</sup>Emmerson, p. 68; Wolff, Hosea, p. 114; Rudolph, p. 128; Andersen and Freedman, p. 408.

expression 'רש may only signify the princes or ruling class in Judah without any military connotations. The occurrences of 'רש in Hosea<sup>1</sup> do not appear to speak directly to the military roles of the leaders. Instead, the rulers are presented as objects of destruction (7:16), as being lied to (7:3), and becoming intoxicated (7:5); they are also depicted as rebels (9:15) and are appointed without God's approval (8:4). Even though these references relate primarily to the rulers of the northern kingdom of Israel/Ephraim, the "leaders" of Judah in 5:10 seem to be descriptive of rulers who acted dishonestly or from greed. No specific information suggests that they played military roles in Hos 5:8-6:6.

R. Gordis even regards the ך of 'רשׁ as an emphatic or asservative particle so that a simile here is considered inappropriate. As such, he translates Hos 5:10<sup>a</sup>: "the princes of Judah are indeed those who remove landmarks."<sup>2</sup> Most commentators ignore the function of the simile; so the popular understanding of 5:10<sup>a</sup> is that the princes of Judah are guilty of

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<sup>1</sup>Hos 7:3, 5, 16; 8:4, 10; 9:15.

<sup>2</sup>R. Gordis, "The Asservative Kaph in Ugaritic and Hebrew," JAOS 63 (1943):177-178; reprinted in The Word and the Book: Studies in Biblical Language and Literature (New York: KTAV, 1976), pp. 211-213.



removing the southern boundary of Israel/Ephraim during the Syro-Ephraimite War.<sup>1</sup> This conclusion seems premature and neglects the comparative function of v. 10. The text seems to be referring to the princes or rulers of Judah who are being compared with "removers of a boundary." It does not indicate that they actually removed boundaries, but that they are likened to those who do. To compare is not to equate. The colon does not even specify what the princes/rulers did or are doing, but with whom they are compared.<sup>2</sup>

Therefore, it seems foreign to the context to speculate that vs. 10 is a description of the boundary removed by the princes of Judah during the Syro-Ephraimite War. Furthermore, there is no other biblical evidence that even suggests that the princes of Judah removed the boundary between Israel and Judah during Hosea's prophetic activity in the eighth century B.C.

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<sup>1</sup>Wolff, Hosea, pp. 112, 114; Donner, "The Separate States of Israel and Judah," p. 432; Emerson, p. 68; Thompson, p. 67; Jeremias, "Ich bin wie ein Löwe," p. 86; Gottwald, p. 126; Deissler, p. 30; Deissler and Delcor, p. 71; Eric K. Behrens, "... like those who remove the landmark," Studia Biblica et Theologica 1 (1971):1-5.

<sup>2</sup>Good, "Hosea 5:8-6:6," p. 277, correctly points out that the princes of Judah are described in Hos 5:10 as doing something comparable to transgressing the law of boundaries. He further notes that they are not

The last Judahite ruler<sup>1</sup> who altered the boundary between these nations before Hosea's ministry was King Asa of Judah (910-869). Ironically, if some rulers were to be charged with the removal of boundary in the eighth century B.C., two northern kings seem to qualify and may be culpable.<sup>2</sup> On the other hand, if 5:10 concerns removal of a boundary by Judahite kings, the probable references would be to King Abijah (2 Chr 13:19) and King Asa (1 Kgs 15:16-22). These rulers reigned over a century before Hosea's time.<sup>3</sup> In this case, it may be argued that Hosea is speaking here in retrospect of the past guilt of Judahite kings.<sup>4</sup> This use of

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charged with literally "removing the boundary marker; they have acted like those who do." And even though Rudolph, pp. 128-129, supports the popular view, he admits that the k "ja deutlich an, dass die juddischen Verantwortlichen hier mit Grenzverrückern nur verglichen werden."

<sup>1</sup>Aharoni, p. 322; Wolff, Hosea, p. 114; cf. 1 Kgs 15:22.

<sup>2</sup>Two kings of Israel in the eighth century may probably be called "removers of boundaries." The first is King Jehoshaphat (798-782) who subdued Judah, broke down the walls of Jerusalem, and took treasures and hostages from Jerusalem (2 Kgs 14:8-14). The second is King Pekah (752-732) who joined in a league against Judah that created panic in Jerusalem (2 Kgs 16:1-9; 2 Chr 28:5-15; Isa 7:1-9).

<sup>3</sup>While King Abijah reigned from 913-910 B.C., his son Asa ruled from 910-869 B.C.; see Thiele, pp. 81-87.

<sup>4</sup>Behrens, p. 4.

historical traditions to indict present misconduct<sup>1</sup> or to provide hope for the future<sup>2</sup> is not uncommon in the book of Hosea. But the use of kaph as a simile<sup>3</sup> rather than as an asseverative particle is more attuned to Hosea's frequent use of this particle.

It should be noted that the removal of boundaries by neighbors was strictly prohibited in the OT,<sup>4</sup> and those who committed such a crime probably did so clandestinely.<sup>5</sup> Both Deut 27:17 and Hos 5:10 have the same Hiphil participial form of אָסַף; but Hos 5:10 lacks the specific charge to the Judahite princes. It is not stated in what way they are compared with the removers of landmarks. Is the guilt of the rulers wickedness, deceit, land grabbing, clandestine behavior,

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<sup>1</sup>Hos 1:4; 8:13; 9:9, 10; 12:13.

<sup>2</sup>Hos 2:15; 11:8.

<sup>3</sup>Labuschagne, p. 64; Denis Buzy, "Les symboles d'Osée," RB 14 (1917):420.

<sup>4</sup>Deut 19:14; Prov 22:28; 23:10; cf. Job 24:2.

<sup>5</sup>M. Weinfeld, "The Emergence of the Deuteronomic Movement: The Historical Antecedents," in Das Deuteronomium: Entstehung, Gestalt und Botschaft, ed. Norbert Lohfink (Belgium: Leuven University Press, 1985), pp. 79-81; Hans Jochen Boecker, Law and the Administration of Justice in the Old Testament & Ancient East, trans. Jeremy Moiser (Minneapolis: Augsburg Publishing House, 1980), pp. 198-199; Horst Dietrich Preuss, Deuteronomium: Beiträge der Forschung 164 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1982), p. 115.

aggression, or generally social injustice? Whatever the specific offence, it tantamounts to a crime, and Yahweh's punishment is severe. He will dispense his "rage like water." This imagery is reminiscent of the destruction of the antediluvians by the flood (Gen 6:17; 9:11) and the Egyptians who were drowned in the Red Sea (Exod 14:27-31). Verse 10 records the anticipated judgment on the southern kingdom of Judah; and vs. 11 returns the focus to the northern nation of Israel and tells of its realized punishment.

#### Verse 11

With two participial forms, Hosea notes in Hos 5:11 that Ephraim is both "oppressed" and "crushed" with judgment.<sup>1</sup> These verbal forms, together with the nominal clauses,<sup>2</sup> seem to indicate the permanent nature of Ephraim's disaster. Another syntactical observation is that both predicates appear first in both cola, perhaps to emphasize their force.<sup>3</sup>

In view of vs. 9, the time of Ephraim's "oppression" and "crushing" is in the future.<sup>4</sup> As

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<sup>1</sup>Here, both participles "oppressed" and "crushed" may be in a construct-genitival relation with "judgment." See Kautzsch, p. 359, sec. 116 l.

<sup>2</sup>Cf. Kautzsch, pp. 450-455. <sup>3</sup>Ibid., p. 360.

<sup>4</sup>Andersen and Freedman, p. 408.

was noticed earlier, both  $\text{קטע}$  and  $\text{קצו}$  do not appear synonymously elsewhere in the book of Hosea, but they are found together in Deut 28:33, 1 Sam 12:3-4, and Amos 4:1.<sup>1</sup> The first reference is in a covenant context, while the latter two have a social/ethical background.

The same ethical nuance of the verb "oppress" is seen in Hos 12:8 where Ephraim is depicted as becoming rich through fraudulent means;<sup>2</sup> the nation "loves to oppress." But in Hos 5:11 the context appears to be a legal/covenant usage similar to that of  $\text{קטע}$  and  $\text{קצו}$  in Deut 28:33. In the latter context, Moses warned the Israelites that disobedience to God's commandments (vs. 15) would result in disastrous consequences. Part of this punishment is that Israel would be "oppressed" and "crushed" continually. Apparently, vs. 15 forms the basis or protasis for the sentence of judgment in vss. 16-46. By probably reflecting on the traditions of Deuteronomy,<sup>3</sup> but without rehearsing the conditions, Hosea accused Ephraim for covenant violations using the same terminology.

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<sup>1</sup>See above, pp. 113-118, for the survey of the usages of both terms within the sickness-healing terminology.

<sup>2</sup>Andersen and Freedman, p. 616.

<sup>3</sup>This tendency is common with Hosea; see Hans-Jurgens Zobel, "Hosea und das Deuteronomium," TLZ 110/1 (1985):14-24.

The expression  $\text{מִשְׁפָּט וְצִדִּיק}$  is a difficult reading without reference to the preceding colon; it is translated literally "crushed is justice/judgment." This translation appears congruent with the other noun clause in the preceding colon--"Ephraim is oppressed."

However, "crushed is justice" does not seem to fit a context where Ephraim is the subject as in Hos 5:9. Also, in Amos 4:1 where both participial forms occur, the cows of Bashan are the subjects, and in 1 Sam 12:3-4, Samuel is the sole subject. Similarly, Ephraim is the subject of both cola, and "oppression" and "justice/judgment" are the instruments of its annihilation. Furthermore, the syntactical relation of "crushed" and "judgment," as construct-genitive, suggests that this translation is more suitable: "crushed with judgment."<sup>1</sup> Thus, both cola of Hos 5:11<sup>a</sup> concentrate on the cumulative devastation of Ephraim.

Another possible translation of  $\text{מִשְׁפָּט וְצִדִּיק}$  is "crushed (in) judgment" with the preposition "in" supplied. In this case, "judgment" becomes the exegetical genitive<sup>2</sup> of the construct passive participle "crushed." A similar instrumental usage

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<sup>1</sup>See above, p. 233, n. 1.

<sup>2</sup>Kautzsch, pp. 418-419, sec. 128 x.

of "judgment" is seen in Hos 2:19 where God promises to "betroth" Israel in (with) judgment. Whether one supplies the preposition "in" or "with" in Hos 5:9<sup>b</sup> is immaterial as long as the colon is regarded as qualifying the preceding colon in vs. 9<sup>a</sup>. As such, Ephraim remains the object of punishment and not its enemy, according to the LXX; nor is the concept of "judgment" considered the target of Yahweh's attack in unison with Ephraim. In vs. 11<sup>a-b</sup> there may be a reference to the "day of punishment" motif mentioned in Hos 5:9 where Ephraim is also the object of destruction.

The second line of vs. 11 states the reason or cause for the acts of judgment in the prior line. Specific reasons are provided for the judgment: Ephraim has determined to pursue willingly after יצ. This latter word has caused immense difficulty to exegetes. The only other context in which it occurs is Isa 28:10, 13 where it is usually translated "precept."<sup>1</sup> Based on this passage, it is assumed that יצ means "filth of drunkenness."<sup>2</sup> Other scholars emend יצ to יצ

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<sup>1</sup>KJV; RSV.

<sup>2</sup>Andersen and Freedman, pp. 409-410.

("adversary") and hold that the "enemy" of Israel is Damascus, the object of the verb  $\text{הָלַךְ}$ .<sup>1</sup> Another substitution for  $\text{וַיֵּלֶךְ}$  is  $\text{מָוֶשׁ}$ , the designation for a king of Egypt (2 Kgs 17:4). Still others prefer to follow the LXX, Peshitta, and Targum versions and conjecture that  $\text{וַיֵּלֶךְ}$  is a synonym of  $\text{מָוֶשׁ}$  which means "worthless," a possible reference to the kingdom of Damascus.<sup>2</sup> The traditional meaning of "command" is not well received; but there are no easy solutions. In the context of Hos 5:11, the "command" probably pertains to the pursuit of Ephraim after the policies of Assyria rather than staying faithful to Yahweh. That is, Ephraim seems determined to follow the method of politics to solve its problems, instead of relying on the power and strength of God. A political solution was sought for what was essentially a spiritual dilemma. Added support for this theory is provided in Hos 5:13 where Ephraim is accused of pursuing Assyria for "healing."

In vs. 11,  $\text{וַיֵּלֶךְ}$  is the object of the verb  $\text{הָלַךְ}$ . But in Hosea the objects of this verbal form are Yahweh

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<sup>1</sup>Alt, "Hosea 5:8-6:6," p. 174; Donner, Israel unter den Völkern, p. 49; Ina Willi-Plein, Vorformen der Schriftexegese innerhalb des Alten Testaments (Berlin: Walter de Gruyter, 1971), pp. 144-45.

<sup>2</sup>Wolff, Hosea, pp. 104, 114; Jeremias, "Ich bin wie ein Löwe," p. 87.



(5:6; 6:1; 11:2, 10; 14:7, 10), or his place (5:14, 15), a harlotrous wife/woman (1:2, 3; 2:7, 9, 15), and Assyria (5:13; 7:11, 12; 9:6). From the context of Hos 5:11 the object of this pursuit can hardly be Yahweh or his place, for why would Yahweh punish Israel for seeking him? Instead, the nations are punished for not seeking him in vss. 13, 15.

Harlotry is another possible "synonym" of יצ, based on the objects of הלה in Hosea. The locution יצ אחר הלה occurs in only two places in Hosea, where the theme of harlotry is in question (2:7, 15). Its appearance here in 5:11, therefore, may suggest that harlotry is also meant by יצ. In addition, if יצ is a synonym of שוא also found in Hos 10:4 and 12:12, it may be an apt description of the emptiness of harlotry, or of the political futility of relying on Assyria's might instead of maintaining the proper alliance with Yahweh. Pursuit of cultic syncretism or political leagues invited destruction on the covenant community. It should be noted that harlotry is also linked with the pursuit after Assyria in Hosea (8:9; cf. 7:11, 9:6).

Therefore, יצ in 5:11 seems to refer to the orders, policies, or political method adopted by Ephraim to solve its problem; these probably are the "commands" after which Ephraim is accused of pursuing.

This investigation has shown that in Hos 5:8-11, Yahweh or his prophet addresses the nations of Ephraim and Judah separately with the threat and punishment of destruction. But in Hos 5:12-15 the nations are dealt with together rather than consecutively as in vss. 9-11; this becomes more evident when the former is treated below. Yet the themes of judgment, destruction, and desolation continue and even intensify, beginning with severe sickness and culminating in death. Now Hos 5:12-15 is considered.

Judgment Realized on  
Ephraim and Judah

In this second major division, 5:12-15, the motif of judgment continues in the form of fatal sickness (vss. 12-13) and ends with the lion imagery of death and abandonment (vss. 14-15). Here, judgment on both nations comes to fruition.

Incurable and fatal sickness

Verses 12-13 form a subdivision that speaks of the fatal illness that Yahweh inflicts on the nations and their response to that punishment. The verses and their translation read thus:

12	ואני כעש לאפרים וכרקב לביח יהודה
13	וירא אפרים את חליו ויהודה את מזרו וילך אפרים אל אשור וישלח אל מלך ירב והוא לא יוכל לרפא לכם ולא יגהה מכם מזור

- 12 I am as a pus/moth to Ephraim,  
And as rottenness to the house of Judah.
- 13 When Ephraim saw its sickness,  
and Judah its wound,  
Ephraim went to Assyria (Assur), and he  
(Judah) sent to King Jareb;  
But he is unable to heal you,  
or cure your wound.

## Verse 12

The nominal sentence of vs. 12<sup>a</sup> begins with a waw, indicating a possible link with vss. 8-11 and with "ancient formulas of theophany and self-introduction, expressing with awe-inspiring solemnity the determinative significance he has for his people, even though they have broken his covenant."<sup>1</sup> But the divine "I" that represents Yahweh as speaker is not connected with his saving and redemptive plan here, but with his judgment.<sup>2</sup>

Yahweh's judgment on Ephraim is compared with "pus" which destroys the soft parts of the body;<sup>3</sup> other scholars prefer to interpret שׁוּ as the "moth" in Hos 5:12.<sup>4</sup> When the latter meaning is intended, it usually is associated with "garment" (גָּזֵז).<sup>5</sup>

Of the two instances in which Yahweh is compared with שׁוּ, only Hos 5:12 has people as the object of his

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<sup>1</sup>Wolff, Hosea, p. 115.      <sup>2</sup>Buss, pp. 61, 64-65.

<sup>3</sup>Labuschagne, p. 74.

<sup>4</sup>Buss, p. 86, n. 31; see above, pp. 118-120.

<sup>5</sup>Isa 50:9; 51:8; Job 13:28.

of his devouring work; the other text is Ps 39:11, and here the object is "what is precious" to man. "Pus" or "moth" has decaying and putrefactive effects and these are transferred to Yahweh in his destructive activities against Ephraim in Hos 5:12. It should be observed that Yahweh is not "pus" or "moth," but his actions are compared with the decaying aspects of these destroying agents.

Verse 12 is comprised of two nominal sentences which do not specify in what way Yahweh is likened to "pus"/"moth." This use of the ׀ particle is similar to its use in 5:10 where the rulers of Judah are compared with the "removers of a boundary."

In other biblical contexts, certain verbal forms describe the work of "pus" or "moth"; Ps 39:11<sup>b</sup> notes that Yahweh "consumes (אָנַח) like a moth";<sup>1</sup> Job 4:19 records that sinful men "are crushed to pieces (אָרַס) before the moth."<sup>2</sup> Job 13:28 states that man "wastes away" (אָבַד)<sup>3</sup> like a garment that is moth-eaten."<sup>4</sup> This verbal association of "pus"/"moth" suggests that its function in Hos 5:12 connotes destruction to Ephraim.

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<sup>1</sup>See above, pp. 118-120; RSV; cf. CHAL, p. 203.

<sup>2</sup>See CHAL, p. 70.

<sup>3</sup>CHAL, p. 40.      <sup>4</sup>RSV; CHAL, p. 14.

As noticed in the study of the parallel nominal forms of  $\text{שׁוּ}$  and  $\text{רָקַב}$  in chapter 2 above, these forms occur concurrently only in Hos 5:12 and Job 13:28.<sup>1</sup> In the latter text, Job complains that he is decaying like "rotteness" ( $\text{רָקַב}$ ) and "like a garment that is moth-eaten" ( $\text{שׁוּ אֵלַי}$ ). On the other hand, in Hos 5:12<sup>a</sup>, it is Yahweh himself that is like the destroying agent of "pus"/"moth."

The second colon of vs. 12 depicts Yahweh with the unpleasant simile of "rotteness" ( $\text{רָקַב}$ ) against Judah. The usages of "rotteness" in the OT were noted and bones, wood, and mankind serve as its objects.<sup>2</sup> The simile of "rotteness" occurs only in Job 13:28, Prov 12:4, and Hos 5:12, but it is only in the last occurrence that Yahweh himself or his deed is compared with "rotteness."

Thus, while vs. 12<sup>a</sup> centers its decaying effect on Ephraim, vs. 12<sup>b</sup> focuses its putrefaction on Judah. In both cases Yahweh himself is the destroying agent. The attributes or characteristics of "pus"/"moth" and "rotteness" are transferred by Hosea to Yahweh to describe his devastating activity against his people.

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<sup>1</sup> See above, pp. 118-123, for the treatment of "pus"/"moth" and "rotteness."

<sup>2</sup> See above, pp. 120-123, for the references to the biblical texts that record these objects.

Both nations are destined to suffer a similar fate. The two images of "pus"/"moth" and "rotteness" in vs. 12 "undoubtedly supplement each other in order to denote the total destruction of the whole body: the one effects destruction in the soft parts of the body, the other, in the bones."<sup>1</sup> It is also argued that *וּ* and *לַרְוָה* form a single phrase which means "the larvae (that cause) rotteness."<sup>2</sup> This combined phrase not only points to the unity of the bicolon, but it also indicates that Yahweh is both "larvae" and "rotteness" to Ephraim and Judah.<sup>3</sup> However, the text is clear that the "pus"/"moth" simile pertains to Ephraim, and that of "rotteness" concerns Judah.

Again, it should be noted that Hosea uses the comparative particle instead of the metaphor, probably to avoid misunderstanding that Yahweh is not to be identified with these natural phenomena.<sup>4</sup>

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<sup>1</sup>Labuschagne, p. 74.

<sup>2</sup>Andersen and Freedman, p. 412.      <sup>3</sup>Ibid.

<sup>4</sup>Labuschagne, pp. 75-76, observes that "one of the most characteristic features of Hosea's style is that he consistently avoids the metaphor when comparing Yahweh to something else or when applying images to Yahweh, but employs similes, using the comparative particle." He further notes that "the reason for this is that he warily shuns any shade of identifying Yahweh with animals, trees or natural phenomena, in view of his consistent fight against Ba'alism."

Nevertheless, the message is forceful; both the nations of the north and the south will be destroyed and Yahweh himself is responsible for their doom. The unpleasant images employed to represent Yahweh's judgment can hardly be misunderstood by a community familiar with the destructive effects of "pus"/"moth" and "rottenness."

#### Verse 13

This verse seems to be the response of Ephraim and Judah to the decay and putrefaction unleashed through Yahweh's judgment. Hos 5:13<sup>a</sup> and 13<sup>c</sup> combine to complete a thought pattern, and the same is evident of vs. 13<sup>b</sup> and 13<sup>d</sup>. The last bicolon of vs. 13 appears to be Yahweh's commentary on the behavior exhibited in the preceding bicola.

In vs. 13<sup>a</sup>, Ephraim recognizes the "sickness" (וּלְיָי) that Yahweh administered in vs. 12. In chapter 2 above it was noted that "sickness" or "illness" was designated by the substantive וּלְיָי, and thus usually brought death to its victims.<sup>1</sup> Thus, the description of Ephraim's "illness" as וּלְיָי may be an indicator of the chronic sickness that afflicted the northern nation of Israel.

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<sup>1</sup>For the usages and meaning of the term וּלְיָי in the OT, see above, pp. 123-126.

Ephraim's response to its calamity and disaster is expressed in vs. 13<sup>c</sup>: Ephraim went to Assyria. But what are the cause and nature of this "illness"? And what is the meaning of "went to" Assyria?

In the immediate context, Ephraim's disaster is occasioned by its pursuit after the emptiness of cultic syncretism associated with the harlotry of Baalism or the political alliance with foreign nations (4:1, 17-19, 5:4, 7, 11). These practices are aberrations of the covenant stipulations assumed in Hos 4:1-4. As seen earlier in other contexts, "illness" results from violation of covenant obligations (Deut 28:59, 61; 31:16), from abandoning God (Isa 1:4-6), and from worshipping foreign deities (Deut 10:15-16).<sup>1</sup> Ephraim probably was guilty of covenant violations and thus forsook Yahweh with unholy alliances, both cultic and political. The seat of Ephraim's problem was to presume that political union with Assyria would remedy its plight. Instead that action contributed to fracturing the covenant between Ephraim and God.

Also, what is meant by Ephraim "going to" Assyria? The forms of the idiom אל ... לך usually mean "go to," indicating an actual journey to a place

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<sup>1</sup> See above, pp. 123-126.



(Gen 22:2-3), to a person (Gen 26:1; 1 Sam 16:1), or to a herd/flock (Gen 27:9).<sup>1</sup> The expression may also refer to seeking assistance or partisanship.<sup>2</sup> For instance, when the famine hit Egypt and the inhabitants sought food from Pharaoh, the latter told them to "go to" Joseph.<sup>3</sup> The context indicates that they were to go to Joseph for the purpose of getting food. Later on, Moses "went to" Pharaoh in order to obtain his consent to bring the Israelites out of Egypt.<sup>4</sup> In addition, King Saul and his entourage "went to" a medium to seek God's will in their fight against the Philistines (1 Sam 28:7-19).

Therefore, אל ... וילך in Hos 5:13<sup>c</sup> may refer to an actual journey to Assyria or simply to a search for Assyria's assistance by Ephraim. A few passages in Hosea indicate that Ephraim/Israel did seek political assistance from the then powerful Assyrian

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<sup>1</sup>The syntactical usages of אל are illustrated in Kautzsch, pp. 378-379, sec. 119 g; CHAL, pp. 79-80.

<sup>2</sup>The preposition אל may mean "for" or "on the side of," suggesting assistance or partisanship; see 2 Kgs 6:11; Jer 15:1; Ezek 36:9; Williams, p. 53, no. 301; Michael Matthew Kaplan, "The Lion in the Hebrew Bible: A Study of a Biblical Metaphor" (Ph.D. dissertation, Brandeis University, 1981), p. 126.

<sup>3</sup>Part of Gen 41:55 reads לכו אל יוסף.

<sup>4</sup>Exod 3:11 states, in part, כי אלך אל פרעה.

Empire or was destined to be exiled there. In 7:11 Ephraim is described as a "senseless"/brainless dove that "calls to" Egypt and "goes to" Assyria. Because it abandoned Yahweh, Ephraim's knowledge of other realities became perverted.<sup>1</sup> Similarly, Israel is depicted as a wild ass when it "went up" to Assyria (8:9) and it was "defiled" there (9:3). The same theme of exile is prominent in Hos 10:6 where the idols of Beth-awen/Bethel were to be carried as booty to King Jareb of Assyria; and 11:5 refers to Assyria ruling over Israel.

Even though Ephraim made or "cut a covenant"<sup>2</sup> with Assyria (12:1), Yahweh promised to retrieve the nation "like doves from the land of Assyria" (11:11). Both the first (5:13) and last references to Assyria (14:4) in Hosea emphasize the futility of reliance on the political power of Assyria or that of any other political entity for security.

From the texts cited in Hosea, the search for Assyria's support in 5:13 probably took place during

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<sup>1</sup> Andersen and Freedman, p. 468.

<sup>2</sup> Literally it reads כרת ברית ("cut a covenant") which is a technical formula for making a covenant; see Gen 21:27, 32; Exod 34:10; Deut 7:2; Josh 9:11, 15, 16; Judg 2:2; 1 Sam 11:1; 1 Kgs 5:26; Isa 28:15; Jer 31:31, 32, 33. Also, oil may have been used in the making of covenants; see D. J. McCarthy, "Hosea 12:2: Covenant by Oil," VT 14 (1964):215-221; Wolff, Hosea, p. 211.

the heyday of Assyria's supremacy in the latter half of the eighth century B.C. This time corresponded with the rapid erosion of kingship in Israel/Ephraim.<sup>1</sup> Both Menahem and Hoshea of Israel seemed to have been dependent on Assyria for the continuance of their rule.<sup>2</sup>

However, Ephraim was not the only nation that, upon being afflicted with severe illness, sought political ties with a foreign nation. Judah was accused of making the same mistake. This happened when Judah saw its "wound" or "boil" and sent to King Jareb.<sup>3</sup>

Earlier it was noted that חַוֹּר ("wound") is attested only three times in the OT (Jer 30:13; Hos 5:13, twice).<sup>4</sup> In Jer 30:13 the difficult reading לַחֲוֹר לֹא יִנָּחֵם probably means "there is none to plead your claim for (your) wound"; that is, there is no healing for the incurable wound with which Judah is stricken. The two references of "wound" in Hos 5:13 also concern Judah who sought relief from King Jareb or the great king. In this context there is also no cure available

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<sup>1</sup>See above, pp. 75-90, for the treatment of the historical background of Hos 5:8-6:6.

<sup>2</sup>See 2 Kgs 15:16-22, for references to King Menahem (752-742); Thiele, p. 12; for King Hoshea, see 2 Kgs 15:30; 17:1-6; Thiele, p. 12.

<sup>3</sup>Based on parallelism, it is reasonable to assume that Judah is the subject of the verb שָׁח here.

<sup>4</sup>See above, pp. 126-127.

from anyone, not even King Jareb. But who is this king? The identity of this monarch is uncertain. One guess is that it refers to one of the weak predecessors of Tiglathpileser III.<sup>1</sup> Another speculation is that the locution 𐤏𐤍 𐤏𐤍 is a secret name for a great Assyrian king.<sup>2</sup> This presumably is anchored on the letters of the original expression malkî rab which was misdivided.<sup>3</sup> Support for this theory probably is shown in 2 Kgs 18:19, 28 in which King Sennacherib of Assyria is described as great by his emissaries, although the word used for "great" is 𐤏𐤍 and not 𐤏 as in Hos 5:13. Furthermore, the title 𐤏𐤍 𐤏𐤍 is found in the Sefire Inscription and corresponds to the Assyrian honorific sarru rabû.<sup>4</sup>

One scholar notes that there is a close grammatical relationship between the two words as expressed by the yôd, although there is no construct chain. Also, the "title" king is in an unusual position.<sup>5</sup>

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<sup>1</sup>Andersen and Freedman, p. 414.

<sup>2</sup>Wolff, Hosea, p. 104.      <sup>3</sup>Ibid.

<sup>4</sup>J. A. Fitzmyer, The Aramaic Inscriptions of Sefire, Biblica et Orientalia 19 (Rome: Pontifical Biblical Institute, 1967), p. 61; H. Donner and W. Röllig, ed., Kanaanäische und aramäische Inschriften (Wiesbaden: Otto Harrassowitz, 1971), 1:42.

<sup>5</sup>Wolff, Hosea, p. 104.

Another possible interpretation of מלך ירב is to consider the yōd an obsolete genitive case-ending in which both words are in an construct state.<sup>1</sup> But instead of יב meaning "great," it may also mean "quarrel," "defend," "attack," or "dispute" based on the root י'ב.<sup>2</sup> In this case, it is seen as a Qal participle describing an expansionist and warlike Assyrian king who probably reigned in the second half of the eighth century B.C. Tiglathpileser III or his son Shalmaneser V may be the king in focus. But ירב may be taken as a Qal imperfect that points to a covenant lawsuit. Thus, it is a code word for Assyria which Yahweh uses as a tool of judgment against his people. מלך ירב may mean "king of dispute/attack," or "King Yareb."

The Judahite king in question probably is Ahaz. What is significant is that the biblical reference to the incident in which Ahaz sent to ask Tiglathpileser III for help against the Syro-Ephraimite coalition (2 Kgs 16:7) contains some same terms as Hos 5:13; these are שלח, אשור, and מלך.

It cannot be determined historically when both Ephraim and Judah sought Assyria's aid concurrently<sup>3</sup>

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<sup>1</sup>Cf. Kautzsch, p. 253, sec. 90 l, says the yōd is probably a hireq compaginis; Willi-Plein, p. 146.

<sup>2</sup>CHAL, p. 338.

<sup>3</sup>See above, pp. 85-86.

from the reading of Hos 5:13; but the text does suggest that both did seek the assistance of Assyria during periods of disaster and threat of invasion.

The maladies of Ephraim and Judah were the same; they both experienced the incurable sickness of "boils" and "wounds." They both sought foreign aid in violation of their covenant bond with Yahweh. It is not necessary to seek a given historical incident when they both sought aid concurrently. The prophet probably was thinking of different historical events in the latter half of the eighth century B.C. when each appealed for help.

For Ephraim this pursuit occurred either during the reign of Menahem or Hoshea; for Judah it happened during the rule of Ahaz. Neither of these overtures to foreign governments relieved their calamity or healed their "wounds"/"boils."

The prophet uses sickness and illness figuratively of the religious and political circumstances both nations faced. However, the remedy could only be found in Yahweh himself, who was the cause of their plight (Hos 5:12). Moreover, "healing" is Yahweh's prerogative.<sup>1</sup> No wonder there was no healing for either Ephraim and Judah. This was the message of the last line of vs. 13.

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<sup>1</sup>Exod 15:26; Num 12:13; Deut 32:39; Isa 57:18.

The statement **וְהוּא לֹא יוּכַל לְרַפֵּא לָכֶם** in vs. 13<sup>e</sup> means that "he (Assyria) is not able to heal you (Ephraim)." From this, it is clear that Assyria does not have the power to heal the sickness caused by Yahweh. It ought to be noted that the grammatical object of **לְרַפֵּא** may be either the patient (Ephraim) or the disease which elliptically is the "illness" (**חֲלִי**) referred to in vs. 13<sup>a</sup>. The issue seems to be that Assyria is unable to cure Ephraim of its illness; in this case, while Ephraim is the direct object,<sup>1</sup> "illness" is the indirect object of the Qal infinitive **לְרַפֵּא**.<sup>2</sup>

Forms of the expression **לֹא יוּכַל לְרַפֵּא** are found in Deut 28:27, 35; Jer 19:11; and Hos 5:13. They all indicate that those whom Yahweh inflicts with sores or boils have been disobedient; those whom he has smashed as a jar cannot be healed or repaired.

The last colon of vs. 13 tells of Yahweh's viewpoint on Judah's efforts to seek "healing" apart from him. It says **וְלֹא יִגְוַה חַכְמֵי מִצְרַיִם** and may be translated "and he (Assyria) cannot/does not heal your wound." This line refers to Judah based on parallelism

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<sup>1</sup>In the idiom **לָכֶם** in vs. 13<sup>e</sup>, the **ל** probably serves as a variant of an accusative particle; see Williams, p. 49, sec. 273.

<sup>2</sup>See above, pp. 130-135, for the study of "to heal."

with vs. 13<sup>b</sup> where the southern kingdom is "ill" (רָחַץ),<sup>1</sup> a word common in both cola. The "he" of the verb רָחַץ probably refers to the king mentioned in vs. 13<sup>d</sup>. In vs. 13<sup>f</sup> the disease "wound" is the direct object, and Judah ("from you"), the indirect object. However, the thrust of vs. 13 suggests that Judah's "wound" is the object for which "healing" is sought.

The forms of רָחַץ are only attested in Prov 17:22 and Hos 5:13. As was noted earlier in the review of the former text,<sup>2</sup> good healing is antithetically parallel to dried out bones, rotten or decayed bones. This corresponds to the condition of Judah described in Hos 5:12, where it is depicted as suffering from "rotteness." In vs. 13 the verbal form of רָחַץ is a hapax legomenon in parallel with רָחַץ. Thus, Yahweh's assessment of Judah's disloyalty is similar to his evaluation of Ephraim's infidelity: it is fruitless to seek foreign assistance in an effort to assuage their religious and political "illness"/"wound."

The leagues with Assyria only provoked the judgment of Yahweh, which led to annihilation of Ephraim and Judah. The terminology employed in Hos 5:8-13 mainly

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<sup>1</sup>See above, pp. 126-127.      <sup>2</sup>Ibid., p. 127.



falls in the category of the terms designated as sickness-healing in chapter 2 above.<sup>1</sup> They have the cumulative or evidential force to suggest that Yahweh's activities against both Ephraim and Judah were destined to be destructive. The covenant communities were struck with incurable diseases/ulcers which could not be remedied through political unions. The worst has not been spoken, because the sickness metaphors and similes are intensified with the punitive lion imagery in Hos 5:14-15. These verses resume Yahweh's fatal attack begun in vs. 9. The last two verses of the first divine speech are next considered.

Lion Imagery of Death  
and Abandonment

Verses 14-15 comprise the fourth subdivision of the large complex of Hos 5:8-15; it is the second part of the second strophe (5:12-15).<sup>2</sup> Hos 5:14-15 tells of Yahweh's deadly attack on Ephraim and Judah compared with that of a lion against its prey. Here are the verses followed with a translation:

14 כִּי אֲנֹכִי כִשְׁחַל לְאִפְרַיִם וְכִנְפִיר לְבֵית יְהוּדָה  
אֲנִי אֲנִי אֲטַרְףּ וְאֵלֶךְ אֲשָׂא וְטִין מְצִיל

15 אֵלֶךְ אֲשׁוּבָה אֶל מְקוֹמִי  
עַד אֲשֶׁר יֵאָשְׁמוּ וּבִקְשׁוּ פָנַי  
בְּצַר לָהֶם יִשְׁחַרְרֵנִי

<sup>1</sup> See above, pp. 111-36. <sup>2</sup> See above, p. 105.

- 14 Because I am like a lion-cub to Ephraim,  
And like a young lion to the house of Judah  
I, surely I, will tear to pieces and leave,  
I will take away, and there will be none  
to rescue.
- 15 I will go away, return to my place,  
Until they are guilty/punished and seek me,  
In distress they will inquire after me.

## Verse 14

The first bicolon of this verse begins with an emphatic particle.<sup>1</sup> It seems to provide the reasons why Ephraim and Judah did not experience healing from any foreign sources, and it introduces added reasons why recovery will be non-existent. Here, again, are two nominal sentences in the first bicolon as in vs. 12.

But whereas in vs. 12 Yahweh is seen as sickness, in vs. 14 he is compared with lions to both diseased nations. In addition, while in vss. 12-13 the similes that portray Yahweh's judgments derive from the natural phenomena of "disease" and "oozing wounds," in vss. 14-15 they intensify to those of ravaging "lions." Perhaps there is a movement from sickness to death in Hosea's use of similes in Hos 5:8-15.

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<sup>1</sup>A. Schoors, "The Particle ׀," in Remembering All the Way ..., Oudtestamentische Studiën, vol. 21, ed. A. S. van Der Woude, vol. 21 (Leiden: E. J. Brill, 1981), pp. 243-245.

In the first colon of vs. 14, the first word used for lion is  $\text{לִשׁוֹן}$ . This term occurs seven times in the OT.<sup>1</sup> Two of these occurrences are found in Hosea. In both instances they are utilized as similes for Yahweh's acts against Ephraim (5:14; 13:7). In the other OT references, the adversary or the wicked are compared with  $\text{לִשׁוֹן}$ <sup>2</sup> as well as a metaphorical use for the fear of danger (Prov 26:13). It seems that Hosea has taken a term that in most cases describes the activities of the adversary or the wicked and here he has applied it to Yahweh.

The second colon in vs. 14 compares Yahweh with the lion termed  $\text{נַפְיִר}$  that devastates Judah. This term occurs thirty times in the OT, but once in Hosea.<sup>3</sup> Like  $\text{לִשׁוֹן}$ , the word  $\text{נַפְיִר}$  refers to young lions. On this basis some scholars contend that they both denote young lions that are "voracious and eager to kill indiscriminately."<sup>4</sup> Other scholars are not convinced that the specific connotations of the six terms used for lion in the OT

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<sup>1</sup>Lisowsky, p. 1423.

<sup>2</sup>Ps 91:13; Job 4:10; 10:16; 28:8.

<sup>3</sup>Lisowsky, p. 695.

<sup>4</sup>Labuschagne, p. 65; cf. Wolff, Hosea, p. 116; L. Koehler, "Lexikologisch-Geographisches," ZDPV 62 (1939):121.

are known.<sup>1</sup> The word כּפִי is used comparatively (with the כּ particle) nine times in the OT, but only twice it refers to Yahweh (Jer 25:38; Hos 5:14). In these instances he is portrayed as an adversary against his people.<sup>2</sup>

The third colon of vs. 14 opens with the double asservative "I". This pronominal use stresses not only the certainty of the punishment but also the personal involvement of Yahweh in the destruction of the nations. Also, they point to Yahweh's lordship over the world<sup>3</sup> and underscore the fact that their predicament was covenantal rather than political.<sup>4</sup> The apt description of the lions' attack is worded, אֶטְרַף וְאֶלֶךְ.<sup>5</sup>

Here is a portrait of a lion that "tears to pieces" its victims and returns to its den with the remains (cf. Isa 5:29-30; Nah 2:11-12). In this way the destructive characteristics of a hunting, hungry lion are transferred to Yahweh's acts of judgment. This metaphorical comparison between Yahweh and the

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<sup>1</sup> Andersen and Freedman, pp. 414-415.

<sup>2</sup> Lisowsky, p. 695.

<sup>3</sup> Rudolph, p. 130.

<sup>4</sup> Thompson, p. 68.

<sup>5</sup> See above, pp. 143-149.

lion is delimited to the idea of punishment or his devastating activities, for the Israelites did not conceive of God in theriomorphic terms.<sup>1</sup> This resemblance is confined to the context of Hos 5:8-6:6 and is made evident by the use of the comparative particle ן.<sup>2</sup>

As observed earlier in chapter 2, אָרַב often refers to the predatory activities of wild animals. Of all the hostile animals, the verb is most frequently associated with one of the words for lions.<sup>3</sup> The grammatical construction אָרַב אָרַב reflects the idea of a lion that eats and departs (Gen 49:9). In Hos 5:15 the lion also seems to depart with its helpless victim or prey. This imagery of the lion as a ferocious beast compared with Yahweh's judgment is not limited to the book of Hosea.

Amos applies the image of the lion only to the speaking of Yahweh (3:4, 7, 8, 12); the prophet Jeremiah relates it to Yahweh's leaving his place of residence in anger to make Judah a "waste" (Jer 25:38). King Hezekiah, after recovering from his sickness, compared Yahweh with a lion that broke all his bones (Isa 38:13).

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<sup>1</sup>Kaplan, p. 131; note that it is Yahweh that speaks of himself in theriomorphic terms.

<sup>2</sup>Ibid.      <sup>3</sup>See above, pp. 143-149.

In Lam 3:10 Yahweh is described as a "lion in hiding," as the prophet contemplated the despair that overwhelmed his nation.

However, Hosea seems to use the image of the lion or wild animals to depict Yahweh's role in judgment against his people more extensively than the other prophets. In punishment, Yahweh tears Israel to pieces as a lion, carries them off as a prey (5:14; 6:1) and devours and rips them to pieces (13:8). But he also roars like a lion to restore Israel from exile (11:10). In these passages, the image of the lion's hunting activities is applied to Yahweh's punishment on his covenant people. In this case, he has become the 'adversary' of his own people. Both before and after Hosea's time, the lion was considered dangerous; and images of the lion were employed to portray nations that acted in a hostile manner against other nations.

The lion was regarded as the "most fearsome of all predators known to ancient inhabitants of Palestine."<sup>1</sup> Not only is the lion considered the mightiest animal (Prov 30:30), with none stronger than it (Judg 14:18), but individuals became famous upon their victory

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<sup>1</sup> Andersen and Freedman, p. 414.

over lions. This might explain why some leaders in Israel who were victorious in their struggle against lions were esteemed as heroes.<sup>1</sup> Politically, the powerful and aggressive nation of Assyria was likened to lions (Isa 5:26-30; Nah 2:12-14). The same lion-like qualities were attributed to Babylon (Jer 50:17-18). In Wisdom Literature, an angry or dangerous ruler was compared with lions (Prov 19:12; 20:2; 28:15).

Therefore, Hosea's usage of lion images is not unique, except that he uses them so extensively to portray Yahweh's deeds against his own people. Hosea, in his peculiar style, betrays ancient and contemporary traditions that convey the fatal consequences that may result from an encounter with hostile animals. The message was both graphic and understandable to his auditors, who probably were familiar with such metaphors.<sup>2</sup>

It should be observed that the locution  $\text{לָמַד אֶת־}$  grammatically indicates a future action; but this may be the very immediate future. Contextually in 6:1, the nations were already "torn to pieces," recalling the prediction in vs. 14. More importantly, all the verbal nuances in vss. 12-14<sup>a-b</sup> refer either to the

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<sup>1</sup>Samson (Judg 14:5), David (1 Sam 17:34-37), and Benaiah (2 Sam 23:20) acquired fame after they were victorious over their struggle with lions.

<sup>2</sup>See Gen 49:9; Deut 33:20; Num 23:24; Mic 5:7.

past or the present, and the imperfects in vs. 14 may signify actions in the near future.<sup>1</sup> It is conceivable that vs. 14<sup>c</sup> is a reference to the immediate future. The force of "tearing to pieces and going away" seems to be metaphorical language of the devastation Ephraim experienced in the destruction of Samaria in 722 B.C. from the invasion of Assyria, who was used as an instrument of Yahweh.

The last colon of vs. 14<sup>d</sup> begins with the verb  $\text{נָשָׂא}$ . The objects of both  $\text{נָשָׂא}$  and  $\text{גָּרַט}$  are the nations of Ephraim and Judah.<sup>2</sup> The image of the lion "carrying off" pieces of the prey seems to be implicit by the use of  $\text{נָשָׂא}$ .<sup>3</sup> Consequently, the fullness of the lion simile in vs. 14 suggests that the victims are not only considered maimed, but are torn to pieces and carried away by their victor. Sickness seems not to be the issue as is the case in vss. 12-13. Now the issue is death. The use of the simile of the lion probably involves death. Note that the similes employed in vss. 12-14 seem to grow in intensity from images of sickness (vss. 12-13) to those of fatality caused by young, hungry lions (vs. 14).

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<sup>1</sup>Cf. Kautzsch, p. 316, sec. 107 i.

<sup>2</sup>This is based on the context of 5:12-15.

<sup>3</sup>CHAL, pp. 246-247.



There is a movement from the similes of natural phenomena of severe sickness that regularly result in death to similes of hostile, dangerous, wild beasts that dismember their victims and carry off the remains.

Also linked with the lion imagery is the theme of non-deliverance. This is shown in vs. 14 by the expression  $\text{מְצִיל וְאֵין מְצִיל}$  which occurs a few times in the OT combined with the phrase "from my hand" ( $\text{מִיָּדִי}$ ).<sup>1</sup> The construct state of  $\text{וְאֵין}$  predicates<sup>2</sup> the non-existence of the substantive participle  $\text{מְצִיל}$ . Both terms form a subordinate clause to the verb  $\text{מִשָּׂא}$ .<sup>3</sup> Therefore, the locution  $\text{מְצִיל וְאֵין מִיָּדִי מִשָּׂא}$  may be translated "he carries (them) off, without any one rescuing/snatching (them) away."<sup>4</sup> Just as the most fearsome predator (the lion) cannot have its prey snatched from its grasp, so none can wrest from the incontestable Yahweh those whom he decides to punish or annihilate. Yahweh's power and might is fully asserted in Hos 5:14.

The lion imagery and the theme of non-deliverance are not unique to the book of Hosea. Ps 7:2 speaks

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<sup>1</sup>Judg 18:28; 2 Sam 14:6; Job 5:4; Ps 7:2; 50:22; 71:11; Isa 5:29; 42:22; Mic 5:7.

<sup>2</sup>Cf. Kautzsch, p. 480, sec. 152 i-m.

<sup>3</sup>CHAL, pp. 246-247; cf. *ibid*.

<sup>4</sup>See CHAL, p. 244, for the meaning of  $\text{נָצַל}$ .

of the wicked as a lion that "tears to pieces" and "drags away" (פּרַק), without any one able to "snatch away" (אִין מְצִיל) its prey. It is noteworthy that, but for the intervention of God, the psalmist is doomed by his lion-like enemies (vs. 2 (1)). Then in Ps 50:22 is the metaphorical statement: פֶּן אֶטְרַף וְאִין מְצִיל, "lest I tear to pieces, without any one snatching," that compares Yahweh with a lion as he rebukes the hypocrisy of the wicked (vs. 16) and threatens punishment if forgetfulness continues.

In other occurrences without a "deliverer" (מְצִיל) in combat, individuals (2 Sam 14:6), cities (Judg 18:28), or nations (Isa 42:22) may be killed or slaughtered. The same fate awaits the fool's sons (Job 5:4) when there is "no rescuer." The Hebrew Bible is clear that there is no "rescuing" from Yahweh's hand (Deut 32:39; Isa 43:13).

It seems evident that Hosea is not the only prophet who associates the lion imagery with the "no-rescuer" theme. Other eighth-century prophets make note of this relationship. Isa 5:29 likens Assyria to the roaring "lion" (לְנִיָּא) and young roaring "lions" (כַּפִּירִים) that seize their prey and carry them off, without interference (וַיִּפְלֹט וְאִין מְצִיל). The dismal future and doom of the nation of Judah are the burden

of this context (Isa 5:24-30). In the context of Mic 5:7-8, the remnant of Judah is compared with "lions" that trample, "tear to pieces" (רָטַט), and cut off their adversaries who have none to "deliver" them (וְאֵין מְצִיל).

These biblical data suggest that Hos 5:14 has literary and semantic affinities with other prophetic literature. The contexts indicate that the lion imagery and the non-deliverer motifs are associated together to emphasize the destructive and fatal consequences to the adversary.

The metaphorical language used in vs. 14 is meant to stress the certainty of the political dismantling of Ephraim and Judah in the future. This was occasioned by Yahweh's direct intervention, due to covenant disloyalties and the unholy alliances of his people. Thus, the sickness and ultimate death of the two nations probably refer to the cultic, socio-economic, and political chaos that eventually led to their respective domination and exile by alien powers--Israel/Ephraim in 722 B.C. by Assyria, and Judah in 586 B.C. by Babylon.

#### Verse 15

The first divine speech ends in vs. 15 which seems to perform a double function in linking 5:8-15

with unit 6:1-6.<sup>1</sup> The first colon of vs. 15 says: **אֶל מְקוֹמִי אָשׁוּב וְאֶל מְקוֹמִי אָשׁוּב**, "I will go (and) return to my place." The first verb provides a semantic link with vss. 11, 13, and 14. The two imperfects in **אֶל מְקוֹמִי אָשׁוּב** are in an asyndetic relationship<sup>2</sup> and may be translated: "I will go back";<sup>3</sup> the second verb **אָשׁוּב** probably is a periphrasis for "again,"<sup>4</sup> indicating that like the lion that returns with its prey to its lair after hunting, so Yahweh will return to his place after his destructive work. But what is the meaning of "his place"? Is it a reference to Yahweh's shrine, and thus the basis for placing the passage in a cultic or theophanic setting?<sup>5</sup>

This is part of the position of Good who argues that **מְקוֹמִי** frequently refers to cultic sites.<sup>6</sup> It may also be a designation for Yahweh's chosen places<sup>7</sup>

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<sup>1</sup>Wolff, Hosea, p. 116.      <sup>2</sup>Ibid., p. 105.

<sup>3</sup>In this order **הָלַךְ ... וָשׁוּב**, the second verb may mean "again"; see Gen 32:1 (Hebrew), 31:55 (English); Exod 4:18-19, 21; Num 24:25; Deut 20:5-8; Josh 8:21; 22:9; 1 Sam 17:15; 29:7; Isa 37:37; Jer 41:17. But in the reversed order **וָשׁוּב ... הָלַךְ** the second verb may also mean "again"; see 1 Kgs 12:24; 2 Kgs 4:35; Jer 41:14. See Kautzsch, pp. 386-387; sec. 120 d-h.

<sup>4</sup>Kautzsch, p. 387, sec. 120 g.

<sup>5</sup>Good, "Hosea 5:8-6:6," p. 279.

<sup>6</sup>The cultic places are Jerusalem (1 Kgs 8:30), Shechem (Gen 12:6), and Shiloh (Jer 4:12).

<sup>7</sup>See Deut 12:5, 11, 14, 18, 21, 26; 14:23, 25; 16:2, 6-7, 11, 15, 16; 18:6; 31:11.

or to the holy place.<sup>1</sup> It is also contended that מקוֹם relates to theophanic contexts from which Yahweh "goes out" (יָצָא) to execute his judgment.<sup>2</sup> The specific locale of Yahweh's מקוֹם in vs. 15 is difficult to determine.

Yahweh's abode may be either in heaven or on the earth. For instance, in his dedicatory prayer for the temple in 2 Chr 6:21, King Solomon acknowledges God's "dwelling place" (מקוֹם שְׁבוּתָךְ) in heaven.<sup>3</sup> Other times Yahweh's abode or the locale of his throne is in the earthly temple (Ezek 43:7). Poetically parallel phraseology locates his "dwelling place" in Salem or Zion (Ps 26:8; 27:4; 76:2). These passages stress the association between God's "dwelling place" with his holiness and blessings. However, the context of Hos 5:15 is one of judgment and abandonment. Contemporaries of Hosea unite Yahweh's "place" with his acts of judgment.

The first one to do so is Isaiah of Jerusalem. In Isa 26:21, the prophet declares that Yahweh is "going out of his place"<sup>4</sup> so that he may punish the inhabitants

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<sup>1</sup>See Exod 29:31; Lev 6:9, 19-20; 7:6; 10:13; 14:13; 16:24; 24:9; Isa 60:13; Ezek 42:13.

<sup>2</sup>Good, "Hosea 5:8-6:6," p. 279; Isa 26:21.

<sup>3</sup>Another expression of Yahweh's "dwelling place" in heaven is מְנוּחַ שְׁבוּתָךְ (2 Chr 6:30, 33, 39).

<sup>4</sup>A similar description of Yahweh's "coming/ going out" for judgment, and then withdrawing, is seen in Ezek 1-10; see William H. Shea, Selected Studies

of the earth for their iniquity. This text is found in the apocalyptic section of Isaiah and probably envisions the final judgment on the earth. Thus, the expression *יְהוָה יֵצֵא מִמְּקוֹמוֹ* is a reference of Yahweh leaving his heavenly abode to punish dwellers on the earth. Mic 1:3 seems to support a similar view that heaven-is the "place" from which he comes to destroy Israel and Judah. Micah also records that "Yahweh goes out from his place" (*יְהוָה יֵצֵא מִמְּקוֹמוֹ*) and "goes down and walks on the high places of the earth." This text appears in the context of judgment on both Israel and Judah (1:2-7).

One of the differences between these texts and Hos 5:15 is that the *מְקוֹם* here is not the place of Yahweh's exodus. Instead, it is the place to which he withdraws after his punitive acts against Ephraim and Judah. Note that the notion of judgment is common in all the eighth-century prophetic texts just cited. While Mic 1:3 states that heaven is the place of Yahweh's departure for judgment, Hos 5:15 seems to suggest that it is the place to which he withdraws after judgment.<sup>1</sup> It

on Prophetic Interpretation, Daniel & Revelation Committee Series, vol. 1 (Washington, D.C: Review and Herald Publishing Association, 1982), pp. 18, 20.

<sup>1</sup>For a treatment that shows the transcendence of God in a "dwelling place" in heaven, see Eichrodt, Theology of the Old Testament, 2:186-194.

is unlikely that an earthly abode is referred to by מִקוּם in vs. 15, since all the cultic places and Zion itself were under divine judgment.

In addition, when terms similar to the first line of vs. 15 are found elsewhere in the OT, מִקוּם refers to a definite place (Gen 32:1 [Hebrew]; 31:55 [English]). When the accusative object changes to a "house" (Deut 20:58; 1 Kgs 12:24), to a person (Exod 4:18; Jer 41:14), or a city (Isa 37:37), a definitive place, person, or to thing is understood. The first colon in vs. 15<sup>a</sup> seems to point to a definite place, and "his place" may not be considered abstractly as simply an expression for his withdrawal. Yet it should be remarked that Hosea does not state exactly where Yahweh dwells.<sup>1</sup>

Yahweh's presence is revealed through his glory.<sup>2</sup> His presence with the ark of the tabernacle,<sup>3</sup> or the temple<sup>4</sup> brought victory to Israel in battle and acceptance by God.

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<sup>1</sup>Wolff, Hosea, p. 116; Joseph Reindl, Das Angesicht Gottes im Sprachgebrauch des Alten Testaments (Leipzig: St. Benno-Verlag GMBH, 1970), pp. 168-169.

<sup>2</sup>Yahweh's presence was manifested in ancient Israel by pillars of cloud and fire (Exod 12:21-22; 14:19; 33:9-10; Ps 78:14; 105:39) to guide Israel through the wilderness. Also, that presence was shown at the tent of meeting (Exod 16:10; 29:43; Lev 9:6; Num 14:10) and the temple (1 Kgs 8:10-11; 2 Chr 7:1; Ezek 43:1-4).

<sup>3</sup>Josh 6.      <sup>4</sup>Ezek 1:28; 8:4; 43:1-4.

On the other hand, his withdrawal or the departure of his glory brought on disaster and defeat.<sup>1</sup> It seems that Yahweh's presence may be salutary<sup>2</sup> or detrimental,<sup>3</sup> but his leave results only in misery and ruin.<sup>4</sup>

Further evidence of the deadly consequences of Yahweh's withdrawal is provided in Hos 9:11-12. Here, his leave is associated with decimation of the population, miscarriages, and slaughtering of children (vss. 13-16). Therefore, it may be assumed that the withdrawal of Yahweh in Hos 5:15 is indicative of serious consequences for Israel and Judah; he has not simply punished them fatally but he has abandoned them in their dead condition.

Death and abandonment, however, are not the final words on the nations. The second and third lines of vs. 15 provide a ray of hope in the midst of utter desolation. The second colon is a temporal clause introduced with the conjunction "until" (עַד אֲשֶׁר) which allots an indefinite period of time for the nations' punishment, and an opportunity for them to seek Yahweh in repentance. According to the thematic structure

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<sup>1</sup> Josh 7; Num 12:9-10.      <sup>2</sup> 1 Kgs 8:10-11.

<sup>3</sup> Num 14:10-12; cf. Deut 9:7-8; Ps 104:29.

<sup>4</sup> 1 Sam 4:21-22; 16:14; 28:16; Jer 26:6; Ezek 10:18.



submitted in chapter 2, Hos 5:15 seems to provide the central thrust of Hos 5:8-6:6<sup>1</sup>--the moment when Yahweh waits for his people to return to him in contrition.

The verb  $\text{נָשָׂא}$  in the second colon may signify a static or consequential notion; in this view, its primary meaning is "to become guilty" or "to incur guilt."<sup>2</sup> But the root  $\text{נָשָׂא}$  also means "to accept the consequences of guilt";<sup>3</sup> this is done through suffering punishment<sup>4</sup> and confessing guilt by acts of expiation.<sup>5</sup> In previous passages, the nations are already guilty of harlotry (4:14; 5:4-5), covenant violations (4:1-2), clandestine conduct (5:10), and disloyalty (5:11, 13). But now they receive the punishment they are due in 5:15.<sup>6</sup>

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<sup>1</sup> See above, p. 103.

<sup>2</sup> CHAL, p. 29; Lev 4:13, 22, 27; 5:2-5, 17, 19; 23 (Hebrew); 6:4 (English); Num 5:6-7; Judg 21:22; Jer 2:3; 50:7; Ezek 22:4.

<sup>3</sup> CHAL, p. 29; Gen 42:21; Ps 34:22-23; Isa 24:6; Ezek 6:6; Hos 5:15; 10:2; 14:1 (Hebrew); 13:16 (English); Joel 1:18.

<sup>4</sup> Ibid. <sup>5</sup> Lev 4:13-22; 5:14-25 (Hebrew); 5:14-6:6 (English).

<sup>6</sup> This is the argument of Milgrom, pp. 4-5, nn. 15-16, who emphasizes that "... in Hosea, there is no other meaning of  $\text{נָשָׂא}$  but its consequential one, as its contexts will verify." He then quotes Hos 10:2 and 14:1 as other examples, but notes that  $\text{נָשָׂא}$  in 13:1 is ambiguous and may be interpreted either as

Other consequential usages of נִשָּׂא in Hosea seems to be evident in 10:2 and 14:1 (13:16). These texts suggest that guilt has been determined previously, and that punishment will be meted out. Part of the judgment unleashed in 5:15 is "distress" from which the people will be motivated to inquire for Yahweh.

That is the significance of the twin verbal forms of וְנִקְטָו and יִשְׁחַרְוּנִי. Yahweh's punishment, devastation, and abandonment of the nations were intended to have redeeming value. It is his purpose that their helpless condition would urge them to "seek His face" or "inquire for Him." This urgency to find Yahweh originates from their distress caused by the illness and lion-like attack from which they could find no cure or remedy apart from him. Thus, figuratively speaking, the search for Yahweh begins after the death of the nation. Such metaphorical language is not unique to Hosea. Ps 78:34 records that after God had "slain"

"punished" or "incurred guilt." But נִשָּׂא in 4:15 and 13:1 seems to mean "incur guilt" rather than the consequential meaning of "is punished." Hos 4:15 has the formulation נִשָּׂא לְאֵל in a context of a warning to Israel not to let Judah "become guilty" with harlotry as Israel had already become with harlotry. In the other instances where a negative particle precedes the verb נִשָּׂא, the static notion of "incur guilt" is apparent (2 Chr 19:10; Jer 50:7) except Zech 11:5. Also, in Hos 13:1 the static notion is probable, through Ephraim's affiliation with Baalism that resulted in death. Wolff, Hosea, p. 105, n. 1, states that נִשָּׂא in Hos 5:15 means "to become punishable."

(אם הרגום) apostate Israel, "they sought for Him" (וירשוהו). The next parallel colon states that they "returned" (ושבו) and "inquired intently for God" (אל ושחרו). This verse is part of a psalm that recalls the exodus, wilderness, and settlement traditions of ancient Israel. In these the Hebrews were repeatedly faithless--as exemplified in the tribe of Ephraim. Yahweh's consequent punishment of Israel is described in death language; even though actual death did occur for some Israelites,<sup>1</sup> the Hebrew race as a political entity was not annihilated. Thus, Ps 78:34 seems to be figurative language for "slain," apostate Israel who sought after Yahweh in its predicament.

Hos 5:15 and its context convey a similar message using equivalent terminology. The combined expressions of ונקטו פני and ישחרנוני<sup>2</sup> are used metaphorically to

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<sup>1</sup> Num 11:33-34; 14:33-38; Josh 7:22-26; Judg 20-21.

<sup>2</sup>The forms of ונקטו פני occur in 1 Chr 16:11; 2 Chr 7:14; 9:23; Ps 24:6; 27:8-9; Hos 5:15. In these biblical citations, almost all of the accusative objects of ונקט are names of God. The "seeking of Yahweh's face" in Hos 5:15 apparently is equivalent to "return" to him in repentance and covenant relationship. In both Hos 3:5 and 7:10, forms of ונקט are synonymously parallel to שבו. Also, although the search for Yahweh simply based on sacrificial offerings is not acceptable (5:6), genuine repentance or "return" is welcome (5:15). Zobel, p. 17, rightly observes that the "return" of Israel is the goal of Yahweh's love and that this "return" "vollzieht sich im Suchen Jahwes; bqs [ונקט] ist wiederum typisch für Hosea (noch 2:9; 5:6, 15; 7:10), denn es

depict the nations' search for Yahweh after they were "torn to pieces," signifying death.

The death concept is also attested in other passages in Hosea. Hos 1:4 predicts that Yahweh will "put an end" (מָוַת) to the kingdom of Israel. If harlotry is pursued consistently, the nation will be "slain" (מָוַת) with thirst (2:3). It was also predicted that princes of Samaria will "fall" (נָפַל; 7:16; 14:1 [13:16]), that cities will be set on fire, and fortresses "devoured" (אָכַל; 8:14) or devastated (10:14). Besides, seeking political aid from Egypt is of no avail, for Memphis will "bury" (קָבַר) the Israelites (9:6), presupposing prior death.

There are even more graphic descriptions of death in Hosea. Hos 9:11-16 describes parents bereaved of their children, sons led to the executioner, mothers with miscarrying wombs and shrivelled breasts, and Yahweh's threat to slay the offspring. This language of death continues in 10:15 and 13:16 where mothers and their children are threatened with being "dashed

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findet sich nicht bei Jesaja, Micha und Amos (ausser 8:12), die **דרס** [דָּרַס] gebrauchen." But נָקַט is attested in Isaiah as well (1:12; 40:20; 41:12, 17; 45:19; 51:1; 65:1). He also notes that the search for Yahweh is similar to that between mankind; he says "... eben weil Hos 2:9 diesen Sprachgebrauch voraussetzt." נָקַט occurs twelve times in the OT, but only once in Hosea (5:15).

to pieces" and pregnant women "ripped open." The fate of Ephraim is concisely stated in Hos 13:1, which affirms its death because of idolatry. This evidence suggests that the death motif is not uncommon in Hosea, but is attested throughout the book. Moreover, similar concepts employed in Hos 5:14-6:2 (which speak of death and Yahweh's supreme authority over issues of life and death) are represented elsewhere in Hosea and other biblical passages.

#### Similar Images

The metaphorical language evident in Hos 5:14 is repeated in Hos 13:7-9. The similarity is based primarily on the similes of animals used to describe Yahweh's ferocious treatment of his covenanted people. What is noticeable in 13:7-9 is that Yahweh is not only acting like a lion against Ephraim but is also acting like a leopard/panther that lurks in the way, as well as an enraged bear robbed of its cubs. The references to the activities<sup>1</sup> of these wild animals in the Hebrew scriptures indicate that they were very dangerous; they

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<sup>1</sup>The references to lions have been dealt with above in our discussion of Hos 5:14; leopards are mentioned in Isa 11:6; Jer 5:6; 13:23; Hos 13:7; Hab 1:8; and the references to bears are 1 Sam 17:34; 2 Sam 17:8; 2 Kgs 2:24; Prov 17:12; 28:15; Isa 59:11; Lam 3:10-11; Amos 5:19.

could "tear to pieces,"<sup>1</sup> "tear open,"<sup>2</sup> "devour,"<sup>3</sup> "rend,"<sup>4</sup> and "kill"<sup>5</sup> both mankind and beast. Later on in this chapter a fuller treatment is provided of Hos 13:1-16.

Outside of Hosea are two other passages that have similarities with Hos 5:13-6:2. It is also disputed whether they contain the resurrection theme or not. These passages are Deut 32:39 and 1 Sam 2:11.

Scholars recognize the similarities between Hos 5:15-6:6 and Deut 32.<sup>6</sup> The particular concern here is Deut 32:39 which tells of God's sovereign power over all issues of life and death. The text reads:

ראו עתה כי אני הוא ואין אלהים עמדי  
אני אמיח ואחיה מחצתי ואני ארפא ואין ידי מציל

See now that I, I am He,  
There is no god beside me;  
I, I kill and I make alive,  
I wound, and I, I heal,  
And there is none that can  
snatch from my hand.

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<sup>1</sup> Jer 5:6; Ezek 22:25; Nah 2:13; (טרף).

<sup>2</sup> 2 Kgs 2:24; Hos 13:8; (קרע).

<sup>3</sup> Isa 11:7; 65:25; Hos 13:8; (אכל).

<sup>4</sup> Hos 13:8; (בקע).

<sup>5</sup> 1 Kgs 20:36; 1 Chr 11:22; Jer 5:6; (נכה).

<sup>6</sup> For the similarities between Deut 32 and Hos 5:15-6:2, see Kuhnigk, pp. 35-39; Buss, pp. 85, 88-89; Mays, p. 95; Wolff, Hosea, p. xxxi; idem, "'Wissen um Gott' bei Hosea als Urform von Theologie," EvTh (1952-53):533-554; James Muilenburg, "The 'Office' of the

A few preliminary remarks are in place concerning the date and genre of Deut 32. The date of Deut 32 has remained controversial. Several dates have been proposed which fall generally into four different periods:<sup>1</sup> (1) the Mosaic period (Late Bronze Age); (2) the eleventh century; (3) from the ninth to the sixth

Prophet in Ancient Israel," in The Bible in Modern Scholarship, ed. J. Philip Hyatt (Nashville: Abingdon Press, 1965), pp. 94-95; E. Baumann, "Das Lied Moses' (Deut 32:1-43) auf Seine Gedankliche Geschlossenheit Untersucht," VT 6 (1956):421-422.

<sup>1</sup>Supporters for the Mosaic period include Harrison, pp. 640-649; K. A. Kitchen, Ancient Orient and Old Testament (Downers Grove, Illinois: InterVarsity Press, 1966), pp. 98-100; Merdith G. Kline, Treaty of the Great King (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1963), pp. 42-43.

Contenders for the eleventh century B.C. date for Deut 32 are Otto Eissfeldt, "Das Lied Moses Deut 32:1-43 und das Lehrgedicht Asaphs Psalm 78 samt einer Analyse der Umgebung des Mose-Liedes," in Berichte über die Verhandlungen der Sächsischen Akademie der Wissenschaften zu Leipzig, Philologisch-historische Klasse, vol. 104/5 (Berlin: Akademi-Verlag, 1958), pp. 21, 24-5; W. F. Albright, "Some Remarks on the Song of Moses in Deuteronomy 32," VT 9 (1959):339-46; D. N. Freedman "Divine Names and Titles in Early Hebrew Poetry," in Magnalia Dei: The Mighty Acts of God, Essays on the Bible and Archaeology in Memory of G. Ernest Wright, ed. Frank Moore Cross, Werner E. Lemke, and Patrick D. Miller, Jr. (Garden City, New York: Doubleday, 1976), pp. 55-107; George E. Mendenhall, "Samuel's 'Broken Rib': Deuteronomy 32," in Famine in the Land, Studies in Honor of John L. McKenzie, ed. James W. Flanagan and Anita Weisbrod Robinson (Missoula: Scholars Press, 1975), pp. 63-74.

Those who opt for the ninth-sixth century B.C. date are Wright, pp. 26-67; J. R. Boston, "The Song of Moses: Deuteronomy 32:1-43" (Ph.D. dissertation, Union Theological Seminary, 1966), cited in Dissertation Abstracts 28 (1967/68): 284-A; J. R. Lundbom, "The Lawbook of Josianic Reform," CBQ 38 (1976):293-302.

centuries B.C. and (4) the exilic and post-exilic period. The purpose of this study does not warrant another extended debate over the correctness of one period over the others. Instead the Moasic authorship of Deut 32 is accepted and it is assumed that the chapter was composed before Hosea was written.

Deut 32 is considered a mixed form with elements from wisdom<sup>1</sup> together with historical/theological argumentation and prophetic traditions.<sup>2</sup> Alongside the hymnic elements stand the legal proclamations and war motifs; beside Yahweh's speech is man's reflection.<sup>3</sup> Other scholars hold that the chapter is a prophetic

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For exilic and post-exilic proponents, see Baumann, pp. 421-422; E. Sellin, "Wann wurde das Moselied Deut 32 gedichtet?" ZAW 43 (1925):161-173; R. H. Pfeiffer, Introduction to the Old Testament (New York: Harper and Brothers, 1941), p. 280; S. Carrillo Aiday, "Género literario de Cantico de Moisés (Deut 32)," Estudios Biblicos 26 (1967):69-75; Sten Hidal, "Some Reflections on Deuteronomy 32," ASTI 11 (1978): 19-20; Preuss, pp. 166-167; cf. Adam C. Welch, Deuteronomy: The Framework to the Code (London: Oxford University Press, 1932), pp. 141-151.

<sup>1</sup>J. R. Boston, "The Wisdom Influence upon the Song of Moses," JBL 87 (1968):198-202; Preuss, p. 167; but for a different viewpoint on wisdom influence, see Mendenhall, p. 71; Wright, pp. 54-58.

<sup>2</sup>Jos Luyten, "Primeval and Eschatological Overtones in the Song of Moses (Deut 32:1-43)," in Das Deuteronomium: Entstehung, Gestalt und Botschaft, ed. Norbert Lohfink (Leuven: University Press, 1985), pp. 341-347.

<sup>3</sup>Preuss, pp. 167-168.



rib.<sup>1</sup> These suggestions probably indicate that several different genres are present in Deut 32. Let us focus on a chiasitic structure of Deut 32:39 which may aid in a better understanding of the verse.

	Stress	Chiasm
<u>I, I am He</u>	3	--
and there is no god beside me	3	A
See now that <u>--I, I kill and I make alive</u>	3	B <sup>1</sup>
--I wound and I, I heal	3	B <sup>1</sup>
and there is no one that can	3	A
snatch from my hand		

This outline suggests that the noun clause, "See now that I, I am He," presents the introductory statement and main thesis. The remaining couplets explain the notions of that fundamental theme. The synonymously parallel units in A-A<sup>1</sup> and B-B<sup>1</sup> further define what the colon--"I, I am He"--stands for. Note also that the verse is divided into six cola of equal metrical lengths.

The imperative "see" (יִרְאֶה) alerts the listener to what ought to be considered carefully. Both A-A<sup>1</sup> stress the sovereign power of God with no possible rival

<sup>1</sup>Baumann, pp. 415-416; W. L. Moran, "Some Remarks on the Song of Moses," Biblica 43 (1962):317-18; Wright, pp. 52-58; Mendenhall, pp. 70-71; George W. Ramsey, "Speech-Forms in Hebrew Law and Prophetic Oracles," JBL 96 (1977):45-58; Stephen A. Geller, "The Dynamics of Parallel Verse: A Poetic Analysis of Deut 32:6-12," HTR 75 (1982):39; J. Harvey, "Le 'Rib-Pattern.' Réquisitoire prophétique sur la rupture de l'alliance," Biblica 43 (1962):172-196.

who can challenge what he elects to do.<sup>1</sup> Then in B-B<sup>1</sup> the description of who Yahweh is, is presented. This climaxes in the description of the range of Yahweh's omnipotence and the inability of any creature or god to intervene to thwart his plans.

In colon B the double self-asseverative "I's" underscore the certainty of the action that follows: He kills (מוֹת) and makes alive (חַיָּה); this suggests that אֲמִיתָה is antithetical to חַיָּה here. In colon B<sup>1</sup> the other double self-asseverative "I's" and the statement--"I wound (חָצַעַתִּי) and I, I heal (אֲרַפֵּא)" occur. Here חָצַעַתִּי is antithetically parallel to אֲרַפֵּא. At the same time in B-B<sup>1</sup> אֲרַפֵּא is not only antithetical to מוֹת, but it is synonymous to חַיָּה. Therefore, both אֲרַפֵּא and חַיָּה have similar nuances.

In its present context, Deut 32:39 seems to provide the reasons why the enemies of God's people will not escape damnation. Yahweh has the final word on the issues of life and death. In contrast, the impotence of foreign gods or the "no gods" theme is seen throughout the poem (vss. 12, 16-17, 21, 37-39). And this comparison between Yahweh and foreign gods

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<sup>1</sup>Martin-Achard, From Death to Life, pp. 52-54.

peaks<sup>1</sup> in vs. 39. Here, the two pairs of "I's" declare his supreme rulership over matters of life and death and imply that no one can escape Yahweh's settled purpose.

Then in vss. 40-42 the certainty of destruction of the enemy is affirmed by Yahweh swearing to himself, the sure fulfillment of his judgment, and by restating the warlike and bloody encounter in which he will be engaged against his adversaries who may be either disobedient Israelites (vss. 23-25) or arrogant foreigners (vss. 27, 31, 35, 41-43).

The motifs of "healing" (אָפּר), "renewed life" (חַיָּה), and the double asseverative first person pronouns ("I's") underlining God's uncontested power are common in Deut 32:39 and Hos 5:14-6:2. On the other hand, the inability of Yahweh's victims/opponents to evade his punishment is unequivocal.

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<sup>1</sup>Baumann, p. 416, notes that the poem/hymn of Deut 32 "gipfelt in der Aufforderung zu klarer Erkenntnis und Anerkenntnis; Jhw ist allein Gott. Jedermann also ist in Seine Hand gegeben, die schlechthin allmächtige, sei's zum Tod sei's zum Leben. Aber Leben und Heil ist und bleibt wie in aller Prophetie Israels sein eigentliches Ziel..."; Luyten, p. 346, observes that Deut 32:39 has seven qualifications of Yahweh, seven first-person initial Alephs, seven first-person concluding Yodhs, and fourfold repetition of *ani* (אֲנִי), and is "probably the most impressive monotheistic formula of the OT."

The other text that speaks of the sovereign might of Yahweh in terms akin to Hos 5:14-6:2 is 1 Sam 2:6 which reads:

יְהוָה חַמֵּיתָ וּמָחִיתָ מוֹרִיד שְׂאוּל וַיַּעַל

A translation and structure of this verse are:

Yahweh { kills and makes alive  
brings down to Sheol<sup>1</sup> and raises up

In the first colon, the two antithetical participles חַמֵּיתָ (Hiphil) and מָחִיתָ (Piel) are used to describe Yahweh's unequalled might.<sup>2</sup> In the second colon, the same thought is repeated in a different manner. Commentators are not agreed on the date and meaning of this verse, which is part of the song of Hannah. It is assumed here that this song was composed prior to the time of Hosea.<sup>3</sup>

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<sup>1</sup>Nicholas J. Tromp, Primitive Conceptions of Death and the Nether World in the Old Testament (Rome: Pontifical Biblical Institute Press, 1969), p. 133, points out that Sheol is the "complete reign of Death, the abode of the dead from which nobody returns; it is partially identical with the grave and the primeval ocean also."

<sup>2</sup>This literary device in which antithetical terms are employed to express completeness is called merismus; see Geller, pp. 50-51; J. Krasovec, Der Merismus im Biblisch-Hebräischen und Nordwestsemitischen (Rome: Pontifical Biblical Institute Press, 1977); G. Lambert, "Lier-Delier: l'expression de la totalite par l'opposition des deux contraires," RB 51 (1944):93-103; A. M. Honeyman, "Merismus," JBL 71 (1952):11-18.

<sup>3</sup>W. F. Albright, Yahweh and the Gods of Canaan (Garden City, New York: Doubleday & Co., 1968), pp. 20-22, opts for an eleventh-century B.C. date based on

As in Deut 32:39, "makes alive" stands parallel to "raises up" in 1 Sam 2:6. The crucial question is whether these texts teach the resurrection idea or not. Or are they simply locutions of Yahweh's supreme power?

H. H. Rowley thinks that there is "no reason to find any doctrine of the resurrection in these passages."<sup>1</sup> He further argues that such a doctrine is "most improbable in either of them."<sup>2</sup> In his estimation, 1 Sam 2:6 simply means that "the Lord brings one to death and another to birth."<sup>3</sup> However, that does not appear to be the message of vs. 6. The notion of childbirth is mentioned in vs. 5 over against that of barrenness; but vs. 6 moves the comparison to the issues of life and death in which Yahweh "kills," and he seems also to "bring to life" from death, not only from the womb. The context of 1 Sam 2:6 concerns more than just childbirth and fertility.

Let us review the main points of the poem in 1 Sam 2:1-10. This is a song uttered by Hannah in

parallels with Deut 32. For a late tenth-early ninth century B.C. date, see P. Kyle McCarter, 1 Samuel, Anchor Bible, vol. 8 (Garden City, New York: Doubleday & Co., 1980), p. 76; cf. David Noel Freedman, Pottery, Poetry, and Prophecy: Studies in Early Hebrew Poetry (Winona Lake, Indiana: Eisenbrauns, 1980), p. 93.

<sup>1</sup>H. H. Rowley, "The Future Life in the Thought of the Old Testament," CQ 33 (1955):127-128.

<sup>2</sup>Ibid., p. 127.      <sup>3</sup>Ibid.

response to God's gracious act in the gift of her son Samuel. She extols the attributes of God: he is holy (vs. 2), knowledgeable, and discerning (vs. 3), and is the unrivalled ruler/creator and judge of this world (vs. 2, 8, 10). This emphasis on God's nature is concentrated in vss. 1-3.

In vss. 4-10 the emphasis shifts to Yahweh's activities of judgment and favor shown to the wicked and the faithful, respectively. Motifs of contrast dominate this section.<sup>1</sup> On the one hand, Yahweh exalts the downtrodden and oppressed (vss. 7-8), strengthens those who stumble (vs. 4), feeds the hungry and permits the barren to bear (vs. 5). On the other hand, he dispossesses the wealthy and the mighty (vss. 7-8), shatters those who contend with him (vss. 4, 10), deprives the "filled" and "fruitful" (vss. 4-5), and casts the wicked into darkness (vs. 9). These contrasts seem to deal with one's station or position in life. But vs. 6 appears to provide the central

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<sup>1</sup>A. David Ritterspach, "Rhetorical Criticism and the Song of Hannah," in Rhetorical Criticism: Essays in Honor of James Muilenburg, ed. Jared J. Jackson and Martin Kessler (Philadelphia, Pennsylvania: Pickwick Press, 1974), pp. 68-74; P. A. H. de Boer, "Einige Bemerkungen und Gedanken zum Lied in 1 Samuel 2:1-10," in Beiträge zur Alttestamentlichen Theologie, ed. Herbert Donner, Robert Hanhart and Rudolph Smend, Festschrift für Walther Zimmerli zum 70 Geburtstag (Göttingen: Vandenhoeck & Ruprecht, 1977), pp. 55-57.

thrust of the poem.<sup>1</sup> The message of this verse is that Yahweh has complete control over the issues of life and death.

Since the context speaks of Yahweh's limitless power, why is it improbable that 1 Sam 2:6 may suggest that he can restore an individual from death to life? If to "make alive" is antithetical with to "kill," then it is logical to assume that the former presupposes death.

The two hymnic verses of Deut 32:39 and 1 Sam 2:6 seem to underline the preeminent authority of Yahweh on all matters of life and death. Although one should avoid prosaic literalism, yet that awareness need not make one proverbialize or preclude an interpretation that allows for the fullest expression of the biblical data. Thus, even though the central thrust of the two passages of Deut 32:39 and 1 Sam 2:6 is not the resurrection motif,<sup>2</sup> that idea is not entirely excluded from these texts.

This study so far has shown that the themes of punishment, judgment, death, and abandonment are evident

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<sup>1</sup>Christophe Desplanque, "Le Cantique: poésie et adoration," Hokma 24 (1983):2-6.

<sup>2</sup>Greenspoon, pp. 310-313, sees the development of the resurrection motif in Deut 32:39 and 1 Sam 2:6. But for a denial of this position, see Ohyun Kwon, "The Formation and Development of Resurrection Faith in Early Judaism" (Ph.D. dissertation, New York University, 1984), pp. 31-32.

in Hos 5:8-15. The thought pattern seems to run from sickness to death. Similar images and semantic terms are used in Hos 13:7-8, Deut 32:39, and 1 Sam 2:6 where the uncontested power of God is described. In response to this devastation of death and abandonment, the people cite the poem in Hos 6:1-3 which is a plea for healing and new life.

Plea for Healing and New Life in Hos 6:1-3

The strophe of Hos 6:1-3 and its translation are:

- |  |  |   |
|--|--|---|
|  | לכו ונשובה אל יהוה                       | 1 |
|  | כי הוא טרף וירפאנו יד ויחבשנו            |   |
|  | יחינו מימים ביום השלישי יקמנו            | 2 |
|  | ונחיה לפניו                              |   |
|  | ונדעה נרדפה לדעה אה יהוה כשחר נכור מוצאו | 3 |
|  | ויבוא כגשם לנו כמלקוש יורה ארץ           |   |
- 1 Let us go and return to Yahweh  
For He has torn and He will heal us;  
He has smitten and He will bind us up.
  - 2 He will make us live after two days,  
He will raise us up on the third day;  
That we may live before Him.
  - 3 Let us know, pursue to know the Lord,  
His going out is as the sure dawn;  
He will come to us as showers,  
As late spring rain that waters the earth.

Verse 1

With the expression לכו ונשובה אל יהוה, an imperative followed by a cohortative, the people are exhorted to go



"again" to Yahweh with the intention of renewing their covenant relationship.<sup>1</sup> The idiom is reminiscent of Hos 5:15<sup>a</sup> where Yahweh "returned again" to his place. The imperative וָבֹא is an exclamation and probably means "come" and is used "to command attention at the beginning of a speech."<sup>2</sup> The exhortation to renew the relationship with Yahweh in Hos 6:1 is motivated by the punishment experienced earlier (vs. 15); the hopeless search for aid from alien nations (vs. 13); plus the destruction sustained (vss. 9, 14) from Yahweh, from whom only healing and renewed life can come.<sup>3</sup> It is from the background of hopelessness and despair that the exhortation should be viewed.

The evidence that motivates a "return" to Yahweh are cited in vs. 1<sup>b</sup>. The latter begins with the particle וְ which probably has a causal<sup>4</sup> and concessive<sup>5</sup> connotation meaning "for although." The

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<sup>1</sup> Andersen and Freedman, p. 418.

<sup>2</sup> Rudolph, p. 135.

<sup>3</sup> Jeremias, "Ich bin wie ein Löwe," p. 89.

<sup>4</sup> Kautzsch, p. 492, sec. 158 a-d; Williams, p. 72, sec. 443; F. Brown, S. R. Driver, and C. A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: Clarendon Press, 1907; reprint ed., 1966), pp. 473-474; Claassen, pp. 29-44; Schoors, pp. 264-267.

<sup>5</sup> Kautzsch, pp. 498-499, sec. 160 a-c; Williams, p. 73, sec. 448; J. Muilenburg, "The Linguistic and Rhetorical Usages of the Particle ki in the Old Testament,"

evidential aspect<sup>1</sup> of the causal usage "for" is supported by the two gatāl verbal forms of טרף and ננה which point respectively to the "tearing to pieces" and the "smitting" that Yahweh performed against his people (5:14-15). Death contributes to the reason for the exhortation to "return" to him, since "healing" and renewed life are not available elsewhere.

The concessive notion of כִּי "although" may be shown in the yiqṭōl patterns of ירפא and יחוש;<sup>2</sup> these verbs provide hope amid the terrible crisis, and they help to complete the contrast between what was done and what can be expected. In so doing, they are added motivations to "return" to covenant fellowship. On these bases, the meaning of "for although" for כִּי is a possible rendition here.

Earlier it was observed in the analysis of טרף that its overriding emphasis indicates violent, harsh, and destructive activities from which there is

HUCA 32 (1961):147; see also the insightful discussion of Th. C. Vriezen, "Einige Nötizen zur Übersetzung des Bindewortes KI," in Von Ugarit nach Qumran, BZAW 77, Festschrift to Otto Eissfeldt, ed. Johannes Hempel and Leonard Rost (Berlin: Verlag Alfred Töpelmann, 1958), pp. 266-273.

<sup>1</sup>Claassen, pp. 37-43, stresses the significance of the evidential feature of the causal function of כִּי; see also J. Morreall, "The Evidential Use of BECAUSE," Papers in Linguistics 12 (1979):231-238.

<sup>2</sup>See above, pp. 127-129.

no escape; and this is particularly so in the instances in which Yahweh is the subject of the verb.<sup>1</sup> Two of the clearest examples of this are found in Hos 5:14 and 6:1.

The latter verse recapitulates the theme of "tearing to pieces" in 5:14 and it anticipates the hope of healing in the immediate future. The argument of 6:1<sup>b</sup> is that even though Yahweh has "torn," he will "heal"; and although he has "smitten," he will "bind up." Thus, the verse seems to recall the sickness motif stated in the complex 5:8-15. Just as Yahweh's attack against his people intensified from sickness to death in 5:12-15, the response of the people in 6:1 begins with "healing" and advances to renewed life in 6:2. The concern in 6:1 is definitely medical and has prompted some scholars to assume that the plea in vss. 2-3 is also medical.

### Verse 2

There are three significant issues in Hos 6:2 that merit careful scrutiny: (1) the significance of the paired verbal forms of חיה and קום; (2) the meaning of the temporal phrases; and (3) the importance of Yahweh's presence.

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<sup>1</sup>See above, pp. 143-149, for the treatment of קום.

Meaning of קָמְנוּ and חִינּוּ

Logically the verbal forms in vs. 2 are linked with the two gatāl verbs in vs. 1<sup>b</sup>, טָרַף, and נָנַח. This is the scenario: the people exhort one another to return to Yahweh (vs. 1<sup>a</sup>) on the premise that although he has "torn" and "smitten" (vs. 1<sup>b</sup>), he will "make them live" in two days and "raise them up" on the third day. The gatāl (perfect) pattern verbs in vs. 1<sup>b</sup> provide the basis for, and the necessity of, the hope expressed in the yiqṭōl pattern verbs in vss. 1-2. Since Yahweh is the one who delivered judgment of sickness and death, only he can supply healing and new life.

In the previous survey of both חִיָּה and קוּם, it was pointed out that separately they were found in sickness/healing and death/resurrection contexts. It was also suggested that when paired they seem to indicate the resurrection motif in the OT.<sup>1</sup> Besides, if our understanding of Hos 5:8-15 is correct--that the punishment spans from sickness to death and the reply of the people is the reversal of that inflicted judgment, with 6:1 speaking of healing--then perhaps 6:2 is pointing beyond healing to the resurrection idea.

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<sup>1</sup> See above, pp. 158-173, for the survey of both חִיָּה and קוּם in the OT; John F. Sawyer, "Hebrew Words for the Resurrection of the Dead," VT 23 (1973):218.

While 6:1 corresponds antithetically to the infliction of sickness received in 5:12-13, 6:2 corresponds antithetically to the death concept mentioned in 5:9, 14. The function of חיה and קום in 6:2 appears to be that of expected resurrected life. The "terms employed bring to mind first a healing, and then a resurrection."<sup>1</sup>

This suggestion finds added support in all the other OT occurrences where the paired verbal forms of חיה and קום are found, or where a synonym of קום in parallel with חיה is attested in a resurrection context (Ezek 37:10). In the former are the following passages: 2 Kgs 13:21; Isa 26:14, 19; and Job 14:12<sup>a</sup> and 14<sup>a</sup>. In light of this information, let us survey the data in these biblical sources.

The first text is 2 Kgs 13:21 and reads:

ויהי הם קברים איש והנה ראו את הגודד  
 וישליכו את האיש בקבר אלישע  
 וילך ויגע האיש בעצמות אלישע  
 ויחי ויקם על רגליו

It happened as they were burying a man, lo, they saw the robbers; thereupon, they threw the man (corpse) into the grave of Elisha; when the man touched the bones of Elisha, he revived to life and arose on his feet.

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<sup>1</sup>Martin-Achard, From Death to Life, p. 80.

This text recounts the burial of a corpse that was resurrected to life when it touched the bones of the previously deceased Elisha. What is first important to note is that the man was dead and was being buried (קבר),<sup>1</sup> but in haste he was thrown into the grave of Elisha who had been buried (2 Kgs 13:20). The miracle of the resurrection occurred when the corpse touched the bones of Elisha. The crucial clause for study is the last line that expresses the resurrection process: the corpse "revived" (חיה) and "arose" (קום) on his feet. Though this text is prose, the association of this paired Qal verbal form is clear. Here is a terse description of a resurrection miracle that took place prior to the time of Hosea.<sup>2</sup> The sequence of the verbal forms in both Hos 6:2 and 2 Kgs 13:21 is the same, "revive-arose." But there is a difference in the conjugations; whereas in Hos 6:2 the verbs are sequenced Piel-Hiphil, in 2 Kgs 13:21 they are Qal-Qal. The

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<sup>1</sup>This verb presupposes death and denotes a place of the abode of the dead; see Gen 23:4, 6, 8, 11, 13, 15, 19; 49:29, 31; 1 Sam 25:1; 2 Sam 2:32; 3:32; 4:12; 2 Chr 28:27; 33:20.

<sup>2</sup>Other resurrection miracles are recorded in 1 Kgs 17:17-24; 2 Kgs 4:18-37; and 2 Kgs 8:1-6 through the ministries of Elijah and Elisha. It is assumed here that both prophets ministered in the ninth century B.C. See Bright, A History of Israel, pp. 242-247.

significant point is that Hosea retains the same verbal sequence as a prior historical context that speaks of the bodily resurrection of the dead.

The second passage treated is Job 14:10-14. The date of the book of Job is suggested to span from the time of Moses to the Maccabean period. It is assumed here that this passage preceded the time of Hosea.<sup>1</sup>

The two verses in this unit that are pertinent to our study are vss. 12 and 14. The verbs  $\text{חיה}$  and  $\text{קום}$  do not occur in near parallel cola, but there seems to be a syntactic bond between vs. 12<sup>a</sup> and vs. 14<sup>a</sup>. The verses and a rendering of them are as follows:

ואיש שכב ולא יקום  
עד בלחי שמים  
לא יקיצו ולא יערו משנתם

אם ימות גבר היחיה  
כל ימי צואי איחל  
עד בוא חליפתי

- 12 And man lies down and does not rise  
Until the heavens are non-existent  
He will not awake and not be aroused  
from his sleep.
- 14 If a man dies, will he live again?  
All the days of my service I will wait  
Until my relief ("sprouting") comes.

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<sup>1</sup>Childs, p. 530, avoids both extremities; for a Mosaic date, see Kaiser, p. 181. Some scholars note linguistic affinities between Job and Northwest Semitic culture and that most parallels for Job are Mesopotamian in origin; see James L. Crenshaw, "The Wisdom Literature," in The Hebrew Bible and Its Modern Interpreters, ed. Douglas A. Knight and Gene M. Tucker (Chico, California: Scholars Press, 1985), pp. 383-384.

The plural verbs of יקיצו and יערו in vs. 12 are translated with the singular meaning because of the collective use of אִי. <sup>1</sup> Both Job 14:12 and 14 are part of the larger context that begins in vs. 7 and ends with vs. 17. In vss. 7-12 there is a contrast between the fate of a tree and that of mankind. Job reckons that as a tree that is cut down "sprouts again" (יחליף, vs. 7), so a man "lies down" and does not "rise again" (יקום) or "awake" (יקיצו) from sleep till the heavens are non-existent (vs. 12). What is noticeable here is that "rise again" is similarly used as "awake," another term that describes the resurrection event in the OT. <sup>2</sup>

Then in vs. 13 Job wishes that he be hidden in Sheol until God's wrath passes. And in vs. 14<sup>a</sup> he asks if a dead man will "live again" (היחיה). In the next two cola the attention is turned again to Job himself as in vs. 13; here he waits until "his sprouting" (חליפתו) occurs (vs. 14<sup>b-c</sup>). <sup>3</sup> Perhaps there is an inference here of Job expecting what happened to felled tree to take place in his post-mortem. <sup>4</sup> But what is significant to

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<sup>1</sup>Cf. Kautzsch, p. 395, sec. 123 b.

<sup>2</sup>See 2 Kgs 4:31; Job 14:12; Isa 26:19; Dan 12:2.

<sup>3</sup>Kaiser, p. 181.

<sup>4</sup>Ibid; for a contrary viewpoint or a denial of the resurrection in Job 14:13-15, see Russell, p. 356.



the debate over these passages is the resurrection significance of both יקום in vs. 12<sup>a</sup> and הִחִיָּה in vs. 14<sup>a</sup>. It may be argued that the negative outlook of the resurrection is portrayed in Job 14:7-14; while vs. 12 renounces the possibility of the resurrection concept, vs. 14 questions such a possibility. However, Job seems hopeful that he may "sprout again" like felled trees.

The third group of texts is seen in Isa 26:14 and 19. The introductory questions of date and genre are yet unsettled. A pre-exilic date for this passage is accepted here.<sup>1</sup> A tentative thematic division of Isa 26 may be proposed as follows:

- (1) Hymn of trust (vss. 1-6)
- (2) Response of righteous and wicked (7-13)
- (3) Destiny of wicked and righteous (14-19)
- (4) Security of the righteous (20-21)

The first unit sings a hymn of trust and provides the basis for such trust and confidence in God.

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<sup>1</sup> See Helmer Ringgren, "Some Observations on Style and Structure in the Isaiah Apocalypse," ASTI 9 (1973): 114; M. A. Beek, "Ein Erdbeben wird zum prophetischen Erleben," Archiv Orientalni 17/1 (1949):31-40. For other literature on the question of date, see Hans Wildberger, Jesaja 13-27, Part 2, Biblisches Kommentar Altes Testament, vol. 10/2 (Neukirchen-Vluyn: Neukirchener Verlag, 1978), p. 885; Hasel, "Resurrection," pp. 268-269, nn. 8-13.

For the debate on genre, see P. D. Hanson, "Jewish Apocalyptic against Its Near Eastern Environment," RB 78 (1971):31-58; idem, "Old Testament Apocalyptic Reexamined," Interpretation 25 (1971):454-479; Georg Fohrer, "Der Aufbau der Apokalypse des Jesajabuches (Isa 24-27)," CBQ 25/1 (1963):34-45.

The second strophe is framed by the invocation of God's name (vss. 8, 13) and seems to record the response of the righteous and wicked to Yahweh's judgment, righteousness, and majesty. Then in the third strophe the final destiny of the righteous and the wicked dead is depicted. The last unit restates some of the ideas of the first section, in which the righteous ones enter into security, while Yahweh judges the inhabitants of the earth.

The specific concern here is with the third strophe, which most scholars agree contains the resurrection theme.<sup>1</sup> The first text is found in Isa 26:14, which reads:

מחיים בל יחיו ורפאים בל יקמו  
לכן פקודת וחטמיום וחאנוד כל זכר למו

The dead shall not live  
The shades shall not rise  
That is why, you have punished  
and destroyed them  
And have wiped out every memory of them.

To whom does this text refer, the righteous or the wicked? The "them" of the last bicolon seems to refer to the wicked made mention of in vss. 10-11. In

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<sup>1</sup>Most students of Isa 26 concede that the resurrection motif is taught in vss. 14 and 19, although they do not agree on the nature of the resurrection. See Schwally, pp. 115-116; Charles, pp. 131-133; Nötscher, pp. 154-159; Rost, pp. 67-72; König, pp. 233-240; H. D. Preuss, "Auferstehung in Texten alttestamentlicher Apokalyptik (Isa 26:7-19; Dan 12:1-4)," Linguistische Theologie 3 (1972):107-124; Stemberger, pp. 273-290.

the wider context, vs. 19 identifies the dead there as belonging to Yahweh, a probable hint at a contrast between the dead in vs. 14 and those in vs. 19. Also, earlier in Isa 25:8, it is stated that Yahweh gains the victory over death on behalf of His people. There seems then to be a deliberate distinction made between the dead of Yahweh, the righteous ones, and the wicked dead in the Isaiah apocalyptic. On this premise, vs. 14 may be regarded as speaking of the wicked dead who will not be resurrected after the final judgment. Here again, the paired parallel verbs חיה and קום appear in the Qal-Qal sequence as in 2 Kgs 13:21 and Job 14:12, 14. It should be noted that the verbal forms in unison always follow the death motif, as is the case in Hos 6:2.

Moreover, the positive view of the resurrection of the righteous dead is stated in Isa 26:19. Its reading is:

יחיו מחיך ונולחי יקומו  
 הקיצו ורננו שכני עפר  
 כי טל אורה טלך  
 וארץ רפאים חפיל

Your dead shall live  
 Their corpses will rise;<sup>1</sup>  
 Dwellers of the dust, awake and shout with joy  
 Because your dew is as the dew of lights;  
 And the earth will give birth to the shades.

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<sup>1</sup>We are following the Hebrew ונולחם, the suggested variant of BHS based on the Syriac idiom of (w)šldjhnw; but the variant could also be נולחך "your corpses" in parallel with "your dead" in vs. 19<sup>a</sup>.

The first bicolon repeats again the paired parallel verbs of יָחִי and יִקוּחוּן, which also have the same sequence of Qal-Qal. Note also that these dead belong to Yahweh, and they shall experience the resurrection event; unlike the wicked dead in vs. 14, Yahweh's dead have a different destiny: they shall enjoy life again after death. Based on parallelism, the identity of the "dwellers of the dust," "the shades," "the corpses," and the "dead" is the same. They all refer to the dead bodies of the righteous ones.

The MT reading of the imperatives in the verbal forms--וַיִּנָּח and וַיִּקְרָא--is retained here. This may not necessarily assuage the force of assurance or certainty of the reality of the future resurrection of the righteous dead. Imperatives do tell of certainty and provide assurance of anticipated action.<sup>1</sup> Furthermore, although other resurrection contexts contain the Hiphil perfect or imperfect forms of קָרָא,<sup>2</sup> none of them has the syntactical ties with another verbal form as וַיִּקְרָא has with וַיִּנָּח in Isa 26:19.<sup>3</sup>

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<sup>1</sup>Kautzsch, p. 324, sec. 110 c.

<sup>2</sup>See 2 Kgs 4:31; Job 14:12; Dan 12:2.

<sup>3</sup>See Kautzsch, p. 325, sec. 110 f, where the juxtaposition of imperatives is discussed.

The semantic arrangement suggests that the dead are commanded to "awake" so that they may "shout for joy." In addition, the imperatives in the third line are anchored on the imperfects in the first bicolon, and, morphologically, may be used in an indicative or precative sense.<sup>1</sup> It is not necessary to argue that the imperatives reduce the promise into a mere wish.

The "dust dwellers" are challenged to "awake" so that they may "shout for joy." This is in harmony with the tenor of the apocalypse in which singing and praise ensue upon Yahweh's decisive intervention in historical events (Isa 24:14-16; 25:1, 9; 26:1; 27:2, 13).

Perhaps in the fourth colon טל אורח means "dew of lights" as an intensive plural<sup>2</sup> and refers to the dew of dawn.<sup>3</sup> This probably is the use of an image of the life-giving power of God that miraculously revives the dead as the morning dew rejuvenates the flowers following a night of darkness.

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<sup>1</sup>William H. Irwin, "Syntax and Style in Isaiah 26," CBQ 41 (1979):249; Martin-Achard, From Death to Life, p. 130; but some scholars prefer to follow the imperfect variants of יקיצו and וירננו in 1QIsa<sup>a</sup>. See Hasel, "Resurrection," p. 271, n. 37 and the list of the supporters of both the imperative and imperfect interpretations of these verbs.

<sup>2</sup>John Day, "טל אורח in Isaiah 26:19," ZAW 90 (1978):268.

<sup>3</sup>J. Steinmann, Le prophète Isaïe, sa vie, son oeuvre et son temps (Paris: Editions du Cerf, 1950), p. 356.

It should be emphasized that the basic meaning of נָפַל (Niphal) is "fall."<sup>1</sup> However, the majority of exegetes probably are correct in translating the Hiphil נָתַן "give birth" (vs. 19)<sup>2</sup> and the Qal נָלַד "be born" (vs. 18).<sup>3</sup> The comparison is being drawn between child-birth and the resurrection process; just as the prenatal infant needs Yahweh's intervention for birth to full life, so the righteous dead will be quickened to renewed life through his command. The metaphors of childbirth, dew, and fertility connected with the resurrection theme may be found in Hosea's oracles as they are here (Hos 6:3; 13:13; 14:5-6).

The last clause in vs. 19 emphasizes Yahweh's supereminent power that effects the "birth" or the resurrection of the dead,<sup>4</sup> a feat impossible through man's efforts (vss. 17-18). In both Isa 26:14 and 19, the resurrection theme seems evident and two of the salient terms used are נָתַן and קוּם, as are present in Hos 6:2.

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<sup>1</sup>CHAL, pp. 241-242.

<sup>2</sup>Ibid; see also Jacques Vermeylen, "La composition littéraire de l'apocalypse d'Isaïe (Isa 24-27)," ETL 50 (1974):27; Irwin, pp. 257-258; Marie-Louise Henry, Glaubenskrise und Glaubensbewährung in den Dichtungen der Jesajaapokalypse (Stuttgart: W. Kohlhammer Verlag, 1965), pp. 106-107.

<sup>3</sup>CHAL, p. 242; Irwin, pp. 257-258.

<sup>4</sup>Cf. Cooper, p. 464.

Ezek 37:10 is the last passage treated. It does not have the exact parallel pair of חיה and קום as found in Hos 6:2, but it has חיה, along with עמד which is a synonym of קום.<sup>1</sup> Ezek 37:1-10 speaks of the metaphorical resurrection of the nation of Judah from Babylonian captivity. Like 2 Kgs 13:21, Ezek 37:10 is also prose. Nevertheless, the association of the same or similar terms to describe the resurrection process as in the poetic books warrants their inclusion here. Ezek 37:10 reads as follows:

והנבאחי כאשר צוני וחבוא בהם הרוח  
ויחיו ויעמדו על רגליהם חיל גדול מאד מאד

I prophesied as He commanded me, and the breath entered into them; and they revived and stood on their feet, a very great army.

This passage comes from Ezekiel's ministry, which is dated during the Babylonian exile by most scholars.<sup>2</sup> Here, the twin terms of חיה and עמד appear in a sequence similar to the paired terms cited in Hos 6:2. But the conjugations of these terms in Ezek 37:10 are Qal-Qal as the paired patterns in 2 Kgs 13:21; Job 14:12, 14; and Isa 26:14, 19.

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<sup>1</sup> See Job 29:8.

<sup>2</sup> Harrison, pp. 836-838; Kaiser, p. 243; Bright, A History of Israel, pp. 335-337; cf. Childs, p. 358, where he notes the difficulty of establishing a specific historical backdrop for the work of Ezekiel.

It is clear that the inhabitants were dead from the use of the term  $\text{נִהְיוּ יָמִים}$  in Ezek 37:9 and the promise that they "will live again" ( $\text{וַיְחִיּוּ}$ ). After Ezekiel prophesied, the dead were "revived" and "stood up." In the context of total hopelessness and death, the dead here regained renewed life.<sup>1</sup> Ezekiel may have borrowed the imagery of Hosea in applying this resurrection language to describe the restoration of Judah from Babylonian captivity, just as Hosea did over a century earlier to express the hope of the nations of Ephraim and Judah.

This survey of the usages of the paired parallel terms of  $\text{חַיָּה}$  and  $\text{קוּם}$  in the OT literature has demonstrated a number of points. First, in 2 Kgs 13:21; Isa 26:14, 19; Job 14:12, 14; and Ezek 37:10, the verbal forms and synonyms tell of the resurrection process. Second, in most of these references there is a Qal-Qal sequence with  $\text{חַיָּה}$  preceding  $\text{קוּם}$  or  $\text{עָמַד}$ . Third, only the sequence in Hos 6:2<sup>a-b</sup> has a Piel-Hiphil formation, which is the main difference with the other passages. Since all pre-Hoseanic texts and post-Hoseanic containing these paired verbs seem to speak of resurrection, the same is most probable with Hos 6:2. The biblical evidence

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<sup>1</sup>Russell, p. 188; Kaiser, p. 243; F. C. Fensham, "The Curse of the Dry Bones in Ezekiel 37:1-14 Changed to a Blessing or Resurrection," JNSL 13 (1987):50-60.



supports the idea that the notion of the resurrection should be connected with the paired verbal forms of  $\text{קָנָה}$  and  $\text{קָנָה}$  in Hos 6:2. Advocates of the healing theme in Hos 6:2 based on this pair of parallel verbs are hard-pressed to provide biblical evidence in support of the healing motif here. No healing context has been found in the Hebrew Bible where these paired verbs are employed. The healing position is severely weakened through the lack of such a witness in the OT.<sup>1</sup>

Some scholars who cannot find suitable biblical evidence to defend the healing theory of Hos 6:2 resort to extra-biblical sources as the mainstay of their positions. This procedure seems questionable, given the different dates of these materials and the development of semantic use. One may also ask whether ancient Near Eastern documents provide a primary solution to the biblical problem? This concern becomes all the more serious in light of the ample biblical witnesses that contain the paired verbs, but which are often ignored or not appealed to sufficiently. The biblical data

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<sup>1</sup>This is the salient weakness with the healing proponents; see Barré, "New Light," pp. 129-141; idem, "Bulluṣsa-rabi's Hymn to Gula," pp. 241-245, who searches in vain for an OT context that advocates the healing motif.

should be considered the authoritative and primary source of our interpretation of Hos 6:2. Use of the extra-biblical evidence should be considered subsidiary and not as a definitive document to explain the biblical text. In view of this proviso, the ancient Near Eastern sources with the paired verbal equivalents may be dealt with. They are used by scholars in an effort to understand the meaning of Hos 6:2.

Semantic equivalents  
in ancient Near East

One of the significant developments in this study of Hos 5:8-6:2 thus far has been to note that sickness/death and healing/resurrection are closely linked in terminology. This seems to be a Semitic phenomenon.<sup>1</sup> Three extra-biblical texts are relevant to this point. The first example is found in the Great Prayer to Ishtar, line 40, which reads:

a-šar tappal-la-si  
i-bal-luṭ LÚ. BAD<sub>2</sub>  
i-te-eb-bi mar-šu<sup>2</sup>

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<sup>1</sup>This is the opinion of some scholars: Pedersen, pp. 153-155; Barth, pp. 53-66; Johnson, pp. 98-100; Tromp, pp. 129-130; and even Barré, "New Light," pp. 137-138, admits the presence of this idea both in the OT and ancient Near East.

<sup>2</sup>E. Reiner and H. G. Güterbock, "The Great Prayer to Ishtar and Its Two Versions from Bogazköy," JCS 21 (1967):261, provide the transliteration used here.

Wherever<sup>1</sup> you look  
 The dead<sup>1</sup> comes alive again  
 The sick gets up.

This is the Neo-Babylonian version; the Bogazköy recension is different. What is noteworthy here is the pair of verbal forms noted by Barré.<sup>2</sup> They are balātu and tebū which are probably semantic equivalents of מָוַם and מָוַם, respectively. Note the close ties between death and sickness, "comes alive" and "gets up." The Akkadian verbs balātu<sup>3</sup> and tebū<sup>4</sup> have a wide range of meanings and are found in different contexts; but our interest is where they appear paired. Also, here, the context seems to be one of life and death in which the verbal forms are in the basic G-stem, corresponding to the Hebrew Qal-Qal conjugations attested in all the paired verbal contexts cited earlier, except Hos 6:2.

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<sup>1</sup> Scholars differ in their translation of this colon. Some interpret mītu (LÚ. BAD) as "dying" rather than "dead." Among these scholars are Reiner and Güterbock, p. 261; Barré, "New Light," p. 133. But other competent scholars prefer the translation "dead"; see Hartmut Schmokel, "Mesopotamian Texts: Hymns, Prayers and Laments," in Near Eastern Religious Texts Relating to the Old Testament, ed. Walter Beyerlin (Philadelphia: Westminster Press, 1978), p. 110; A. Falkenstein and W. von Soden, Sumerische und akkadische Hymnen und Gebete (Zürich/Stuttgart: Artemis-Verlag, 1953), p. 330; Marie-Joseph Seux, Hymnes et prières aux dieux de Babylonie et d'Assyrie (Paris: Les éditions du Cerf, 1976), p. 190.

<sup>2</sup>Barré, "New Light," pp. 129-141.

<sup>3</sup>CAD, "B," pp. 52-58. <sup>4</sup>AHW, 3:1342-1343.

Another reference in which balātu and tebū occur in parallel is the Gula Hymn of Bulluṣsa-rabi, lines 86-87, as submitted by W. G. Lambert.<sup>1</sup>

ina ni-iš ine -ia mi-i-tu i-bal-luṭ  
ina epeš pi-ia muq-q[u i-t]e-eb-bi

At the raising of my eyes,  
the dead comes back to life  
At the opening of my mouth,  
the feeble man gets up.<sup>2</sup>

These lines are similar to the one cited in the Great Prayer to Ishtar, line 40. Here, again, are the two companion verbs--balātu and tebū. The noun mītu is translated as "dead" instead of "dying."<sup>3</sup> Thus, the dead and the sick are dealt with in parallel cola.

The last non-biblical source with the semantic equivalents of balātu and tebū occurs in the Šurpu collection, Tablet IV, line 99. These are the transliteration and translation as provided by Erica Reiner:<sup>4</sup>

<sup>1</sup>See W. G. Lambert, "The Gula Hymn of Bulluṣsa-rabi," OR 36 (1967):120-121.

<sup>2</sup>Ibid., p. 121. Lambert translates line 87: "At the opening of my mouth palsy disappears." But the word muqu means "feeble"; see CAD, "M," p. 214; AHW, 2:674; and maḡātu means "to fall"; see David Marcus, A Manual of Akkadian (Washington, D.C.: University Press of America, 1978), p. 146.

<sup>3</sup>For a different translation of mītu, see Barré, "Bulluṣsa-rabi's Hymn," p. 242.

<sup>4</sup>Erica Reiner, Šurpu: A Collection of Sumerian and Akkadian Incantations, Archiv für Orientforschung, vol. 11, ed. Ernst Weidner (Osnabrück: Biblio Verlag, 1970), p. 28.

li-iz-ziz<sup>d</sup> Asal-lú-ḫi maš-maš DINGER.MEŠ  
 GAL.MEŠ šá ina TU-šú LÚ.UŠ i-bal-lu-ṭu  
 ZI-u LÚ.GIG

May stand by Asalluhi [Marduk], exorcist among  
 the great gods, through whose charm the dead  
 lives, the sick gets up.

The two Akkadian verbs iballuṭu and itebbu (ZI) are in the G-stem and the nominal patterns mītu (ÚS) and marṣu (GIG) are in a chiastic formation. Thus, the healing of the sick and the reviving of the dead are not differentiated too precisely. It is possible that under the rubric of the healing theme, the motifs of sickness, disease, and reviving to life are subsumed. The reviving of life is probably not a resurrection as in biblical thought as the Babylonians had no conception of a resurrection in their religion.<sup>1</sup>

To argue that the ancient Near Eastern documents provide the clue to the interpretation of Hos 6:2 seems questionable methodologically. Balāṭu and tebū in Akkadian literature link sickness and reviving of life. On the other hand, without exception, the paired of parallels ה'ח and קוּח in the Hebrew Bible indicate the resurrection concept. The main similarity between the biblical and non-biblical texts is that supreme power is ascribed to Yahweh and the gods, respectively. The

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<sup>1</sup>Cf. Eichrodt, Theology of the Old Testament, 2:505; Russell, pp. 385-390; Nötscher, pp. 360-367; Baumgartner, pp. 193-214; Frankfort, p. 281.

singular difference is that in Hebrew thought, Yahweh resurrects through his sovereign might, while the gods of the ancient Near East revive through magic or charm.

The evidence from the Akkadian sources shows a connection between sickness/healing and death/reviving just as the evidence in Hos 5:12-6:2. But only the latter context uses the pair of verbs חיה and קום for the reviving of the dead.

#### Meaning of the temporal elements

The two temporal elements of חשישי and חיימים provide the time period when the people expected Yahweh's reviving power to renew them. Just as the verbal forms of חיה and קום are synonymously parallel, the chiastic pattern of 6:2<sup>a-b</sup> suggests that "after two days" is also synonymously parallel to "on the third day," and they are even identical.<sup>1</sup> Moreover, according to the numerical sequence of X/X+1, the numerical sayings refer

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<sup>1</sup>Barré, "New Light," p. 130; Wolfgang M. W. Roth, "The Numerical Sequence X/X+1 in the Old Testament," VT 12 (1962):304; Georg Sauer, Die Sprüche Agurs (Stuttgart: W. Kohlhammer Verlag, 1963), p. 81, writes "... Hosea bricht damit und kann dadurch in die allgemein gehaltene Aussage zwei drei die Betonung der Wende und des Neuanfangs legen."

But some scholars believe that the temporal expressions simply refer to a short period of time. Rudolph, p. 135, says "in beiden fallen handelt es sich um eine kurze zeit...." Fohrer, "Das Geschick des Menschen nach dem Tode im Alten Testament," p. 259; Stamm, pp. 266-268.

to a "definite numerical value, namely, that of the second."<sup>1</sup> This implies that the suppliants hoped for new life on the third day. The chief difficulty with the temporal phrases is to determine the exact Sitz im Leben in which they were spoken. Also, only the prophet Hosea uses a cardinal-ordinal sequence of the two-three numerals in the OT.<sup>2</sup>

A survey of the three-day period of time in the OT shows that it occurs in different contexts, during crucial events. Among these are the creation of dry land and vegetation (Gen 1:9-13), a theophany (Exod 19:15-16), and the launching of an offensive against an enemy (Gen 34:25). This time period also refers to the time to accomplish a task: such as to eat the flesh of the peace offering sacrifice (Lev 7:17-18; 19:6-7), to search for a person (Josh 2:16, 22; 3:2; 2 Kgs 2:17), to solve a riddle (Judg 14:14), to make an important decision (1 Kgs 12:5; 2 Chr 10:5, 12), and to gather spoils in war (2 Chr 20:25).

Other themes and contexts with which the three-day period is associated are the distance traveled

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<sup>1</sup>Roth, p. 304.

<sup>2</sup>The cardinal-cardinal sequence of the two-three numeral is attested in Deut 17:6; 2 Kgs 9:32; Isa 17:6 (שנים-שלשה); and Amos 4:8 (שחים-שלש).

(Gen 30:36; 31:22; Exod 3:18; 5:3; 10:22-33), time for purification rites (Num 19:12, 19; 31:19), duration of punishment (2 Sam 24:10-13; 2 Chr 21:12), length of fast (Esth 4:16), time for camping (Ezra 8:15, 32), and the length of time taken for the celebration of David's accession to the throne (1 Chr 12:39).

Nevertheless, none of these contexts is similar to Hos 6:2 by containing the paired verbal forms that speak of the resurrection theme. However, in most of these contexts the three-day duration of time is significant inasmuch as crucial events are attached to that time period, as is the case with Hos 6:2.

With this awareness, the temporal phrases in Hos 6:2 probably do not refer to a "time schedule" nor do they reflect "the myth of the god who dies and is restored to life" on the third day.<sup>1</sup> They seem to suggest that "explicit hope for the resurrection of the body can hardly be denied in this passage."<sup>2</sup> The language is metaphorical in keeping with the figurative usages common in Hos 5:12-6:4.

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<sup>1</sup> Andersen and Freedman, p. 420; see Yair Zakovitch, "For Three ... and for Four" (Jerusalem: Makor Publishing, 1979), pp. iii, xxxii, notes that the number three represents completeness and totality.

<sup>2</sup> Andersen and Freedman, p. 420; cf. Johannes Hempel, Heilung als Symbol und Wirklichkeit im biblischen Schrifttum (Göttingen: Vandenhoeck & Ruprecht, 1958), p. 271.



In addition, the temporal phrases apparently are identical rather than consecutive; it is not that they request "to live" on the second day and "rise up" on the third day; but that they expect renewed life on the third day. The phrase "on the third day" delimits the duration of "after two days" to the third day.

#### Meaning of Yahweh's presence

This last clause of Hos 6:2, "that we may live [ח'ן] before him," indicates that the petitioners reiterate the thrust of the first two cola. In this line, ח'ן is in the Qal stem, while קמנו' in vs. 2<sup>b</sup> is in the Hiphil stem, and ח'ן' in vs. 2<sup>a</sup> is in the Piel stem. This would seem to destroy the resurrection position of Hos 6:2. But these different conjugations may be considered added bases for the resurrection view. The Piel imperfect ח'ן appears to have a causative (faktitive) function as does its parallel counterpart ח'ן in the Hiphil stem.<sup>1</sup> The implication of this suggestion is that the hearers expected only Yahweh to be the causative agent of their resurrection. The Qal form in vs. 2<sup>c</sup> reiterates the fundamental expectation of the

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<sup>1</sup>Kautzsch, p. 141, sec. 52 g; Ernst Jenni, Das Hebräische Piel: Syntaktisch-semasiologische Untersuchung einer Verbalform im Alten Testament (Zürich: EVZ-Verlag, 1968), pp. 61, 275.

prior cola, corresponding with the Qal conjugations of  $\eta' \eta$  in the resurrection contexts in 2 Kgs 13:21; Job 14:14; Isa 26:14, 19; and Ezek 37:10. Thus, Hos 6:2<sup>c</sup> sums up the burden of vs. 2<sup>a-b</sup>--the plea for renewed life and not simply healing, as in vs. 1.

The phrase  $\eta' \eta$  repeats the idiom of  $\eta' \eta$  in Hos 5:15 where Yahweh predicted that his people would seek him when they are punished. The purpose for seeking Yahweh is clear: they are eager to "live again." Apart from him, they only experienced sickness and death; but with the Living God (Hos 1:10), they will live again. The people are certain that the miracle-working God will come to their aid; that seems to be the message of Hos 6:3 to which attention is now turned.

### Verse 3

The exhortation that begins in 6:1 resumes in vs. 3. The people encourage one another to "know" and "pursue" to know Yahweh. The meaning of the forms of  $\eta' \eta$  in Hosea is very strongly debated.<sup>1</sup> But in this

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<sup>1</sup>The exact meaning of  $\eta' \eta$  in both Hosea and the rest of the OT has been a point of contention among scholars. For some important studies, see Hans Walter Wolff, "'Wissen um Gott' bei Hosea als Urform Theologie," in Gesammelte Studien zum Alten Testament (Munich: Chr. Kaiser Verlag, 1964), pp. 182-205; Eichrodt, Theology of the Old Testament, 2:291-295; von Rad, Old Testament Theology, 2:142-143; W. Schottroff, " $\eta' \eta$ ," THAT, 1:682-701; E. Baumann, "'Wissen um Gott' bei Hosea als Urform von Theologie?" EvTh 15 (1955):416-425.

context,  $\text{וָיָד}$  seems linked to the renewal of the covenant bond between Yahweh and his people. Hos 5:15 speaks of Yahweh abandoning and awaiting the return of his people; 6:1-2 tells of the exhortation to return to Yahweh for healing and renewed life. Then in 6:3 the exhortation continues to pursue Yahweh by seeking to know him better. Both the terms "return" and "to know" are considered covenantal in the OT.<sup>1</sup>

Other contexts in the book of Hosea associate knowledge of God with righteousness, justice, steadfast love, mercy, and faithfulness in Yahweh's planned affiance with his people (2:19-20; 4:1-2).<sup>2</sup> Also, knowledge of Yahweh/God is affiliated with being wise, understanding, and discerning of God's will (14:10). Thus, "to know" Yahweh, as used by Hosea, includes a personal experience and relationship with God (5:4; 6:2; 13:4)<sup>3</sup> as well as maintaining a proper relationship with mankind (4:1-2).

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<sup>1</sup>Holladay, pp. 120-121; John F. Craghan, "The Book of Hosea: A Survey of Recent Literature on the First of the Minor Prophets," BTB 1 (1971):156; Herbert B. Huffmon, "The Treaty Background of Hebrew  $\text{וָיָד}$ ," BASOR 181 (1966):31-37.

<sup>2</sup>Jochen Vollmer, Geschichtliche Rückblicke und Motive in der Prophetie des Amos, Hosea und Jesaja (Berlin: Walter de Gruyter & Co., 1971), p. 89, observes that knowledge of God in Hos 2:21-22 is not a gift alongside the other attributes, but is "ihre Zusammenfassung."

<sup>3</sup>Kaiser, p. 199.

The premise for the pursuit after Yahweh is partly recognized in the fact that they expect him to come to them as the sure dawn and as the showers/rains that water the earth. It is interesting to note that in 6:1-2 the expected movement is from the people to Yahweh. This fits Hos 5:15 where Yahweh waited for the people to seek him. But here (vs. 3) the nations expect Yahweh to come to them as they pursue him. The movement in the relationship between Yahweh and his people seems to be bi-directional. Also, whereas in Hos 5:14-15 Yahweh is seen as a hostile, hungry lion that leaves with the remains of its prey, in 6:3 he is expected to appear as certain as the dawn<sup>1</sup> and the life-giving power of the rains, dew, and showers.<sup>2</sup>

In another context, Yahweh's miracle-working "dew of lights" is related to the resurrection of the dead (Isa 26:19).<sup>3</sup> Perhaps in Hos 6:3 the symbols of nature are also connected with the resurrection theme and help

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<sup>1</sup>See Sverre Aalen, "Die Begriffe 'Light' und 'Finsternis'," in Skrifter utgitt av Det Norske Videnskaps Akademi, vol. 1 (Oslo: Kommissjon Hos Jacob Dybwad, 1951), pp. 33-38. In some contexts, Yahweh is responsible for the "dawn" of days; see Ps 57:9; 108:3; Job 38:12.

<sup>2</sup>Some OT passages consider Yahweh as the giver of showers/rains (Deut 11:14; 1 Kgs 17:7, 14; 18:41, 44-45; Jer 3:3; 5:24; Zech 10:1; Ezek 38:22); but only Hosea compares Yahweh with showers/dew (6:3; 14:5).

<sup>3</sup>See above, pp. 296-99; Day, p. 268.

to complete the argument for the resurrection thesis in Hos 6:1-3. Just as vegetation needs the showers or rains/dew to sprout and grow (Job 14:12-14) and Job compares his expectation for the resurrection in terms of felled trees that sprout again, so Hos 6:3 relates the reviving to new life with the miraculous effect of rains/showers and dew on vegetation. But Hosea is clear to show that it is Yahweh himself to whom the supernatural attributes are ascribed, and not the cycles of nature. It is worthy of note that Yahweh is only compared with rains/showers (6:3) and dew (14:5); he is not equated with these elements of nature.

The terms for dew (לִט), rains (מַטָּר), showers (מַשָּׁל), and spring rains (מַטָּרֵי עֵשׂוֹן) are used interchangeably or synonymously in the OT (1 Kgs 17:1, 7; Jer 5:24; Joel 2:23; Zech 10:1).

Based on this study, Hos 6:1-3 appears to cover the important themes of healing and resurrection. The hostile and deadly attack of Yahweh is represented through the images of severe disease and hunting lions (5:8-15). This is responded to with a plea for healing and renewed life, which was expected on the eventful third day--when Yahweh would appear as the miracle-working showers/rains, coupled with certainty as the sun that dispels darkness and brings in a new day. Thus, Yahweh is represented as both a

healer and a restorer of life to the sick and dead nations of Ephraim and Judah (6:1-3). The people did not make a well-defined distinction between healing and resurrection in keeping with Semitic thought. Nevertheless, the significance of the paired parallel verbs of חיה and קום in Hos 6:2 and elsewhere in the OT clearly indicates that the resurrection theme is meant. To the heightened expectation of Hos 6:1-3, Yahweh responds in 6:4-6, repeating prior judgment and providing the essential motivation for his behavior.

Yahweh's Reply in Hos 6:4-6

The text and translation of the second main speech of Yahweh in 6:4-6 are as follows:

- |                  |                  |   |
|------------------|------------------|---|
| מה אעשה לך אפרים | מה אעשה לך יהודה | 4 |
| והסדכם כענן בקר  | וכטל משכים הלך   |   |
| על כן חצבתי      | בנביאים הרגתים   | 5 |
| באמרי פי         | ומשפטין אור יצא  |   |
| כי חסד הפצתי     | ולא זבח ודעת     | 6 |
| אלהים מעלוח      |                  |   |
- 4 What shall I do to you, Ephraim?  
What shall I do to you, Judah?  
Your loyalty is like the morning clouds,  
Like the dew that goes away early.
- 5 On account of this, I have hewn (them)  
by the prophets.  
I have slain them by the words of my mouth;  
And my judgment is as light that goes out.
- 6 Because I desire loyalty and not sacrifices,  
And knowledge of God more than burnt offerings.

Verse 4

In the first bicolon of 6:4, Yahweh questions, "What shall I do to you?" with respect to both Ephraim and Judah. This reminds one of the combined indictment and punishment both nations suffered in 5:8-15.

Forms of the interrogative clause  $\text{לֹּא מִי־יָדָע}$  in Hos 6:4 seem to be used in seeking understanding on what to do on behalf of a petitioner,<sup>1</sup> or in searching for information or clarity on certain behavior.<sup>2</sup> The question may also be rhetorical in which the logic, usefulness, and justice of an action is questionable or in which a person is undecided or puzzled with the action of another, or a situation that indicates the hopelessness of a condition.<sup>3</sup> In vs. 4 both questions posed by Yahweh do not suggest a search for information or understanding to grant favors. They appear to be in the category of rhetorical questions that obliquely state the hopelessness of the condition of the people.

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<sup>1</sup>Examples of this usage are seen in Gen 27:37; 2 Sam 21:3-4; 2 Kgs 4:2, 13-14.

<sup>2</sup>See Gen 31:43; 32:21; Josh 7:9; Judg 21:7, 16; 1 Sam 5:8; 22:3; Esth 1:15; 6:6; Jonah 1:11.

<sup>3</sup>Refer to Gen 3:13; 12:18; 20:9; 26:10; 29:25; Exod 14:5, 11; Num 22:28; 23:11; Judg 8:1-2; 15:11; 18:18; 1 Sam 17:29; 20:1; 2 Sam 3:24.

A similar form of questioning occurs in Mic 6:3 in which Yahweh seeks to engage Judah in a dialogue that may eventually lead the latter to repentance. Also, in Hos 9:5, Yahweh asks Ephraim what it will do in the appointed festivals, implying that the nation will be bereft of festivities due to exile and banishment. The first two lines of Hos 6:4 seem not to be a call to repentance, rather they appear to be statements of the dismal fate of the nations that was not prevented because of their continued rebellion against God. This suggestion is buttressed by what follows in the last two lines of vs. 4. Here, Yahweh evaluates the predicament of his people and finds that their  $\text{לֹא־אֵלֶיךָ}$  ("loyalty"/"faithfulness") is fleeting or transitory.<sup>1</sup>

Two similes are used to illustrate this appraisal. The first idiom, "as the morning clouds, is only recorded here and in Hos 13:3; the second idiom, "as dew which goes away early," is parallel to the first.

The first simile of "morning clouds" describes the temporary existence of the "loyalty" or "faithfulness" of the people. This evanescence in behavior patterns is implied in Hos 5:13, when both Ephraim and Judah sought foreign assistance and therein violated covenant

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<sup>1</sup> Fuller consideration is given below to the term  $\text{לֹא־אֵלֶיךָ}$  when Hos 6:6 is dealt with. See below, pp. 336-338.



obligations. The other reference of *קָוַן וְקָוָה* in Hos 13:3 carries a similar ephemeral connotation. But here, it is the very existence of Ephraim that is in question. Because of idolatry (13:1), Yahweh predicts that the nation shall become "like the morning cloud" (13:3). That is, it will soon vanish as does the "morning cloud" before the swirling winds. The metaphor of the "'morning cloud,' like the dew, symbolizes what is ephemeral and fugacious (Hos 6:4; 13:3)."<sup>1</sup>

Of the five terms for "cloud" in the OT,<sup>2</sup> only *נָבֵל* appears in Hosea and both references pertain either to the transient "loyalty" of the nations (6:4) or the fleeting existence of Ephraim (13:3). There are approximately ninety occurrences of *נָבֵל* in the OT, of which the majority relate to divine appearances or interventions.<sup>3</sup>

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<sup>1</sup>Leopold Sabourin, "The Biblical Cloud," *BTB* 4 (1974):294. Sabourin provides here some of the crucial findings of J. Luzarraga's published dissertation on biblical cloud (J. Luzarraga, Las tradiciones de la nube en la biblia y en el judaismo primitivo, *Analecta Biblica* 54 (Rome: Biblical Institute Press, 1973)).

<sup>2</sup>Sabourin, pp. 290-295, notes that the five terms for cloud are *נָבֵל*, *נָבֵל*, *נָבֵל*, *נָבֵל*, and *נָבֵל*. The first term (*נָבֵל*) occurs four times in the OT (Lisowsky, p. 963), the second, (*נָבֵל*), two times (ibid., p. 17), the third (*נָבֵל*), nineteen times (ibid., p. 1423), the fourth, (*נָבֵל*) thirty times (ibid., pp. 1008-1009), and the fifth, (*נָבֵל*), ninety times (ibid., pp. 1099-1100).

<sup>3</sup>See A. Feuillet, "Le fils de l'homme de Daniel et la tradition biblique," *RB* 60 (1953):187-189.

The ephemeral nature of clouds in the OT is stated very clearly, apart from the references in the book of Hosea. Job 7:9 records that "as the cloud fades and vanishes" so is the case where "he who goes down to Sheol does not come up" (RSV). In Isa 44:22 Yahweh promises to sweep away the sins of his people "like cloud" (לנב) and "like mist" (לנב; RSV). This transitoriness of clouds is also implied in the advance of the enemy (Jer 4:13). Other passages in the OT associate the appearance of clouds with judgment and disaster, plus eschatological theophanies that signal impending destruction.<sup>1</sup>

On the other hand, clouds appear in a positive or favorable light in the Hebrew Bible. The rainbow which signalled the end of the flood appeared in a cloud (Gen 9:13-16); "the pillar of cloud" was God's vehicular agent that led the Israelites through the wilderness.<sup>2</sup> Yahweh was often shrouded in a cloud over the tabernacle or the mercy seat<sup>3</sup> and the temple.<sup>4</sup> On other important occasions Yahweh's glory was revealed with clouds.<sup>5</sup>

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<sup>1</sup>Ps 97:2; Isa 4:5; Ezek 30:3; 34:12; Joel 2:2; Nah 1:3; Zeph 1:15.

<sup>2</sup>Exod 13:21-22; 14:19, 24; Num 9:17-22; 14:14.

<sup>3</sup>Exod 40:34-38; Lev 16:2; cf. Arthur J. Ferch, The Son of Man in Daniel 7, Andrews University Seminary Doctoral Dissertation Series, vol. 7 (Berrien Springs, Michigan: Andrews University Press, 1983), p. 165.

<sup>4</sup>2 Kgs 8:10-11; 2 Chr 5:13-14. <sup>5</sup>Ferch, p. 165.

However, the "morning cloud" metaphor in Hos 6:4 is not positive based on the synonymous parallel simile--"as the dew which goes away early."<sup>1</sup> The latter is an added description of the fleeting nature of the loyalty of Yahweh's people. The evanescent quality of dew is further delineated in Hos 13:3, where it is predicted that Ephraim will disappear so quickly that its vanquishing is comparable to the dew that dissipates early--perhaps before the rays of the morning sun.<sup>2</sup>

The term for "dew" (טל) occurs thirty-two times in the OT, but it is found only three times in Hosea (6:4; 13:3; 14:6).<sup>3</sup> Only the last reference is positive. Micah, a later contemporary of Hosea, tells of the transient character of dew as well; in Mic 5:7-8, the remnant of Judah is portrayed as both dew and lions that quickly carry out their tasks in blessing and destruction, respectively. The similes used here do not appear to benefit the adversaries of the remnant of Judah. The dew does not wait for mankind; instead, it blesses the righteous.<sup>4</sup>

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<sup>1</sup>The last line of vs. 4 may also be translated "your loyalty is as the morning cloud, and as early dew that goes away." In this case, the Hiphil participle טלן qualifies טל rather than the participle טלן.

<sup>2</sup>Paul Humbert, "La rosée tombe en Israël. A propos d'Isaïe 26:19," TZ 13 (1957):488; Angel Gonzalez, "El Rocío del Cielo," Estudios Biblicos 22 (1963):134.

<sup>3</sup>Lisowsky, pp. 550-51.      <sup>4</sup>Kaiser, p. 204.

There are other positive characteristics of dew in the OT. Yahweh compares himself to the "dew" that causes Israel to flourish (Hos 14:6); he also likens his teaching/speech to dew that distils on the grass/herb as the basis for the universe to listen to him (Deut 32:2); and it is his life-giving dew that falls to revive the dead (Isa 26:19). These metaphorical usages underscore the unseen, but effective, acts of God in language that was palpable to an agrarian society. Furthermore, a king's favor is compared with the dew (Prov 19:12) as is the unity of believers (Ps 133:3). On the other hand, in non-figurative language, Yahweh or heaven is considered the source of dew (Gen 27:28, 39; Hag 1:10-11; Zech 8:12), and lack of it may result in drought and severe disaster to a community (2 Sam 1:21; 1 Kgs 17:1; 18:44-45). In addition, the dew may be a signal that God has approved a certain plan (Judg 6:37-40).

The use of the dew metaphor in Hos 6:4 is descriptive of the transitory quality of the nations' "loyalty." The message of the text is that the  $\text{טון}$  of Ephraim and Judah is like a morning cloud and dew that are temporary and probably non-existent. This dire condition of the nations is the reason for Yahweh's past acts of judgment cited in Hos 5:8-15 and differently repeated in 6:5.

Verse 5

Verse 5 repeats Yahweh's prior actions of destruction and death mentioned in the first divine speech in Hos 5:8-15. It poses endless problems to exegetes who are often tempted to alter the text to suit a given theory. Some of the relevant issues are (1) the meaning of על כן; (2) the significance of the verbs חצוּחַי and הַרְגַחִים; and (3) the meaning of וַנּוֹבִיאִים, וַאֲחֵרֵי פִי, and וַחֲשַפְטִיךָ.

## Meaning of על כן

The particle על כן has been interpreted in different ways. Some scholars simply excise or emend it.<sup>1</sup> However, there is probably no need for either procedure. A possible translation of על כן is "that is why,"<sup>2</sup> providing, retrospectively, the reason for past punishment referred to in Hos 5:12-15 in which Yahweh eventually destroyed both nations through his lion-like attack. The conjunction introduces and emphasizes a recapitulation of Yahweh's prior deeds of destruction.

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<sup>1</sup>See the list of prior exegetes mentioned by Spiegel, pp. 110, nn. 11, 12; p. 113, n. 23; p. 116, n. 34; p. 136, n. 38. See also I. Zolli, "Note on Hosea 6:5," *JQR* 31 (1940/41):79-82; Wolff, *Hosea*, 105, nn. f-g; Rudolph, pp. 132-133; Vollmer, pp. 101-102.

<sup>2</sup>Andersen and Freedman, p. 428; cf. Willi-Plein, p. 150.

Other instances in Hosea show that  $\text{ןן ׀ו}$  is linked with past actions, although it may be associated with future predictions as well.<sup>1</sup> Evidence for the latter is seen in Hos 4:3, 13; but the context suggests that the imperfects should be translated with a present tense meaning; thus vs. 4:3<sup>a</sup> may be read--"that is why the land mourns," and vs. 13<sup>e</sup> may be translated--"that is why your daughters play the harlot."

However,  $\text{ןן ׀ו}$  is connected with perfect tense verbs in Hos 13:6. In vss. 4-5, Yahweh recounted his historical leadership of Israel through the wilderness, after the exodus from Egypt. He claims that he was their sovereign Lord and Israel depended on him for its sustenance. Then in vs. 6 it is observed that as soon as the Israelites became prosperous/filled, they were also prideful;<sup>2</sup> and "that is why [ $\text{ןן ׀ו}$ ] they forget God." In this passage, prosperity and pride ensued in forgetfulness.

Similarly,  $\text{ןן ׀ו}$  in Hos 6:5 is combined with the perfect verbal forms to review past activities. These pertain in particular to Yahweh's "tearing" his people

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<sup>1</sup>The conjunction  $\text{ןן ׀ו}$  is referred to as an anacrusis in Hebrew poetry; see Th. H. Robinson, "Anacrusis in Hebrew Poetry," ZAW 66 (1954):37-40; see also Ps 1:5; Isa 9:16; 13:7; 16:9; 17:10; 25:3; Jer 5:6; 31:3, 20.

<sup>2</sup>Cf. Deut 32:15.

to pieces (Hos 5:14; 6:1). But there is also a linkage with the fleeting faithfulness or non-existent loyalty of the nations mentioned in 6:4. This is evidenced in their alliance with foreign nations (5:13), bearing illegitimate children (5:7), and breaking the covenant bond (6:7). Note that in 5:7 and 6:7 the verb  $\text{נָגַד}$  is used and probably is a semantic antonym of the noun  $\text{טָסַח}$  (cf. Ps 25:3-10). Therefore, lack of "loyalty" ( $\text{טָסַח}$ ) is probably equivalent to being "faithless" ( $\text{נָגַד}$ ). The continuous transitory  $\text{טָסַח}$  in vs. 4 is the cause for their punishment. And the two qatāl pattern verbal forms of  $\text{חָצַב}$  and  $\text{הָרַג}$  explain the nature of that punishment/judgment.

#### Meaning of $\text{חָצַב}$ and $\text{הָרַג}$

The structure of the first bicolon of vs. 5 may be illustrated as follows:

$\text{חָצַבְתִּי (ם) בְּנְבִיאִים}$  -----  $\text{עַל כֵּן}$   
 $\text{בְּאִמְרֵי פִי}$  -----  $\text{הָרַגְתִּים}$

That is why ----- I have hewn [them] by prophets  
 ----- I have slain them by my words

Outside the parallel lines is  $\text{עַל כֵּן}$  which is probably an extrametrical unit. It can be assumed that the forms of  $\text{חָצַב}$  and  $\text{הָרַג}$  are synonymously parallel, and they probably carry a similar semantic value. This allows one to add "them" ( $\text{ם}$ ) to the verb  $\text{חָצַבְתִּי}$  for unison with

its parallel partner. Prior investigation of  $\text{חָנַן}$ <sup>1</sup> and  $\text{הָרַג}$ <sup>2</sup> in chapter 2 above shows the wide range of meanings and functions that these verbal forms carry. If the specific significance of  $\text{חָנַן}$  is uncertain, its counterpart term,  $\text{הָרַג}$ , is very clear. The objects of these verbs are the nations of Israel and Judah.<sup>3</sup> They have been "hewn" and "killed." The two Qal perfect tenses indicate that this is a reference to past deeds,<sup>4</sup> probably referring to the lion-like attack unleashed by Yahweh in Hos 5:14.

This accords with the suggestion that Hos 5:8-15 balances with 6:4-6, and thus they flank 6:1-3 on both sides.<sup>5</sup> Furthermore, the notion of death is inescapable in the term  $\text{הָרַג}$ . Even though it is used metaphorically in 6:5, the basic meaning of the term  $\text{הָרַג}$  strongly indicates that prior death occurred.

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<sup>1</sup> See above, pp. 176-179.

<sup>2</sup> See above, pp. 179-188.

<sup>3</sup> People may be the object of the verb  $\text{הָרַג}$  in the Hebrew Bible; see Isa 5:2, 7; 51:1, 9.

<sup>4</sup> Kautzsch, pp. 309-313, sec. 106 a-p, cites the different uses of the perfect tense; Williams, pp. 29-30, secs. 161-166. There is no compelling reason to depart from the basic function of the perfect tense.

<sup>5</sup> Helmut Utzschneider, Hosea: Prophet vor dem Ende (Göttingen: Vandenhoeck & Ruprecht, 1980), p. 146.



Essentially then, the two strophes spoken by Yahweh seem to convey notions of destruction, judgment, and death to which the strophe in 6:1-3 is a response. Therefore, if there is any doubt that the complex Hos 5:8-15 contains the death motif, the Qal perfect forms in 6:5, according to the thematic structure presented in chapter 2,<sup>1</sup> reiterate the destructive activities stated in 5:8-15. They undercore the prior "slain" acts of Yahweh (5:9, 14). The instruments of death employed in vs. 5 are now considered.

Meaning of וַנְּבִיאִים פִּי, וַאֲחֵרֵי פִי,  
and טַשְׁטִיךְ

The first two phrases--וַנְּבִיאִים פִּי and וַאֲחֵרֵי פִי--are also parallels and function similarly. A prophet was regarded as the "proclaimer" par excellence or the "speaker empowered by God to reveal his hidden will."<sup>2</sup> Part of this will apparently involves death for the nations of Israel and Judah. At the same time, the words of Yahweh and those of the prophet are interchanged or equivalent (Jer 1:9; 5:14).<sup>3</sup> The נְבִיא is the man

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<sup>1</sup> See above, pp. 101-110.

<sup>2</sup> Eichrodt, Theology of the Old Testament, 1:312.

<sup>3</sup> The construct phrase וַאֲחֵרֵי פִי does not occur in the OT with Yahweh as subject except in Hos 6:5; see Deut 32:1; Ps 19:15; 54:4, for other subjects of this phrase.

"in whom the word of Yahweh is."<sup>1</sup> Thus, to "seek a word from God" is equivalent to "enquire of the prophets" (1 Sam 28:6; 2 Sam 16:23; 1 Kgs 17:24).

Some texts in the book of Hosea refer to prophets as instruments of God's grace, mercy, and revelation. The prophet is considered to be the watchman over Israel (9:8). Through the prophets God spoke to his people, multiplied visions, and gave parables (12:10). Through the leadership of the prophet Moses the exodus from Egypt occurred and Israel was preserved in the wilderness (12:13). But other descriptions of the prophetic role are less positive (4:5; 9:7).

The prophetic personalities in question are difficult to determine. They may refer to Amos and Hosea whose ministries were mainly addressed to the Northern Kingdom of Israel. But the prophets may also mean all the prophets who were active during the first three decades of the eighth century B.C. Finally, they may include the list of prophetic witnesses from Moses to the time of Hosea.

The idiom "words of my mouth" (אמרי פי) seems to belong to the same semantic field as דבר, פה, or פי that are combined with the divine names, pronouns, or

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<sup>1</sup>Utzschneider, p. 146.

pronominal suffixes. Thus, *אחרי פי* seems equivalent to forms of *זוה יהוה*<sup>1</sup> and *על פי יהוה*.<sup>2</sup> But what is significant in Hos 6:5 is that the "words" of Yahweh or the mission of the prophet resulted in destruction for Ephraim and Judah.

This use of the "words of Yahweh" gives it an objective reality that has disastrous effects on the nations. A similar usage is found in Isa 9:7-10:4 where God hurls a "word" against Israel like a weapon, and who, in a series of divine acts of punishment, causes Ephraim to "fall" (*נפל*), "smite" (*כה*), "devour" (*אכל*), and "swallow up" (*בלע*) the inhabitants until the land is burned and nothing remains. When Jeremiah was called to be a *נביא*, God put his "word" into his mouth so that he had power to destroy and overthrow (Jer 1:9-10). This is because the "word" of Yahweh is "like a fire," or "like a hammer which breaks the rocks in pieces"<sup>3</sup> (Jer 5:14; 23:29). The effectiveness of the "word" in Ezekiel's ministry was evidenced in the death of Pelatiah (Ezek 11:13). Also, the "word of the Lord" is linked with the destruction of non-Israelite nations (Ezek 25:1-26:21).

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<sup>1</sup> von Rad, Old Testament Theology, 2:87.

<sup>2</sup> See Exod 17:1; Lev 24:12; Num 3:16, 39, 51; 4:41, 49; 9:18, 20, 23; 33:2; 33:38; Deut 8:3; 34:5; Josh 19:50; 2 Kgs 24:3.

<sup>3</sup> von Rad, Old Testament Theology, 2:87.

These examples indicate that the "word" of Yahweh or his prophet in Hos 6:5 may also kill or destroy. Therefore, the two parallel phrases--"by the prophets" and "by the words of my mouth"--appear to be instruments of death against the nations of Ephraim and Judah. It should be remarked that this is a figurative statement of the death of the people realized in exile and banishment. The last line of vs. 5 continues the movement of the preceding cola.

It is generally agreed<sup>1</sup> that this line reads: "and my judgment is like light that goes out/forth" (אֲנִי כְּאוֹר וְנִשְׁפָּטִי כְּאֵרֶךְ). This translation suggests that the letter ך was the prepositional prefix of אֵרֶךְ rather than the pronominal suffix of נִשְׁפָּטִי. With the frequent use of the comparative particle ך in Hos 5:8-6:6 and throughout the book of Hosea, it would not be improbable to expect its occurrence here.

In this context, נִשְׁפָּטִי seems to have a negative connotation. The thrust of vs. 5 is a retelling of previous acts of judgment, and the last line continues that theme. Furthermore, most of the usages of נִשְׁפָּטִי by Hosea are negative (5:1, 11; 6:5; 10:4); only the remaining two occurrences are positive (2:21; 12:7).

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<sup>1</sup> Andersen and Freedman, p. 429; Wolff, Hosea, pp. 105, 120; Rudolph, p. 133; Willi-Plein, p. 150; Weingreen, p. 49.

עֲשׂוּן may mean "decision by arbitration," "legal decision," "conformity," "justice," and "judgment."<sup>1</sup> It is unlikely that עֲשׂוּן in vs. 5 has a positive nuance similar to its appearance in Hos 2:21.<sup>2</sup> The immediate context supports a negative outlook. What is in question is not the vindication of the nations, as is stated in other contexts (Ps 37:6; Isa 51:4; Mic 7:9), but instead, it is their condemnation that is in focus. And just as עֲשׂוּן may carry positive and negative meanings, "the [sun]-light that goes out/forth" may be used positively and negatively.

The positive association of "light" and "judgment" is attested in the OT literature (Ps 37:6; Isa 51:4; Zeph 3:5); also, the "going out/forth" of "judgment" is positive (Ps 17:2; Isa 42:1, 3), as well as the metaphor of "light" (2 Sam 23:4; Prov 4:18).

But "light" is also associated with the destruction and disaster on the enemy. Through the "light" of his arrows and the radiance of his gleaming spear, Yahweh delivered his people (Hab 3:11), as he appeared "like the

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<sup>1</sup>CHAL, p. 221.

<sup>2</sup>Contrary to the view of Wolff, Hosea, p. 120. Perhaps the last line of Hos 6:5 reflects Yahweh's threat of judgment recorded in 2:5 where Israel/Ephraim is destined to become like a desert bereft of water, while it was exposed to the hot sunlight.

sunlight" and "rays flashed from his hands" (Hab 3:5).<sup>1</sup> This is the description by the prophet of Yahweh's warring on behalf of his people during the conquest of Palestine. Sunlight may also have serious consequences on its object (Exod 16:21; Ps 121:6; Isa 49:10; Jonah 4:8).

The emphasis of vs. 5 appears negative. Whereas the repentant people anticipated the certain arrival of Yahweh as the "sure dawn" and as "rains" and "showers" (vs. 3), their persistent transitory loyalty led to their death (vss. 4-5) through the instrument of Yahweh's word or that of his prophets. That sentence and execution of death is Yahweh's judgment which is as certain as the (sun)light that "goes out/forth" to accomplish its fatal work. The fundamental reason for the punishment on Ephraim and Judah is that Yahweh's demands were not met. This seems to be the intent of vs. 6.

### Verse 6

Hos 6:6 appears to provide the basis for Yahweh's destructive action against his covenanted people. It states the primary reason for the threats, punishment, and judgment in both divine speeches in 5:8-15 and 6:4-6. The particle 'כי means "because," introducing the cause for Yahweh's attack on his people. Two important issues

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<sup>1</sup>NASB.

merit attention in vs. 6: (1) the meaning of  $\text{פָּנָה}$  with the significance of the particles-- $\text{לָ}$  and  $\text{וְ}$ --and (2) the meaning of  $\text{חָטָא}$  and  $\text{דָּעַת אֱלֹהִים}$ .

#### Meaning of $\text{פָּנָה}$

The basic meaning of  $\text{פָּנָה}$  is "to desire," "to want," "to take pleasure," or "to wish."<sup>1</sup> It occurs twice in Hosea, once as a verb (6:6) and the other as a noun (8:8).

In vs. 6 Yahweh describes that in which he takes pleasure. Based on this text and others, it is often contended that Yahweh is here rejecting sacrificial offerings outright in preference for inward piety and contrition. This theory is supplemented with alleged support from 2 Sam 15:22-23; Isa 1:10-11; Jer 6:20; and Mic 6:7-8, which are claimed to nullify the importance of sacrifices.<sup>2</sup> However, a scrutiny of these passages in their contexts demonstrates that sacrifices<sup>3</sup> are not substitutes for a genuine relationship with God that results in obedience to his will.

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<sup>1</sup>CHAL, p. 112.

<sup>2</sup>See Ernst Würthwein, "Kultpolemik oder Kultbeschied?," in Tradition und Situation, Festschrift to Artur Weiser zum 70 Geburtstag, ed. Ernst Würthwein and Otto Kaiser (Göttingen: Vandenhoeck & Ruprecht, 1963), pp. 115-131.

<sup>3</sup>G. W. Ahlstrom, "Some Remarks on Prophets and Cult," in Transitions in Biblical Scholarship, ed. J. Coert Rylaarsdam (Chicago: University of Chicago Press, 1968), p. 117.

On the contrary, these passages appear to prioritize relationship within the covenant rather than being a total rejection of cultic practices.<sup>1</sup> The same nuance is most probable in Hos 6:6.

The two particles of  $\aleph$  and  $\beth$  are synonymously parallel and may convey a similar meaning.  $\aleph$  is a negative particle with a privative function,<sup>2</sup> and  $\beth$  may perform either a privative or a comparative role.<sup>3</sup> Thus, vs. 6 may mean that Yahweh delights in loyalty and knowledge of God and "not" or "rather than" sacrifices and burnt offerings. On the premise of parallelism, the privative notion of  $\beth$  ("not") is preferred instead of the comparative nuance--"more than." Nevertheless, the meaning of vs. 6 may not be grasped on the basis of the grammar of the particles.<sup>4</sup> Yahweh's view of sacrifices in other contexts may provide a better understanding of the intent of this verse. The essential conclusion of the message of the other texts in Hosea reveals that

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<sup>1</sup>Cf. Henschke, pp. 88-93, 152-153; Andersen and Freedman, p. 430.

<sup>2</sup>Williams, p. 67, sec. 400.

<sup>3</sup>Ibid., pp. 55-57, secs. 317-318, 321.

<sup>4</sup>Katherine Doob Sakenfeld, The Meaning of Heseb in the Hebrew Bible: A New Inquiry (Missoula, Montana: Scholar Press, 1978), p. 172.



Yahweh had a negative viewpoint of the cultic practices because of their syncretism with Baalism (4:19; 5:6; 9:15; 10:2; 12:12; 13:1). The burden of vs. 6 seems to be that sacrifices are worthless when they are unaccompanied by justice and knowledge of God evidenced in obedience to his will.<sup>1</sup>

The nexus between sacrifices and genuine piety in one's relationship with God is well illustrated in Ps 51:16-19 (18-21, Hebrew). In vs. 16 (18), the psalmist observes that God does not delight (וּפָנָה) in sacrifice (זָבַח) nor is he pleased (נִחַם) with burnt offering. Then in vs. 17 (19) he notes what is acceptable to God: "a broken spirit" or "a contrite heart." Soon after a request for the well-being of Jerusalem, the psalmist in vs. 19 (21) resumes with the motif of sacrifices and God's evaluation of them. Note that vs. 19 (21) begins with the particle "then" (אָז), connecting vss. 17 (19) and 19 (21).

With this approach, the argument of vs. 19 seems to be that Yahweh will delight (וּפָנָה) in righteous sacrifices and burnt offerings, but only after the proper relationship is established with him through a repentant and contrite attitude.

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<sup>1</sup>Sakenfeld, p. 173.

The emphasis is placed on contrition from which righteous or acceptable sacrifices spring, and this is what pleases God.

Hos 6:6 is so succinct that its meaning is better understood when it is considered in the context of other similar texts. Ps 51:16-19 (19-21) is one of these passages<sup>1</sup> which shows the link between contrition and sacrifice, using terms similar to Hos 6:6. The latter seems to be a critique of Hos 5:6 and an explanation why the offerings were unacceptable. The positive feature of the text is that it states that Yahweh delights in loyalty/faithfulness and knowledge of God. It only negates sacrifices when they usurp the place of the rightful relationship with God, and become a substitute for it.

This conclusion is supported from a consideration of the fact that it was Yahweh himself who instituted the sacrificial system to remind his people of the holy character of the covenant bond, and to emphasize the seriousness of the sin problem and his plan for its eradication (Exod 25:8, 22; Lev 1-16; 23; Num 15; 19; Deut 16; Dan 8-9). However, because of its perversion, the prophets became critical of the abuses, emptiness, and

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<sup>1</sup>Other pertinent textual witnesses are Isa 1:10-17; Jer 6:19-21; Amos 5:21-27; Mic 6:7-8; Mal 1:10-14.

lack of repentance that frequently accompanied the cultic services. This is the reason for the severe tone of the oracles against the abuse of the sacrificial system.

Two other items in vs. 6 are left for consideration: the significance of  $\text{חָסֵד}$  and  $\text{דַּעַת אֱלֹהִים}$ .

#### Meaning of $\text{חָסֵד}$

The challenge here is to determine whether  $\text{חָסֵד}$  in Hos 6:6 is directed toward God,<sup>1</sup> toward human beings,<sup>2</sup> or is bi-directional, relating both to God and to mankind.<sup>3</sup> The definition of  $\text{חָסֵד}$  is "loyalty," "faithfulness," "kindness," or "favor."<sup>4</sup>

$\text{חָסֵד}$  occurs six times in Hosea with Israel/Judah as the subject. In 6:6 both "loyalty" and "knowledge of God" are contrasted with sacrificial offerings, and thereby suggest that  $\text{חָסֵד}$  here is directed toward God. In addition, the  $\text{חָסֵד}$  here is contrasted with that mentioned in 6:4, where it is regarded as ephemeral and superficial.

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<sup>1</sup> See Nelson Glueck, Hesed in the Bible, ed. Elias L. Epstein, trans. Alfred Gottschalk (Cincinnati: Hebrew Union College Press, 1967), pp. 56-69; H. J. Stoebe, " $\text{חָסֵד}$ ," THAT (1971), 1:610-611; Utzschneider, p. 143; H. J. Zobel, " $\text{חָסֵד}$ ," IDOT (1986), 5:61.

<sup>2</sup> A. Jepsen, "Gnade und Barmherzigkeit im AT," Kerygma und Dogma 7 (1961):268-269.

<sup>3</sup> Cf. Sakenfeld, p. 173.      <sup>4</sup> CHAL, p. 111.

In vs. 6 Yahweh appears to be demanding the genuine  $\text{טון}$  which was non-existent among his covenanted people. It was this lack of authentic "loyalty" that led Israel and Judah to politics of coalition and alliances with foreign nations (5:11, 13). Therefore, it appears that " $\text{טון}$ " chiefly denotes the faithful, covenantal relationship to Yahweh."<sup>1</sup>

This was promised earlier in Hos 2:19-20 in which "loyalty" was one of the qualities that defines Israel's relationship with Yahweh. The characteristics of righteousness, justice, loyalty, mercy, faithfulness, and knowledge of God were gifts to the covenant bond.<sup>2</sup> The  $\text{טון}$  that Yahweh demands in 6:6 is what he himself has already provided or promised in 2:19-20.

However, this  $\text{טון}$  may also be directed toward mankind. In Hos 4:1-2,  $\text{טון}$  is not only linked with  $\text{אלהים אלהינו}$ , as is evidenced in 2:19-20 and 6:6, but lack of these qualities results in swearing, lying, killing, stealing, and adultery. It seems reasonable to assume that in 4:12 deprivation of  $\text{טון}$  affects one's relationship with both God and man.<sup>3</sup>

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<sup>1</sup>Wolff, Hosea, p. 120.

<sup>2</sup>Rudolph, p. 81.

<sup>3</sup>Sakenfeld, p. 170.

Then in Hos 10:12 and 12:7, the virtues of  $\text{טוּן}$  are extolled as attributes to seek and retain. But note that in 10:12 it is functionally parallel with "righteousness" ( $\text{הַקָּדָשׁ}$ ), while in 12:7 it is associated with "judgment" ( $\text{מִשְׁפָּט}$ ). The motif of "loyalty" is one of the qualities that Hosea uses to tell of Yahweh's expectation of his people in the covenant relationship, which also affects the man-to-man relationship (4:1-2). The authentic covenant bond with God forms the basis of social behavior or interaction.<sup>1</sup>

Consequently,  $\text{טוּן}$  in vs. 6 appears to be bi-directional relating to both God and man. Added support for this suggestion is evident in Mic 6:1-8 where the themes of "sacrifice," "judgment," and "loyalty" are associated together as in Hos 6:6<sup>2</sup> to underscore that superficial piety is unacceptable to God. The content of  $\text{טוּן}$  finds its impulse in the God-man relationship and extends outward to other human beings.

#### Meaning of $\text{דַּעַת אֱלֹהִים}$

The locution--"knowledge of God"--is an important theme in Hosea. But it is only stated directly twice in Hosea (4:1; 6:6) and elliptically in 4:6, where only the noun  $\text{דַּעַת}$  is found.

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<sup>1</sup>Wolff, Hosea, p. 120.      <sup>2</sup>Sakenfeld, p. 188.

The Qal form  $\text{y}\bar{\text{t}}'$  occurs fifteen times in Hosea, with Yahweh as the direct or indirect object of the verb nine times.<sup>1</sup> The basic meaning of  $\text{y}\bar{\text{t}}'$  is "to know," but scholarship remains divided on its exact meaning in Hosea. Is it intellect, practical knowledge, or both?

"Knowledge of God" is one of the qualities Yahweh demands of his people. But the context does not describe the import of the phrase in 6:6. Hos 4:6 is the other context in which the expression occurs. Here "knowledge of God" is connected with an intimate experience with God and obedience to his covenant law.<sup>2</sup> In addition, lack of this knowledge, plus other virtues, results in disaster for both man and beast (4:2-3). In 6:6, the nations are deficient in "knowledge of God" which may have similar consequences.

There is also the negative use of  $\text{y}\bar{\text{t}}'$  with Ephraim or Judah as the subject. Privation of knowledge is expressed in disobedience to God's revealed will (4:1-6), ingratitude or misunderstanding of the source of blessings (2:10; 13:4-5), stupidity in not recognizing the onslaught of disaster (7:9), false and trite

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<sup>1</sup>Lisowsky, p. 577; Wolff, "Wissen um Gott," p. 184, n. 5.

<sup>2</sup>Gary H. Hall, "The Marriage Imagery in Jeremiah 2 and 3: A Study of Antecedents and Innovations in a Prophetic Metaphor" (Ph.D. dissertation, Union Theological Seminary, 1980), p. 133.

confessions while breaking covenant stipulations (8:1-2), and in appointing princes without God's approval (8:4). Moreover, absence of "knowledge of God" may result in severe punishment (9:7) and in the inability to renew fellowship with God (5:3-4).

On the positive side, "to know" Yahweh suggests healing and renewed life (6:3); it also indicates recognition of Yahweh's will (14:10) and restoration within the covenant (2:22).

The usages of "knowledge of God" and the verb "to know" in Hosea indicate that the former concept in vs. 6 may have a range of meanings. It could entail discernment and obedience to Yahweh's revealed will as expressed in the decalogue (4:1-6; 14:10).<sup>1</sup> But the notion may refer to acknowledging God's divine intervention in historical events and the blessings received (2:8; 11:13; 13:4-5).<sup>2</sup> Also, "knowledge of God" may mean an intimate fellowship with God in a covenant relationship (2:19; 14:10). Therefore, "knowledge of God" signifies "to experience him and to live in communion with him in trust and obedience."<sup>3</sup> However, this experience is not

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<sup>1</sup>Wolff, Hosea, p. 120; Mays, p. 64.

<sup>2</sup>Huffmon, "The Treaty Background," pp. 35-37.

<sup>3</sup>Wolff, Hosea, p. 120; cf. Hall, p. 133.

devoid of recognition, since the existential and the cognitive are inseparable in Hebrew thinking.<sup>1</sup> Note also that the concept of knowledge is antithetical to forgetfulness (2:10-15; 4:6; 13:4-6) and the "spirit of harlotry" (5:4). It is also argued that "to know Yahweh" is the sum of all the attributes within which Yahweh promised to "betroth" his bride Israel (2:19-20).<sup>2</sup> In a similar manner, "knowledge of God" and "loyalty" in vs. 6 divulge the basis of Yahweh's will and concurrently reveal the gist of the nations' guilt.<sup>3</sup>

Both in Hosea and Jeremiah, who was probably influenced by the former,<sup>4</sup> דַעַת אֱלֹהִים is one of the main themes mentioned in their prophetic activities.<sup>5</sup> It carries the twin notions of intimate relationship in a covenant bond illustrated by the metaphor of the husband-wife imagery,<sup>6</sup> and the recognition of Yahweh's dealings in historical events.<sup>7</sup>

This brings us to the end of the verse-by-verse analysis of Hos 5:8-6:6. An outgrowth of this investigation shows that certain motifs which are attested in

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<sup>1</sup>Wolff, "Wissen um Gott," p. 186.

<sup>2</sup>Vollmer, p. 89. <sup>3</sup>Wolff, "Wissen um Gott," p. 182.

<sup>4</sup>Gross, pp. 241-265; 327-343. <sup>5</sup>Schottroff, p. 695.

<sup>6</sup>Hall, pp. 133-137.

<sup>7</sup>Wolff, "Wissen um Gott," pp. 193-202.



this passage are reiterated, expanded upon, and brought to a climax in Hos 13:1-14:6.<sup>1</sup> Here the evidence from the final chapters of Hosea is surveyed.

#### Other Crucial Texts in Hosea

It was noted earlier that Hos 13-14 contains similarities with Hos 5-6. Here, further analysis is provided of the relationship between both sections. Some concepts in Hos 5:8-6:6 are reappropriated in Hos 13-14. There are the themes of destruction and death (5:14; 6:5: 13:1-3) and the savage animal imagery (5:14; 6:1; 13:7-9). Both units contain the verbal forms of  $\text{נָטַח}$  (6:3-6; 13:4-6; 14:10),  $\text{נָשַׁח}$  (5:15; 6:1; 14:2-3, 5, 8),<sup>2</sup>  $\text{נָשַׁח}$  (5:15; 13:1; 14:1), and  $\text{נָשַׁח}$  (5:13; 6:1; 14:5). Also, Assyria's inability to remedy the plight of Israel is earmarked (5:13; 14:3), plus the notions of clouds and dew (6:4; 13:3; 14:6), and the resurrection motif (6:2; 13:14). These themes may be subsumed under the following

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<sup>1</sup>Refer to the study of Paul N. Franklyn, "Prophetic Cursing of Apostasy: The Text, Forms and Traditions of Hosea 13" (Ph.D. dissertation, Vanderbilt University, 1980); Andersen and Freedman, p. 627, observe that the "combination of statements [in Hos 13-14] in utmost contrast--savage threats and the most ardent assurances of rescue from death--is like the combination in Hos 5:12-6:6."

<sup>2</sup>Cf. Jörg Jeremias, "Zur Eschatologie des Hoseabuches," in Die Botschaft und die Boten. Festschrift für Hans Walter Wolff zum 70 Geburtstag, ed. Jörg Jeremias and Lothar Peritt (Neukirchen-Vluyn: Neukirchener Verlag, 1981), pp. 217-234.

general categories: (1) the language of destruction and death and (2) the language of resurrection.

Metaphorical Language  
of Death

The language of death pervades Hos 13. But what is particularly noticeable here is the irrevocability of the punishment of Ephraim. These are the units of death and devastation into which this chapter is divided:

- (1) Death of Ephraim (vss. 1-3)
- (2) Animal imagery (vss. 4-12)
- (3) Childbirth/pregnancy imagery (vss. 13, 16)
- (4) East wind imagery (vs. 15)

Death of Ephraim

In Hos 13:1-3, the emphasis seems to be upon the fading or vanishing away of Ephraim due to idolatry. Verse 1 tells of Ephraim's past predominance in Hebrew history, but concludes that it "incurred guilt" through Baalism and this led to its death. This sentence of death sets the stage for the fuller development and expansion of the death theme in the chapter. Here is a possible reference to the other death themes uttered in prior chapters (2:5; 5:14-15; 8:14; 9:6, 12-17; 10:14-15).<sup>1</sup> Even as the fatal decree is given, Ephraim continues its idolatrous practice (vs. 2).

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<sup>1</sup>Cf. Heinz-Dieter Neef, Die Heilstraditionen in der Verkündigung des Propheten Hosea (Berlin: Walter de Gruyter, 1987), pp. 99-104.

This state of idolatry resulted in a quick demise of Ephraim. The particle לכן ("therefore")<sup>1</sup> in vs. 3 introduces the impending calamity: "they shall become as the morning clouds and as early dew that goes away" (הלוך יהיו כענן בקר וכטל משכים). This is a possible reference to the future non-existence of the nation of Ephraim. At the same time, there is an allusion here to Hos 6:4 where it was the טוה of the nations of Israel and Judah that is considered fleeting and ephemeral. The chief difference in usages is that in 13:3 it is the very life or existence of the nation that is in question, whereas in 6:4 it is the attribute of טוה that is dealt with. Another dissimilarity is that in 13:3, only the nation of Ephraim is mentioned, but in 6:4, both Ephraim and Judah are mentioned.

In Hos 13:3, two other similes are coupled with clouds and dew to stress the temporary existence anticipated for Ephraim. The first one is the "chaff" (כחץ) that is quickly blown away when tossed into the wind that swirls across the threshing floor. The next simile is the "smoke" (כעשן) which dissipates through the window or chimney. The combined effect of these similes of

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<sup>1</sup>For a study of this particle, see W. E. March, "Laken: Its Function and Meanings," in Rhetorical Criticism: Essays in Honor of James Muilenburg, ed. Jared J. Jackson and Martin Kessler (Philadelphia, Pennsylvania: Pickwick Press, 1974), pp. 256-284.

evanescence serves to emphasize that the destruction of Ephraim would be total, and that it would happen soon. The description of Ephraim's death moves from natural phenomena in Hos 13:3 to animal imagery in 13:4-8.

#### Animal imagery

The images of animals are used in 13:4-12 to depict further the judgment of death on Ephraim. In this unit, there is a complex judgment speech which indicates that because of pride and ingratitude, Yahweh threatens that Ephraim "will be torn to pieces" and be "devoured."

Verses 4-5 reflect on Yahweh's sovereign guidance and sustenance of Israel during the exodus and wilderness events, and the close covenant relationship they had together. Then vs. 6 records the forgetfulness of Israel/Ephraim in times of prosperity, and its accompanied pride which eventually led to ingratitude (cf. Deut 32:15). Based on these past sins of arrogance and ingratitude, vss. 7-8 employ four similes of animal ferocity to describe Yahweh's judgment against Ephraim. These similes are reminiscent of the animal images in Hos 5:14 and 6:1, in which Yahweh is compared with the hostile animals, and his people have become the object of his punishment.

In vss. 7-8, two different terms are used for "lions"; they are  $\text{לִיאוֹן}$  ("lion-cub") and  $\text{לִיאוֹנִית}$  ("lioness").

The predicate that portrays the action of lion is a form of לָנָח ("to devour"). Yahweh is to Ephraim as lions that devour their prey.<sup>1</sup>

The next animal simile mentioned is the panther/leopard which "gazes" or "watches" (שׁוֹר)<sup>2</sup> along the way in search for its victims (vs. 7). In another context, the leopard is described as "watching" (שָׁקַד) for its prey outside cities (Jer 5:6). Thus, both שׁוֹר and שָׁקַד may be regarded as semantic equivalents.<sup>3</sup> Also, the wicked are compared with fowlers "lying in wait" (Jer 5:26).<sup>4</sup> The leopard is not only swift (Hab 1:8), but it is considered as dangerous as the lion (Cant 4:8).

The similes of Yahweh's treatment of Ephraim intensify from those of the lion and the leopard to that of the bereaved bear. In other contexts, the bear "growls" (Isa 59:11), "charges" (Prov 28:15), "tears to pieces" (2 Kgs 2:24; Lam 3:10), and seems to be even more terrifying than the lion (Amos 5:19). Also, David is regarded as a hero due to his exploits against the attack of the lion and the bear (1 Sam 17:36). A person who

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<sup>1</sup>This interpretation is based on the Hebrew פִּינָח, from the suggestion in BHS that reflects the LXX καὶ ἔσονται.

<sup>2</sup>CHAL, p. 365; Kaplan, p. 141, argues that there is no need to emend the text.

<sup>3</sup>Kaplan, p. 141.

<sup>4</sup>RSV.

is compared with a bear robbed of her cubs seems to be a very dangerous individual whose behavior may have dreadful consequences for its victims (2 Sam 17:8; Prov 17:12). Apart from Hos 13:8, there is only one other occurrence in the OT in which Yahweh's judgment or punishment is compared with the ferocious attack of the bereaved bear. This is found in Lam 3:10-11, which records the lament of the prophet to God whom he regards both as a bear and a lion that tear him to pieces and leave him desolate.

Similarly, in Hos 13:8 Yahweh threatens that, like a bereaved bear, he will "tear open" (קרע) their chest. The object of קרע is usually "clothes" or "garments";<sup>1</sup> but its object may also be "kingdoms"<sup>2</sup> or a "scroll" (Jer 36:23). Even though the "rending (קרע) of the heart" is an expression for repentance and renewed fellowship (Joel 2:13), in Hos 13:8 the "tearing (קרע) of the chest" indicates a fatal attack.

The last colon of Hos 13:8 concludes the animal similes. Here, Yahweh is compared with wild beasts that "rip open" (בקע) their prey. These animal portraits are

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<sup>1</sup>Gen 37:29, 34; 44:13; Lev 13:56; Num 14:6; Josh 7:6; Judg 11:35; 2 Sam 13:31; 1 Kgs 21:27; Isa 37:1.

<sup>2</sup>1 Sam 15:28; 1 Kgs 11:11; 14:8.

are vivid and decisive; total destruction is threatened, as were the effects of the natural similes in 13:3. The purpose of these cumulative similes is unequivocal: Ephraim is destined for death. The nation will be "wiped out" (נָנַח) and there is no one who can rescue it from Yahweh's wrath (13:9-12). This non-deliverer theme alludes to Hos 5:14. The question of death continues with the childbirth/pregnancy imagery.

#### Childbirth and pregnancy imagery

Ephraim's death is next pictured through the imagery of an "unwise" son who is unable to be born, even at the opportune moment of his mother's birth pangs (13:13).<sup>1</sup> With no strength for delivery, the fetus endangers both its life and that of its mother (cf. Gen 35:16-19). What is significant is that the fetus Ephraim did not know "the proper response at the time of his birth"<sup>2</sup> with the risk of fatal consequences; thus, it may be birthless. The simile of childbirth is also used by Isaiah of Jerusalem to depict the inability of mankind to effect deliverance in the earth in contrast to Yahweh's incomparable power to resurrect his dead (Isa 26:17-19).

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<sup>1</sup>Rudolph, p. 245.

<sup>2</sup>C. L. Seow, "Hosea 14:10 and the Foolish People Motif," CBQ 44 (1982):222.

The metaphor of childbirth in Hos 13:13 is a description of the calamity and distress that have fallen on Ephraim (cf. Isa 37:3; Mic 4:9-10).

Linked with the childbirth imagery is the pregnant woman motif. In 13:16 (14:1; Hebrew) Yahweh further threatens to "rip open" (נָקַע) pregnant women as part of his punishment on Ephraim/Samaria. At the same time, the children are "dashed to pieces" (שָׁטַר). This gruesome assault on an adversary is familiar in Hosea and other OT literature. Hos 10:14 tells of mothers and children being "dashed to pieces" (שָׁטַר).

Additional images of childbirth and pregnant women are provided elsewhere. The prophet Elisha predicted that soon-to-be King Hazael of Damascus would "dash" Israel's children to pieces and "rip open" their pregnant women (2 Kgs 8:11-12). Amos accused the Ammonites of "ripping open" the pregnant women of Gilead (1:13). But this savagery was also carried out by an Israelite king. During his combat with the town of Tappuah, King Menahem "ripped open" all its pregnant women (2 Kgs 15:16). Judgment on the Babylonians<sup>1</sup> and Egyptians<sup>2</sup> resulted in their children being "dashed to pieces" as well. These images of death are common among the ancient Near Eastern peoples.

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<sup>1</sup>Isa 13:16.

<sup>2</sup>Nah 3:10.



The childbirth and pregnant-women language in Hos 13-14 speaks to Ephraim's childlessness and extermination by Assyria.<sup>1</sup> Stated differently, the nation will fall by the sword, another instrument of death (13:16; [14:1; Hebrew]). The last instrument of death employed against Ephraim is the east wind.

#### East wind imagery

The east wind metaphor is used in Hos 13:15, and it was to cause the drying up of Israel's fountains and the scorching of its springs. This occurrence of drought and famine takes place even though Ephraim may flourish for a time. Thus the east wind becomes an agent of death. Similar delineations of disaster through the east wind are seen elsewhere in the OT. It was the east wind that dried up the sea at the event of the Exodus (14:21), and which also dried up the vine/fruit (Ezek 17:10; 19:12). It also conveyed the locusts that brought "death" to Egypt (Exod 10:13-17).

In addition, through the east wind, God shattered the ship of Tarshish (Ps 48:7) and wrecked the nation of Tyre (Ezek 27:26). The sultry east wind caused the

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<sup>1</sup> Wolff, Hosea, p. 228; the ripping open of a pregnant woman is noted in an Assyrian text (UAT 13833); see Mordechai Cogan, "'Ripping open Pregnant Women' in Light of an Assyrian Analogue," JAOS 103/4 (1983):755-757.

prophet Jonah to faint (Jonah 4:8). Even Judah was to be scattered by Yahweh who is compared with the east wind (Jer 18:17).

Hos 13:15 fits into this wider context of the use of the east wind in the OT. This climatological crisis could result in disaster or death.

The metaphorical language of death used in Hos 13 assures the death of Ephraim. There is no possibility of recovery. In spite of this bleak forecast, a glimmer of hope is provided in the resurrection language employed in Hos 13:14.

#### Resurrection Language

In the midst of the expressions of death and annihilation, Hosea provides a solution in the resurrection. A similar progression of thought ranges from metaphors and similes of death to that of resurrection as in Hos 5:8-6:6. What is particularly noticeable in Hos 13 is the absence of the healing theme, even though it reappears in 14:4 (Hebrew).

The text and a translation of Hos 13:14 are provided below in an attempt to find the similarities between this passage and Hos 6:2. Is Hosea describing the resurrection concept in both of these passages?

If so, the resurrection theme seems to form an envelope to the threats, judgment, and prediction of destruction contained within the intervening chapters. The present concern here is a study of Hos 13:14 which reads:

חַיַּד שְׂאוּל אַפְדֵם מִחַוַּת אֲגַלְתִּים  
 אֲהִי דוֹרִיךְ מוֹת אֲהִי קִטְבֹן שְׂאוּל  
 נַחַם יִסְתֵּר מֵעֵינַי

I will ransom<sup>1</sup> them from the power of Sheol<sup>2</sup>  
 I will redeem them from death;  
 Where<sup>3</sup> are your thorns,<sup>4</sup> O Death?  
 Where is your sting, O Sheol?  
 Compassion is hidden from my eyes.

Scholars differ on the translation and interpretation of this text. Do we find here interrogatives of threat or menace<sup>5</sup> that betoken total abandonment? Or is this passage a statement of promise and restoration corresponding to Hos 6:1-3?<sup>6</sup>

The first bicolon appears to be a statement of the certain restoration of Ephraim. There is no need to regard the couplet as a question without the presence of either an interrogative pronoun or adverb.

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<sup>1</sup>For the interrogative view, see Wolff, Hosea, pp. 221, 228; Rudolph, pp. 236, 239, 245; Pilcher, p. 138.

<sup>2</sup>CHAL, p. 128.    <sup>3</sup>Wolff, Hosea, p. 221, n. ff.

<sup>4</sup>CHAL, p. 68.

<sup>5</sup>Martin-Achard, From Death to Life, p. 90; Kuhnigk, p. 152.

<sup>6</sup>Robinson and Horst, p. 51; Andersen and Freedman, p. 639.

The normal reading of the text shows that it is a prediction of promise. Admittedly, most of Hos 13 deals with the notions of death, destruction, plagues, and pestilence against the nation of Ephraim. But is this contextual consideration a sufficient basis for claiming that Hos 13:14 is also a negative message against Ephraim? There is a negative message in Hos 13:14, but it is directed against the forces of death and Sheol.

The first line seems to indicate that Yahweh promises to "deliver" (פָּדָה) and "redeem" (לָאָה) Ephraim from death and Sheol, recognizing the dead condition of the nation in Hos 13:1-13. Note the self-inflicted death of the "unwise" son in vs. 13. This leads to the realization that only Yahweh himself, the sovereign over life and death, can remedy Ephraim's fatal situation. The paired verbal forms of פָּדָה and לָאָה are found in OT contexts which indicate that Yahweh "rescues" his people from distress and severe danger.<sup>1</sup> However, in Hos 13:14, it is "deliverance" from death and Sheol that is in focus, and not "redemption" from emotional disorder or physical harm. This is further buttressed with the prior death theme in Hos 13.

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<sup>1</sup>Ps 69:18; Isa 35:9-10; 51:10-11; Jer 31:11.

The second couplet of vs. 14 seems to be made up of two interrogatives.<sup>1</sup> They form two rhetorical questions that call into question the instruments of death and Sheol. The power of death and Sheol is broken by Yahweh who will no longer have "compassion" on the means of death.

The other occurrence of "compassion" (חַנּוּן) in the book of Hosea (11:8) suggests a favorable outcome for Ephraim, similarly as the context of 13:14. Following a sentence or threat of judgment (11:5-7), Yahweh's "heart recoiled within Him when He thought of giving up the northern tribes."<sup>2</sup> As a consequence, Yahweh decided not to destroy Ephraim (11:8-9) because he had chosen to show compassion to it.

While Ephraim is the object of Yahweh's compassion in 11:8-9, in 13:14 his compassion is hidden from the instruments of death that he had allowed to afflict idolatrous Ephraim. That is, Yahweh, prompted by his compassion, has decided now to "redeem" and "ransom" his people from the grasp of death. It appears that

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<sup>1</sup>Both the LXX and the Peshitta versions contain the interrogative particle "where," respectively; perhaps the MT variant מַיְמֵי is intended for the present מַיְמֵי.

<sup>2</sup>Kaiser, p. 199.

Hos 13:14 is a prediction concerning the restoration of Ephraim under the metaphor of a resurrection from the dead.<sup>1</sup>

This survey of Hos 13 shows that it contains the themes of death and resurrection which are also found in Hos 5:8-6:6. The figurative language of these motifs are spelled out in natural and animal images. After the metaphorical statements of death, there is the hope of a national resurrection from exile and abandonment.<sup>2</sup>

Death was caused by idolatry, disloyalty, and the pride of forgetfulness. Yahweh permitted the instruments of death to run their course on his covenant people of Israel/Ephraim. There is no possibility of rescue from Yahweh's fatal assault on, or punishment of, Ephraim. Only the sovereign might of Yahweh can reverse the hopeless condition of the nation. Amid this bleak outlook, the final word on Ephraim is life, and not death.

#### Summary

This chapter has provided a detailed exegetical study of Hos 5:8-6:6, surveying each verse in the passage. In Hos 5:8-15 Yahweh threatens and punishes Israel and Judah with severe judgments that begin with

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<sup>1</sup>Russell, p. 188.

<sup>2</sup>Schilling, pp. 45-46; for a contrary opinion, see Kwon, pp. 36-39.

metaphors and similes of sickness and conclude with the similes of the fatal attack of the lion.

Also, it was noted that there are other portraits of death in Hosea (2:5; 8:14; 9:6, 12-17; 10:14-15; 13:13). Some of the images of Yahweh's supreme power are repeated in Hos 13 and were used prior to Hosea's time as well (Deut 32:39; 1 Sam 2:6).

We further learned that after the nations were destroyed and abandoned, they petitioned Yahweh for healing and renewed life (6:1-3). What is particularly significant is the presence of the paired parallel verbal forms of חיה and קום in 6:2. A survey of the Hebrew Bible shows that where these combined terms are found, the resurrection concept is meant. Thus, in all probability, the same message is conveyed in 6:2, with due consideration of its context.

The last strophe in Hos 6:4-6 was seen as Yahweh's reply to the request for healing and resurrection to new life. He first concludes that their loyalty is ephemeral and transient (6:4); then he repeats his past deeds of the destruction of his people through the prophetic word (6:5), and finally, he provides the basis for his deadly actions in 6:6; his demands for genuine loyalty and trusting obedience were not met by the people.

Several principal themes emerged from our study. These included threats, punishment, judgment, sickness, healing, death, resurrection, loyalty, and knowledge of God. All of these motifs combine to demonstrate that authentic relationship with God may result in healing, and even the hope of resurrection to a nation destined to political death evidenced in exile and abandonment.

The resurrection notion of Hos 6:2<sup>1</sup> is pointedly supported by its repetition in Hos 13:14. Both contexts have substantiated the idea that the problem of death is countered with the solution of the resurrection motif. The issues in both contexts are those of life and death.<sup>2</sup> For these Yahweh is the only answer to the nations of Ephraim and/or Judah. This brings us to the final chapter in which the summary, conclusions, and implications of this dissertation are drawn.

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<sup>1</sup>George W. E. Nickelsburg, Jr., Resurrection, Immortality, and Eternal Life in Intertestamental Judaism, Harvard Theological Studies 26 (Cambridge, Mass: Harvard University Press, 1972), pp. 17-18, notes the resurrection language of Hos 5:15-6:3 as "a picture of the restoration of Israel."

<sup>2</sup>Ibid., p. 179; also, Nickelsburg, based on his study of selected intertestamental texts, sees Jewish theology in terms of life and death (ibid., pp. 173-174, 179); refer also to Aubrey R. Johnson, The Vitality of the Individual in the Thought of Ancient Israel (Cardiff: University of Wales Press, 1964), pp. 107-108.



## CHAPTER IV

### SUMMARY, CONCLUSIONS, AND IMPLICATIONS

In this dissertation an exegetical study of Hos 5:8-6:6 was attempted. The principal concern was to discover the nature and function of the resurrection motif in this passage. The purpose here is to summarize the findings and draw some tentative conclusions and implications of this study.

In the first chapter, we noted the divergent, and sometimes conflicting, opinions on the intent, Sitz im Leben, and genre of Hos 5:8-6:6. These studies extended from the early twentieth century to the present. They were surveyed under two subheadings: (1) Studies before 1960 (2) Studies after 1960.

Among the pertinent pre-1960 contributors are Baudissin, Alt, Sellin, Nötscher, Schmidt, Stamm, König, and Martin-Achard. In general, these exegetes provided insights on the relevant issues and problems that have provoked continued interest. This is particularly evident in the detailed thesis of Alt who submitted a sustained, historical understanding of Hos 5:8-6:6 by stressing its historical correspondencies to the

Syro-Ephraimite War of 734-732 B.C. Thereafter, most scholars depended on Alt's research as the point of departure for their studies. But while Alt treated the passage as a whole, most of the other exegetes isolated the strophe of 6:1-3 and focused their attention upon it. The pre-1960 scholars laid the foundation for subsequent research.

Post-1960 scholars, who provided penetrating studies of Hos 5:8-6:6 or sections of it, are Wolff, Rudolph, Ward, Wijngaards, Good, Barré, Jeremias, Greenspoon, Loretz, Andersen and Freedman, and Chmiel. Most of these scholars followed essentially the basic theories of their predecessors, departing only in details and methods of study as warranted by later research.

The principal positions held by scholars on the meaning of Hos 6:1-3 fall into three main categories: (1) the healing theme; (2) the resurrection notion; and (3) the historical-political understanding. Hos 6:1-3 is the most widely debated section in Hos 5:8-6:6. Certain crucial questions of method arise from these studies. Some works engage in elaborate emendation and alteration of the traditional text. Others resort to selected extra-biblical sources as the primary basis for the interpretation of Hos 5:8-6:6. Still others

limit their study only to Hos 6:1-3. This often leads to an isolation of the latter from its immediate context and an approach that is not comprehensive in nature. These methodological flaws in previous investigations have shown the need for a new inquiry. This was attempted in the present dissertation.

A multi-faceted approach that presumes that the MT of Hos 5:8-6:6 is generally reliable has been employed here. In this case, there is little necessity to alter the text to fit a given theory. An attempt has been made to understand the passage in terms of its immediate context first and then to take into account the wider context of the book of Hosea. Beyond this other biblical sources outside of Hosea that contain similar terms have been consulted. In this way, Hos 5:8-6:6 was interpreted chiefly within the biblical witness. Some of the extra-biblical sources that are allegedly considered to be the key to the interpretation of Hos 6:2 have also been examined in the course of this study, but their contribution was not found to be as great as previously seen.

This method employed here covered issues of limitation, translation, form, genre, historical context, structural analysis, and lexical survey. These preliminary considerations were dealt with in chapter 2.

The pericope in question can reasonably be limited to Hos 5:8-6:6 because it is sufficiently integrated, and is syntactically separated by the concept of "faithlessness" (אִלּוּל) in 5:7 and 6:7, to warrant a separate study. It was demonstrated that sections Hos 4:1-5:7 and 6:7-7:16 contain several common themes which are different from those found in Hos 5:8-6:6, even though the three units share some common motifs.

In the translation of the MT, the problems confronted are not materially significant enough to alter the import of the passage. The variant readings both in the LXX and the Peshitta versions are only minimal, and they do not present any major difficulties in translation.

The historical setting of this pericope does not seem to fit solely in the narrow confines of the Syro-Ephraimite War of 734-732 B.C. Due to the lack of compelling biblical data, Hos 5:8-6:6 cannot be confined to a description of one specific historical event. For this study, the passage was interpreted against the general background of the early decades of the second half of the eighth century.

On the issues of the Sitz im Leben and genre, we observed the difficulty of arriving at definitive conclusions. It was noted how problematic it is to

discover a pre-literary stage of the passage.

Nevertheless, there seem to be elements of covenant, cultus, politics, health, and war/battle. On the question of genre, there are several possibilities: cultus, covenant, threats, judgment, health/medicine, issues of life and death, penitential psalm, and plea. From these the general setting of the covenant and the mixed genre of judgment and issues of life and death have been adopted in this study.

The structural patterns indicated that Hos 5:8-6:6 has corresponding themes and nuances within the pericope. The divine speeches are seen to be syntactically related to the response of the people. They are expected to repent after death and abandonment. It also seems clear that 6:1-3 is flanked on both sides with balancing speeches of judgment and death in 5:8-15 and 6:4-6.

A major aspect of the second chapter was a lexical analysis of sickness-healing terminology and death-resurrection terminology. The survey shows wide usages of certain terms and the different contexts in which they are employed. In the context of Hos 5:8-6:6, however, these crucial terms seem to function in both of the categories designated. What is particularly noteworthy is that the paired use of  $\eta\pi\alpha$  and  $\kappa\alpha\tau$  without

exception always tells of the resurrection, either physical or metaphorical, elsewhere in the OT. It is reasonable, therefore, to suggest that the resurrection theme is conveyed in Hos 6:2.

These preliminary considerations provided the background for the exegesis of the pericope in chapter 3. Here, the main focus of this investigation was centered, and some significant themes emerged. These included the motifs of threat, punishment, judgment, sickness, and death in the first divine speech (5:8-15).

This study showed that the blowing of trumpets/horns in 5:8 is a call to the sentence of judgment and punishment that Yahweh was about to announce through his prophet on the nations of Ephraim and Judah for their "spirit of harlotry" and "disloyalty." This announcement took place at the important cultic and/or strategic sites of Gibeah, Ramah, Beth-awen/Bethel and within the tribal area of Benjamin.

There does not appear to be any evidence in Hos 5:10-11 to substantiate the popular view that the Judahite leaders engaged in land-grabbing through a south-north invasion of the southern border of Israel during the Syro-Ephraimite War. Moreover, no other biblical source supports such a theory.

A significant finding in the section of 5:12-15 is the fact that through the use of similes and crucial forms, the movement of thought patterns seems to range from similes of severe sickness to those of death and abandonment. The question of death is graphically supported by the corresponding divine speech in 6:4-6. But in all the comparisons, Yahweh is portrayed with the use of the comparative particle כִּי; that is, he is not moth, rottenness, lion, showers, and rains. It is only certain attributes of these natural phenomena and animals that are transferred by comparison to the actions of Yahweh.

In response to the affliction of sickness and the lion-like attack that seemed to have ended in death, the distressed community pleaded for healing and renewed life (6:1-3). However, in keeping with the metaphorical nature of the pericope, the plea is also metaphorical. The resurrection motif is evident in 6:2, through the utilization of the paired verbal forms of חָיָה and קָוָה and the immediate context. The lion-like attack in 5:14 points toward a death theme; strong support for this interpretation is shown in the perfect verbal forms of נָצַח and גָּוַח in 6:5. Their normal reading indicate past actions and seem to correspond to the notions of death in 5:9, 14.

The structural analysis of 5:8-6:6 provided added support to this view by showing that both divine speeches contain themes of death and destruction. The first chiasmus pattern suggested that whereas Assyria cannot even heal the sick, Yahweh can both heal the sick and revive the dead in a short time.

Corroborating evidence for the resurrection theme in Hos 6:2 was seen in Hos 13-14. We noted some of the similarities between Hos 5:8-6:6 and Hos 13-14. The matter of death was connected (5:9, 14; 6:5; cf. 13:1-13) through the use of the same animal imagery (5:14; 13:7-8). The resurrection idea is the response to the prior death of the nations (6:2; cf. 13:14). In Hos 6:2 the people pleaded for resurrection, but there is no certainty that it would be granted. On the other hand, in 13:14 Yahweh promised resurrection of Israel and destruction of the weapons of death and Sheol.

Thus, both the earlier chapters of the second division of Hosea (5-6) and the last two chapters (13-14) contain a glimmer of hope of restoration from exile and banishment. This is expressed in part through the metaphorical language of resurrection.

Outside of the book of Hosea, other biblical evidence lends support to the resurrection interpretation of Hos 6:2. This is demonstrated in 2 Kgs 13:21;



Job 14:12, 14; Isa 26:14, 19; and Ezek 37:10. These passages contain the same parallel pair of  $\eta\pi\alpha$  and  $\kappa\alpha\tau$  or semantic equivalents that point to the resurrection theme. It should be emphasized that the paired verbs are not found in any biblical context which does not speak of the resurrection. Thus, it is most probable that Hos 6:2 also tells of the resurrection. To claim that 6:2 is an exception to the ample biblical evidence can be maintained only at the expense of the evidence in Hosea and other OT passages. A detailed and comprehensive study of Hos 5:8-6:6, with due respect to the integrity of the text, indicates that the resurrection idea was not foreign to Hosea and his audience.

Based on the evidence submitted in this dissertation, it is concluded here that the resurrection motif is present in Hos 5:8-6:6 and elsewhere in the book of Hosea. However, its mode is metaphorical and was employed for the expected reviving of the nations of Ephraim and Judah from the death of exile, depopulation, and banishment.

A significant implication of this study is that the resurrection notion probably does not have its origin in the exilic or intertestamental period as is often assumed. The very utilization of the resurrection

concept by Hosea presupposes its existence prior to his time in the second half of the eighth century B.C.

Perhaps this hope of the future as expressed in Hosea influenced later biblical writers in their grasp of the resurrection hope for God's covenant people (Isa 26:14-19; Ezek 13:1-14; Dan 12:1-2; 1 Cor 15:3-4<sup>1</sup>).

It is hoped that this dissertation stimulates further research on the question of the resurrection in the OT, with more emphasis given to pre-exilic literature. Another area that requires study is the relationship the three-day period in Hos 6:2 has, if any, with NT resurrection passages.<sup>2</sup>

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<sup>1</sup> See the comprehensive work of K. Lehmann, Auferweckt am dritten Tag nach der Schrift: Früheste Christologie. Bekenntnisbildung und Schriftauslegung im Lichte von 1 Kor 15:3-5, Quaestiones disputatae 38 (Freiburg: Herder, 1968). He treats the third-day resurrection theme in I Cor 15 and its possible OT background. Refer also to J. Kremer, Das älteste Zeugnis von der Auferstehung Christi: Eine bibeltheologische Studie zur Aussage und Bedeutung von 1 Kor 15, 1-11, SBS 17 (Stuttgart: Katholisches Bibelwerk, 1966).

<sup>2</sup> Cf. Hans K. LaRondelle, The Israel of God in Prophecy: Principles of Prophetic Interpretation, Andrews University Monographs, Studies in Religion, vol. 13 (Berrien Springs, Michigan: Andrews University Press, 1983), pp. 66-68; Richard T. France, Jesus and the Old Testament (Downers Grove, IL: InterVarsity Press, 1971), pp. 54-55.

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