UNIVERSITEIT VAN PRETORIA
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COVENANTAL NATURE:
REPRESENTATIONS OF LAND IN HOSEA

by

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A thesis submitted in partial fulfilment of the requirements of the degree

PhD (Semitic Languages)

in the

Department of Ancient and Modern Languages and Cultures

at the

UNIVERSITY OF PRETORIA

FACULTY OF HUMANITIES

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November 2022

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ACKNOWLEDGEMENTS

I owe a great deal of thanks to a wonderful support system which has guided, comforted, and spurred me on throughout the conception and writing of this thesis.

To my supervisor, Dr Jo-Marí Schäder –

Thank you for your continued support, advice, and encouragement – as your student, your supervisee and as a fellow academic. It has been invaluable.

To my editor, Prof Phil Botha –

Thank you for your careful, dedicated editing which certainly saved me from a few embarrassments.

To my friends –

You have been there through it all and I cannot express how grateful I am for every prayer, message, voice note, phone call, and conversation over cups of coffee and glasses of wine. Without your loving care, humour, and shoulders, this thesis would not have been possible. A special thanks to Marieke – we have fought dragons, my friend.

To my family –

Thank you for your unending love and patience which have kept me going these many years. You raised me on the land, teaching me about faith, God, and sacred spaces. It only felt right to dedicate this work to you.

S.D.G

ABSTRACT

The last decades of biblical scholarship have treated the land in various ways – as a character, a theme, or even a theology – and culminate in the position that the land is inextricably part of the YHWH-Israel relationship, particularly as a homeland, a gift and the people's inheritance. In the Book of Hosea, these ideas are reworked as the land becomes associated with the failings of the people, reflecting the characters' ideas and perceptions. The narrative thus promotes a reexamination of the Land's place in YHWH's relationship with the Israelites.

To achieve this, the dissertation considers how the land is represented in Hosea, particularly as a sacred space which is subject to the values, perceptions, and attitudes of a people. The study begins by conducting a literary-exegetical analysis of the Masoretic text, establishing Hosea's textual notions of the land through morphological and structural analyses as well as discussions of *Gattung* and *Sitz im Leben*. The study then analyses how land is (re)produced as a sacred space, drawing on the social-scientific approach and considering the impact of holiness, the role of cultural memory, as well as covenantal exchange in the Land's deconstruction and recreation.

This investigation demonstrates that land is expressed on three levels: the textual, the physical, and the relational, which are reflected in the narrative's repeated processes of construction, destruction, and reconstruction. The reflections further exhibit how the undulations of Israel's covenant with YHWH become enmeshed in the physical landscape, ultimately pointing to the Land's role as YHWH and Israel's sacred, covenantal space.

Key Terms:

Hosea; Land; Representations of Land; Space; Sacred Space; Holiness; Remembered Space; Cultural Memory; Covenant; Asymmetrical Reciprocity

LIST OF ABBREVIATIONS

Hos.	The Book of Hosea/ Hosea
AB	Anchor Bible Commentary
BHS	Biblia Hebraica Stuttgartensia
CBQ	Catholic Biblical Quarterly
HB	Hebrew Bible
HSM	Harvard Semitic Monographs
HTS	Hervormde Teologiese Studies
HTSS	Hervormde Teologiese Studies Supplementum
ICC	The International Critical Commentary
JBL	Journal of Biblical Literature
JNES	Journal of Near Eastern Studies
JSOT	Journal for the Study of the Old Testament
JSOTSS	Journal for the Study of the Old Testament Supplement Series
LXX	Septuagint
MT	Masoretic Text
OT	Old Testament
OTE	Old Testament Essays
S	The Syriac Translation
SBL	Society of Biblical Literature
Suppl VT	Supplements to Vetus Testamentum
T	The Targum
V	Vulgate
VT	Vetus Testamentum
WBC	Word Biblical Commentary

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CHAPTER 1: INTRODUCTION

The Land (Land of Israel, subsequently referred to as "Land") is not a new topic of discussion in the study of biblical texts. Arguments about the role and purpose of the land in the Hebrew Bible and the history of YHWH's people have been made for many decades. In the last fifty years, there has been a visible interest in the treatment of land as a major theme of Old Testament[1] texts (Marlow, 2012b:489), with other scholars promoting the importance of creation and land ideologies and theologies (Brueggemann, 2002), often looking at the land's role as "promise" (Wright, 1990:53-4). These discussions have yielded fruitful views and treatments of the land; amongst these is the argument that there is an undeniable connection between the Israelites of the Hebrew Bible and the land of Israel. This view is summarised by John Inge (2003:42), who states that in the world of the biblical narrative, there is a "…symbiotic relationship between Yahweh, the land, and the people of Israel in which the land is seen as a personal gift from Yahweh".[2]

This gift of land places Israel in a perfect position to serve YHWH and to have more access to him,[3] a point which works in YHWH's favour as well (Von Waldow, 1974:504). As such, "the Promised land is always a place with YHWH, a place filled with memories of life with him, with his promises and vows made to him…it was a place with memories as well as hopes, with a past as well as future…it was a storied place" (Inge, 2003:36). This means that the land functions as homeland, possession, a promise and gift of the covenant, and an assurance of Israel's inheritance as YHWH's chosen people or sons. However, these notions of the land are challenged by prophetic texts, as the people face evacuation from this "place of YHWH".[4]

1. Research Problem

The book of Hosea is preoccupied with relationships – particularly that of YHWH and his people. This relationship, however, is not entirely portrayed in the most positive of lights. The

[1] Hereafter referred to as OT.
[2] Christopher J. H. Wright (1990) explains and weighs up the various views on Land, particularly as YHWH's possession, as a gift to Israel and as Israel's inheritance and what that means for the social, economic, and religious aspects of Israelite life. His analysis is useful for understanding how the Land is treated as property, particularly as YHWH's property (Lev. 25:23), and what this means for ideas of inheritance. Wright (1990:64) demonstrates that due to Israel's place as sons of YHWH, they are open to receive the Land as an inheritance, and to be tenants in the Land.
[3] Since the book of Hosea, the primary text of this study, portrays YHWH as male – the pronouns that will be used will be male. The pronouns used for Israel will reflect their representation in the text as well, so the study will use the feminine (largely in Hos. 1-3) and male pronouns to which they become attached. This is discussed further under the morphological analysis of Chapter 2.
[4] The prophetic texts which deal with the removal of Israel from the land include Isaiah, Jeremiah, Hosea and Amos and to name a few.

text describes how Israel is taken over by a "wind of fornication" fostered by the people's apostasy (Hos. 4:12). Consequently, YHWH repays the people for these transgressions and exiles them from the land. Along with these actions, the text further illustrates how punishment is inflicted on the land, which becomes dry and infertile (Hos. 8:7). This judgement on people and land is eventually reversed as YHWH calls the people to return to the land (Hos. 11; 14). The text ultimately indicates that the land becomes involved in the relationship between YHWH and the Israelites, as the fallout between the two parties directly influences the land and its fertility.

Walter Brueggemann (1977:2) describes the land in the Hebrew Bible as not just the "*actual earthly turf*" but as "always physical dirt freighted with social meanings derived from historical experience". These social meanings or perceptions of the land are created, changed, and reinforced by the characters who inhabit this space, making the land more than just the earth and landscape. In this way, the land comes to represent the characters' ideas and perceptions. This means that land can be regarded as a space, given that space is, by and large, a social construct dependent on the socio-political values, perceptions, and beliefs of a people (Maier, 2008:14-15). If this is true, the book of Hosea poses a significant question: If the land is meant to be a part of a symbiotic relationship with YHWH and Israel, what happens to the space the people inhabit – that is, the space in which they are provided for, have a future in and where they are meant to prosper – when the relationship between deity and nation breaks down? Furthermore, what happens to the space and the perceptions of these characters when it is remade?

Hence, this study investigates the (re)production of land as a sacred space in Hosea. Since the representations of land undergo a process of construction, deconstruction, and reconstruction, which are illustrated within the parameters set by the text, the study analyses the text in full to achieve a holistic analysis of the text and to look at how the land as space changes as the narrative progresses. These points support the study's originality, as analyses of Hosea often focus solely on Hosea 1-3 or relevant excerpts from the text.[5] Discussions of land have often focused solely on the land's role in the Hebrew Bible or as a preoccupation or theme (e.g. Braaten, 2003:104), a theology (e.g. Brueggemann, 2002), and ideology (e.g. Safrai, 2018).

[5] There are a handful of dissertations that "fit the bill", so to speak, including Samuel Hosain's 1991 dissertation "People, Covenant and Land in The Old Testament" (1991). Hosain's study looks at the perception of Land as a divine gift of YHWH's covenant with Israel, and how this is illustrated generally in the books of the Old Testament (1991:iii-iv). Hosain's study is similar to this study in terms of his preoccupation with the Land's role in the covenant, but this study focuses on only the covenant and Land as dealt with in Hosea, which may result in slightly different findings.

2. Hypothesis

In order to understand the role of the land in the YHWH-Israel relationship, I posit that one must investigate the various intertwined conceptual connections which tie this relationship to the land. In other words, this study looks at how the book of Hosea represents land as space, specifically sacred space, and how it is impacted by the relational modes of sacred space, namely covenant and cultural memory. This choice is based on the fact that the main relationship presented in the text is one between a god and their nation and, as such, implies that the land – which is an arena in which these two entities exist – is a product of this union (Hearson, 2020:26).

3. Theoretical Framework and Methodology

Given that the text is analysed in its entirety, the analyses are approached synchronically or involving the "final" form of the Masoretic text. These readings involve analysing the text "as it stands" – with minimal alteration to the text. Synchronic readings, which find their origins in 'new' literary criticism, are distinguished from diachronic approaches, otherwise referred to as historical-criticism and literary criticism. The key difference between synchronic and diachronic readings is found in how they approach the text. Since synchronic readings are preoccupied with analysing the whole text in one particular form – that is, the "final" form – diachronic readings often focus on smaller parts of the text. Diachronic approaches often consider every form of a particular work, its developmental history, the text's dating, or the impact which oral transmission has on the construction of the text (Berlin, 1983:111-112). While there are several criticisms of this approach, one criticism that stands out is the meaning of the text is often reduced or narrowed (Gunn & Fewell, 1993:6).[6] This stems from historical criticism's aims at reaching a "one true meaning" of a biblical text (Berlin, 1993:141). It is for this reason that many 1970s and 80s scholars broke away from a diachronic method and developed 'new' literary criticism, choosing to diverge from methods which treat the text as "a window upon historical actuality" and focusing instead on "the text as an object, a product" (Clines & Exum, 1993:11). Since then, various approaches to working with biblical texts have been developed and are still in use today.[7]

[6] Gunn and Fewell (1993:7) list "three major and (usually) crippling disadvantages" of historical critical or diachronic approaches in their germinal work, *Narrative in the Hebrew Bible*. These critiques include circular argumentation, interpretation of sources which does not account for inconsistencies, and a focus on an "original" text when it is difficult, if not impossible, to determine exactly which source is original.

[7] In my MA dissertation, "A Literary Investigation of 1 Samuel 1 in order to Understand the Social Perceptions of the Childless Hannah in Ancient Israel" (2018), I emply a synchronic reading of 1 Samuel 1 in conjunction with the foci of Narrative Criticism and Social-scientific criticism. Narrative criticism in particular has been developed over the last decades and has been applied by various scholars, including Adele Berlin (1999) and Robert Alter

To achieve this synchronic approach, I employ a literary-exegetical analysis of the text as my first method. Literary-exegetical analyses – or close readings of an ancient or foreign language – stem from semiotic literary theory, which argues that the meanings of texts are shaped by text-embedded social codes which are shared between the sender of the text and receiver of the text. It is the purpose of this method, therefore, to analyse the message between the sender and receiver in the ancient language, by examining its poetics – the "recipe" or building blocks – of the message. It is once these elements have been considered that the meanings of the text be can understood fully (Berlin, 1983:17). In light of this, the method, when applied to the overall conception of the text, looks at the grammatical characteristics such as morphology and syntax, metaphor, irony and genre which are specific to the author or "sender's" mother tongue.

Even though the study approaches its theoretical framework and methods synchronically, diachronic concerns are not be ignored entirely. As indicated previously, the literary-exegetical analysis of the text considers the dating as well as the *Gattung* (genre) and *Sitz-im-Leben* (setting in life). The purpose of these inclusions is to contextualise the structural and content issues, thus achieving a more rounded analysis of the text. This means that the analysis focuses on those genres indicated by the text and their accompanying structures, poetic techniques such as irony, and *Leitmotifs*. Additionally, more heed is paid to the potential historical events which inform the text and where they impact the meaning of the text. While interpretations of the book of Hosea have been used to create a largely etic or "outsider" perspective, this study is geared toward providing an emic or "insider" perspective (Van Eck, 1995:163-164). This perspective considers how aspects of the text, in this case, land, are treated in the text's narrative and by the initial or implied audience rather than imposing modern views upon the text.

Before the selected theories of space are applied, the text is analysed using a literary-exegetical model to explore how the textual "building blocks" work together. In other words, it considers the linguistics and structural elements of the text, which are preoccupied with the form of the text, narrative, or discourse, over the story. Therefore, this model sets up the text in a form for interpretation by employing various analyses which explore the micro- and macro-structures.

This model begins with discussing the positioning of Hosea in the Hebrew Bible, which establishes where Hosea stands in relation to other "books" of the Hebrew Bible,[8] and what this means for its thematic elements and context. It also considers the use of formal elements and content markers, which confirm the boundaries of the text and why it can be analysed as a separate book within the HB.

The model then moves onto a text-critical analysis of Hosea, addressing various textual concerns with the chosen Hebrew version of the text, which may require emendation. This

(1981); it, along with other approaches such as reader-response criticism, form an integral part of the 'new' literary criticism brand (Gillingham, 1998:173).

[8] Hereafter referred to as the HB.

requires the model to briefly adopt a very specific historical-critical approach to the text as it compares its selected form with other ancient versions of the text, such as the Septuagint, to determine whether or not the selected text should be amended. This study's analyses are based on the Masoretic Text,[9] particularly the vocalised Hebrew text presented in the *Biblia Hebraica Stuttgartensia* (Kittel et al. (eds.), 1990), which is based on the Codex Leningradensis of 1008/10 CE. The textual difficulty presented by the book of Hosea cannot be underestimated. As such, the analysis is detailed, but due to the scope of the study, these discussions are limited to footnotes I have placed in Addendum A, which features a full translation of the text from Biblical Hebrew into English. The analysis focuses on concerns raised in the BHS text-critical apparatus that have to do with corrupted text and concerns raised by biblical commentaries regarding alternative translations where the text was difficult to understand.

After the translation, the model turns to establishing the structural elements of the text. This begins with the demarcation of Hosea's pericopes using formal linguistic markers such as *petuchot* and *setumot* as well as content markers. This analysis, like textual criticism, also considers the pericope demarcations found in other forms of the text, particularly when there is little to no consensus over where to separate units or chapters of the text.

This pericope demarcation is followed by a systematic analysis of the microstructures of the text, beginning with the morphology of the text. This analysis sets up the characters, locations, verbal forms, and *Leitmotifs* of the text, both for the overall text and those morphologies unique to each pericope. Though a syntactical analysis is often included in the literary-exegetical model, a full discussion of this analysis is beyond the purview of the study. However, a tabulated summary of this analysis is included in Addendum B. Instead, the analysis turns to a structural analysis of the text, which suggests the paragraphs of each pericope. This analysis is based on the linguistic elements of the text, which looks at the formal markers of the text alongside content to determine how the pericopes are divided into smaller units or stanzas.

The discussion of textual concerns ends with a discussion of literary techniques used throughout Hosea, such as parallelism, wordplay, and irony. This brief analysis of style sets up useful links to the contextual elements of the text, particularly *Gattung* and *Sitz-im-Leben*, with its considerations of allusion. These parts of the model are discussed along with dating in order to set up the contextual framework of the text. Regarding dating, the study discusses various views put forward by scholars and is geared toward understanding when the "final" version of the text was likely put together. This is followed by a discussion of the text's assumed setting in life or historical context by looking at the schools often attached to the book of Hosea which aligned with diachronic concerns. Finally, the analysis turns to the genre as it looks into the prominent themes and preoccupations of the text.

[9] Hereafter referred to as the MT.

The second and largest part of the study is concerned with the exploration of land and how it functions as a sacred space. Sacred space is a concern in a variety of fields – particularly those of religious studies, as well as sociology, anthropology, and related social-scientific disciplines. It is also a form of space that is investigated in the study of literature, often as a type of narrative space – given that sacred space can be produced by the characters, narrator, or author of the narrative. In this way, sacred space is defined as a "significant space, a site, orientation, or set of relations [which is] subject to interpretation" (Chidester & Linenthal, 1995:12). In order to address how land is influenced by and influences the socio-political climate of the narrative, the theoretical framework that the study develops is addressed with the lens of social-scientific criticism, which is preoccupied with the presentation of the dominant cultural values, ideologies and norms in Old and New Testament texts (Bergant, 1994:23).

This framework considers how space has been treated in the study of biblical texts, particularly with the use of critical spatiality and looks into the definitions of sacred space and how sacred space is treated in the ancient Near Eastern worldview. It then discusses the development of sacred space as a concept in the study of religion. This section weighs up the differing views associated with the creation of sacred space presented by Mircea Eliade (1959) and Jonathan Z. Smith (1987). This is followed by an analysis of the relational modes which affect the production, maintenance, and potential destruction of space, which makes up the brunt of the framework. The modes which the text considers are holiness, covenantal exchange, and cultural memory, each of which is defined and then placed in conversation with their relevance to the texts of the HB. The discussion of holiness is guided by considerations of graded holiness as outlined by David P. Wright (1999). Graded holiness is essentially related to the spatial representation of holiness in the HB. As such, it points out the relationship between sanctity, space and the guidelines used to retain the sanctity of space. This is particularly relevant to the study as obedience to the Torah is related to the tenure of the land's people (Lalleman, 2018:177). Similarly, the study turns toward covenantal exchange as set out by Zeba Crook (2006). It discusses the role of the covenant in the maintenance of sacred space as it deals with law, purity codes, and the promises of YHWH, including the land (Hosain, 1991:113-114). Finally, the theoretical framework looks at cultural memory as expounded upon by Jan Assman (2011), who also discussed memory's role in ancient societies such as Israel and its relationship to space.

The study finally turns to the application of this theoretical framework. This involves systematically analysing the text, addressing how each pericope represents the land. The discussions presented there are focused predominantly on the (re)production of space and how the passages deal with holiness, covenantal exchange and cultural memory and their roles in the representations of land.

4. Chapter Outline

The exploration of land begins with Chapter 2, which employs a literary-exegetical analysis of the book of Hosea. The analysis is synchronic, focusing on the text in its final form. The chapter is divided into textual and contextual elements. The former concerns the analysis of aspects of the text, such as the demarcation of pericopes, textual criticism, a translation of the text, a structural analysis, and finally, the literary techniques in the text. The latter deals with the dating of the text, the position of the text in the Hebrew Bible, and the use of *Gattung* and *Sitz-im-Leben* of the text.

Chapter 3 sets up the theoretical framework which is used to analyse the representation of land as a sacred space in the narrative. This discussion considers the scholarship behind sacred space before moving on to the key elements and considerations of sacred space, particularly holiness, covenantal exchange, and cultural memory, and how these are relevant to understanding the land. This framework also considers the role of biblical social values – such as purity and pollution and honour and shame – and border theories associated with graded holiness.

In Chapter 4, the theoretical framework is applied in a systematic analysis of the text. This analysis builds on the conclusions of Chapter 3 but also expands on how these relational modes inform how the land is treated in Hosea and, ultimately, reveal what the role of the land is in the relationship between YHWH and Israel.

The fifth and final chapter is concerned with closing off the main arguments and concluding remarks about the research. This chapter also deals with any shortcomings of the study and suggestions for future research.

CHAPTER 2: A LITERARY-EXEGETICAL ANALYSIS OF THE BOOK OF HOSEA

1. Introduction

As Chapter 1 outlines, Chapter 2 is a literary-exegetical analysis of the Book of Hosea. The literary-exegetical method finds its roots in rhetorical criticism which aims to explore and understand the "literary artistry" of Hebrew texts by using established literary composition practices of ancient Israel (Watson & Hauser, 1994:4). In order to reach an understanding of these conventions, the exegete gives a selected text "close reading", which both highlights the building blocks of the text, such as morphology, and draws attention to the manners in which these building blocks shape the message of the text. The ultimate goal of this method is then to show what the shaped meaning had for its audience (Muilenburg, 1969:8). James Muilenburg (1969:7), one of the founding visionaries of rhetorical criticism summarises the analysis of the Hebrew text as follows:

> […] the more deeply one penetrates the formulations as they have been transmitted to us, the more sensitive he is to the r[o]les which words and motifs play in a composition; the more he concentrates on the ways in which thought has been woven into linguistic patterns, the better able he is to think the thoughts of the biblical writer after him. And this leads me to formulate a canon which should be obvious to us all: a responsible and proper articulation of the words in their linguistic patterns and in their precise formulations will reveal to us the texture and fabric of the writer's thought, not only what it is that he thinks, but as he thinks it.

The literary-exegetical method, as Muilenburg (1969) sets out, begins with the delineation of literary units, before moving on to a structural analysis of the text, which is supported by morphological analyses and syntactical analyses. Added to this are considerations of genre and Sitz-im-Leben, and even literary techniques. What the method sets out to do, therefore, is to explore the unity of the text, from its micro- to its macro-structures, and to understand how each aspect of the text is integrated to make a particular, unique product (Watson & Hauser, 1994:4). Though Muilenburg's rhetorical criticism was developed from form criticism, an approach aligned with historical criticism, he was critical of how historical criticism and had developed in a way which neglected the study of the Bible and its books as a "coherent literary whole" (Davies, 2013:107). Despite maintaining and affirming his role as a form critic, his rhetorical criticism became his response to this neglect and, along with all of the theoretical approaches developed for literary studies in the 1970s and 80s that are "post-structuralist" (Exum & Clines, 1993:12), provided the basis upon which 'new' literary criticism could function as an alternative

route to historical criticism (Davies, 2013:107). It is Robert Alter's *The Art of Biblical Narrative* (1980), in particular, that many regard as the beginning of this approach, but "new" literary criticism does not only use the vocabulary of narrative criticism. It is, ultimately, a multi-discipline approach which has an affinity for terms found in "linguistics, social anthropology, social sciences and reader-response theory" (Gillingham, 1998:176).

As Chapter 1 outlines, "New" literary criticism, also known as the synchronic approach, focuses on the "final" or "present form of the text" and "asks questions about the shape of the text" (Gillingham, 1998:173). While the diachronic method treats the text as "a window upon historical actuality", the synchronic method sees "the text as an object, a product" (Clines & Exum, 1993:11) – that is, a product of embedded social codes which are shared between the sender and the received of the text. The close reading or literary-exegetical method is, therefore, geared at analysing these codes, the poetics or "recipe" of the message in order to capture the meaning of the text (Berlin, 1983:17).

The "message" this study is concerned with is Hosea as it stands in the Masoretic Text. The MT version I base my analyses on is its "the scholarly edition" (Berlejung, 2012a:13) as it appears in the *Biblia Hebraica Stuttgartensia*[10] (Kittel et al. [eds], 1990). This particular manuscript is based on the Codex Leningradensis $B19^{A}$, which includes vocalisations and Masoretic markers. In the analyses which follow, I will be exploring the overall conception of the text, by looking at grammatical characteristics such as morphology and syntax, metaphor, irony and genre which are specific to the author or "sender's" mother tongue. This analysis has two motives – to put the text into a format that can be analysed further and to situate the text.

The first motive is achieved by analysing what the text says using translation, textual criticism, and literary techniques and examining how the text is organised in terms of pericope demarcation and structural analysis. The second is achieved by looking at contextual information such as dating, *Gattung*, and *Sitz-im-Leben*.[11] The purpose of this combination of elements is to provide a holistic view of the Book of Hosea in its "final" form, which helps to ground subsequent analyses and discussion in Chapters 3 and 4 in contextual information while they explore how land is represented in the text.

[10] Hereafter referred to as BHS.

[11] Both of these terms were coined by the scholar Hermann Gunkel. *Gattung* refers to "genre" and *Sitz-im-Leben* can be understood as "Setting in Life" (Berlejung, 2012b:37). While these ideas, along with textual-criticism, are rooted in historical-criticism, they provide contextual information about the text and also help to address textual issues such as scribal errors so that the analyses do not fall into common pitfalls, such as treating the text as existing in a vacuum (Davies, 2013:27).

2. Position in the Hebrew Bible

The Book of Hosea is, first and foremost, part of the HB's *Nevi'im*, or the prophetic writings. The *Nevi'im* is further divided into two sections – the "Major" prophets (Isaiah, Jeremiah, and Ezekiel) and the "Minor" prophets, of which Hosea is part (Dearman, 2010:7) by Old Testament demarcations. In the HB, the The *Nevi'im* are classified as the "Later" prophets. The MT places Hosea first among the twelve "Minor" prophetic writings. It was potentially placed first due to its length, age, and – according to some scholars – its potential influence on some of the other prophetic texts (Schmid, 2012c:472). However, these last two points are debated as Hosea's dating is difficult to determine[12] and consequently affects how much influence the text could have had on the writing of other books. David A. Hubbard (2009:23) says that Hosea's placement is logical as it is the "most complete theologically". He adds that it explores the relationship between YHWH and the prophet more than Hosea's counterparts and "embraces the great prophetic themes of covenant, judgement and hope" (Hubbard, 2009:23). This means that it could provide the reader with something of an introduction to the motifs and preoccupations of some of the other prophetic texts (see Schart, 2000:153).

As one of the twelve minor prophets, Hosea is part of the so-called "Book of the Twelve",[13] which – as the name suggests – refers to the minor prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi) as a single "book" and treated in the HB as such (Redditt, 2000:2). These writings came to be named in this way because the twelve texts were written on a single scroll,[14] they are relatively short in length, they share themes and motifs, they have a similar vocabulary, and the Jewish tradition has treated the collection as a book (Schmid, 2012c). Numerous studies have been dedicated to exploring what unifies these twelve texts, whether or not they should be considered a collection of texts, or if each should be read and treated as a separate entity.[15] Naturally, Hosea's place amongst the Twelve has also been discussed, given its length, its debated dating, and the discrepancies it shows when scholars discuss common motifs like the "Day of YHWH"[16] (Vielhauer, 2012:56). Given that the study deals with only Hosea, I cannot offer an opinion on this matter. Still, given the nature of the study, it presupposes that the texts that constitute the

[12] This is discussed further in "Dating". Earlier scholars assumed that the minor prophets were organised chronologically, but this is currently contested amongst scholars (Sweeney, 2012b:788-789).
[13] Hereafter referred to as the XII and "the Twelve". For more information on the origins of The Twelve, see David L. Petersen's essay, "A Book of the Twelve?" (2000).
[14] This refers to the scrolls found in Qumran and Wadi Murabba'at (Schmid, 2012c).
[15] Unfortunately, the study cannot discuss these debates in full since it cannot give them the space they deserve. For further reading on the major sides of the "Book of the Twelve" debate, see E. Ben Zvi & J. D. Nogalski's *Two Sides of a Coin: Juxtaposing Views on Interpreting the Book of the Twelve / the Twelve Prophetic Books* (2009).
[16] This motif, amongst others, is discussed further in the section "*Gattung*".

XII can also be treated as individual books – whether or not they belong together as a collection.[17]

Hosea has also been argued to show many parallels with the books of Amos, Deuteronomy, and Jeremiah. These parallels are often found in their linguistic and theological similarities. For example, Hosea and Jeremiah are concerned with the covenant between YHWH and the people; Hosea focuses on YHWH and the Northern Kingdom, while Jeremiah focuses on YHWH and the nations (McConville, 2012a:345). Hosea's relationship with Deuteronomy has been researched extensively, given their similarity in blessing and curse formulations (Stuart, 1988:15). These similarities have sparked discussions as to the possible Deuteronomistic editing of Hosea and the "Book of the Four", a subcategory of the XII, consisting of Hosea, Amos, Micah, and Zephaniah, which is believed to predate the rest of the XII (Nogalski, 1993:84-89). This matter is still under debate (Sweeney, 2012a:57). However, most scholars agree that the parallels are clear enough to presume that Hosea's book influenced the composition of Deuteronomy or vice versa (Schmid, 2012c:482).

3. Textual Criticism

Textual criticism is an approach in which the primary aim to (re)construct a presumed *Urtext*/original Hebrew text by comparing all of the text's "available copies, all of which inevitably contain mistakes" (Klein, 1974:vii). This method relies on various textual witnesses, such as LXX, the Targum and the Peshitta, which are weighed in relation to each other, and considers how copying and transmission conditions may have impacted the state of a text (Berlejung, 2012a:33). Determining an "original" text is incredibly difficult, particularly because several texts have been accepted as the *Urtexts*,[18] and because in over "a millennium of copying…hundreds of mistakes and changes must have crept into the text either by accident or by intention" (Klein, 1974:vii). This latter point stems from the fact that each redactor is both author and copyist, and because copying by hand will inevitably result in copying errors regardless of scribes' efforts (Matthews, 2007:104-105). In light of this, textual criticism's attempt to reconstruct a text is to address these errors, explaining what these errors mean for the translation of the text.

As Chapter 1 states, this study bases its analyses on the scholarly edition of the MT, namely the BHS (Kittel et al. [eds], 1990). This version includes the vocalisations and Masoretic markers implemented by the Masoretes by the seventh century CE and uses the Codex Leningradensis

[17] For more information on Hosea's place in the XII, consult Vielhauer's (2012) essay "Hosea in the Book of the Twelve".
[18] This point is expounded upon by Berlejung (2012a:33) who acknowledges the irony in referring to multiple "*Urtexts*".

B19^{A} as its base text. The Codex Leningradensis is dated to 1008/9 CE (Gillingham, 1998:73). This manuscript is not without its difficulties. In fact, it is not new to comment on the difficulty of Hosea in the MT. Scholars have bemoaned its issues for quite some time, with many, such as Douglas Stuart (1988:13), saying that it rivals the difficulties presented in the book of Job. These assessments are primarily due to the MT's myriad of corrupted verses, complex syntax, and disparities between manuscripts – particularly the Septuagint[19] and the Peshitta[20] (Tully, 2018:15-16). Additionally, several scholars, including Macintosh (2014:liii), have put forward the idea that some of the flagged textual issues are a result of its supposed Northern provenance and dialect; this point has, however, been critiqued by several scholars, including Tully (2018).

While the MT has a variety of concerns, emendations should be avoided where the it makes sense. Inversely, the MT should be altered if phrases and words are so corrupted that the text makes no sense or if they seem impossible in the context of the passage – especially if other versions agree on a plausible alternative (Klein, 1974:74).[21] This latter point requires much deliberation, particularly because no version is infallible, as Andersen & Freedman (1980:60) point out in their commentary of the book of Hosea:

> There are more than enough oddities and peculiarities which can be defended, interpreted, and explained to undermine the hypothesis of extensive corruption. While the versions often differ from the MT, it is doubtful that they reflect superior readings, since they do not make much sense or command automatic assent either. While it would not advance the cause of scholarship to hold a difficult text sacrosanct, or contrariwise to emend away the prophet's deliberate deviation from normality and conventionality whether in the order and arrangement of words, or the selection of strange terms in preference to common ones, it is perhaps better to stay with the text in cases of doubt than to increase the doubt by resorting to emendation.

While they do preface the quote above by admitting that errors should be "corrected" and that peculiarities should be "respected", Andersen & Freedman (1980:59) imply here that emendation should be a final resort and not a cure-all. It is with this attitude that I approach this task.

Unfortunately, due to the constraints of the study, the analysis does not include a discussion of the text-critical notes here. However, the BHS text-critical notes are addressed in the footnotes in Addendum A, which contains a complete translation of the text. Apart from the constraints

[19] The Septuagint will be abbreviated as LXX from now on.
[20] The Peshitta will be abbreviated to the S from now on.
[21] It must be clarified that as a rule, manuscripts or versions are weighed rather than counted. Furthermore, certain manuscripts are weighed above others. For example, LXX is preferred over the Syriac translation, but the Syriac translation is preferred over the Targum. These weightings were proposed by Ernst Würthwein (1994).

of the study and different focus, the text-critical notes are included there so that readers can understand the context of what is being said and see whether the raised issues improve the reading of the text or not. The footnotes in the Addendum also address concerns raised in commentaries that have been excluded in the BHS text-critical apparatus.[22] The issues range from corrupted text which hinder clear readings, to alternative translations which can often be disregarded as they stray too far from the MT and older versions of the text such as LXX. The aim of addressing these concerns is to ensure that the translation of the text is understandable. It is essential to acknowledge here that while some emendation is inevitable, the MT remains unaltered whenever possible since this study focuses explicitly on that particular version of the HB. Alterations to the text are largely limited to cases where corrupted words and phrases result in difficult readings of the text and where alternative translations for these corrupted parts make sense in light of the passage.

4. Text and Translation of Hosea

Given the length of the text, its complete translation with Masoretic line divisions can be found in Addendum A. The book of Hosea ultimately describes the relationship between YHWH and the Israelites of the Northern kingdom, who will shortly face their expulsion from the land. It begins with a narrative in which the prophet, Hosea, and his marriage are compared to YHWH's relationship with Israel. It then moves on to Hosea's oracles, which take up the lion's share of the text. These oracles deal primarily with Israel's apostasy, which exhibits idolatry, forging political alliances with the nations, and hubris. The text also points to a final reconciliation between the parties long after they have endured the exile, their punishment for their rejection of YHWH.

5. The Demarcation of Pericopes

As discussed in the introduction, this study focuses on the entirety of the book of Hosea. The book as a whole can be demarcated by means of formal and content criteria. In terms of formal criteria, the book of Hosea is separated from the books of Ezekiel and Joel by means of a *masora finalis* which precedes and follows the text (Kittel et al., 1990:990, 1008). Furthermore, the book is introduced with the superscript "A word of YHWH that was upon…" (Hosea 1:1)[23], which uses phrasing akin to those used in other prophetic books like Joel, Micah, and Zephaniah (Dearman, 2010:77).

[22] The text-critical notes supplied by the BHS are often heavily contested amongst scholars, given that they readily suggest alterations for minor grievances but do not always deal with other critical issues (Tully, 2018:16).
[23] References to the text will, from this point, be abbreviated to Hos.

As for content criteria, the book of Hosea is predominantly concerned with the fall of the Northern Kingdom and foretelling the reunification of the Northern and Southern Kingdom[24] under one king (Hos. 2:1-3). This diverges from the book of Ezekiel, whose oracles foresee the doom of Judah and the nations and the eventual return of the Israelites to the land (Schmid, 2012b:452), as well as the book of Joel, which is concerned with the destruction and salvation of Judah and Jerusalem (Stuart, 1988:226). Common themes which unify the book of Hosea, as outlined in 2.4 *Gattung* and *Sitz-im-Leben*, include the marriage metaphor, the covenant, and the knowledge of YHWH/God. As far as subjects are concerned, speech is predominantly attributed to YHWH and the prophet Hosea, who also recollect the speech and actions of secondary subjects, which include Israel, the land, the nations, and select figures in Israel's history (Dearman, 2010:9-14; cf. Tully 2018:3).

While separating the book of Hosea from the prophetic books which surround it is quite simple, the demarcation of the smaller units or pericopes requires far more consideration, which would be the case for any of the books of the HB. Gert Prinsloo (2009:197) goes as far as to say that "demarcating both the larger textual units (pericopes) and the smaller building blocks of those units (paragraphs, stanzas/ strophes) seems to be an elusive art that remains shrouded in mystery". This means that unit demarcations tend to differ amongst scholars in most, if not all, Biblical books, including Hosea. In discussing the delineation of pericopes in the book of Hosea, Douglas Stuart (1988:8) makes the astute observation that

> [T]he editorial arranging of Hosea's oracles, whether done by Hosea himself or someone else, is either so [skilful] or so nonchalant…as to result in a relative absence of sharp delineations between pericopes. In fact, deciding where one passage in Hosea leaves off and another begins has been a major consideration for every commentator and critic. The results have hardly been uniform.

This lack of uniformity is largely due to the text's sparse use of formal criteria, like introductory and concluding formulae, and inconsistent changes between speakers, amongst other things. Scholars have, therefore, relied more heavily on content than on form and formal markers like the *petuḥot* and *setumot* (Stuart, 1988:8; cf. Dearman, 2010:16). These discrepancies are only made worse by the staggering number of scholars who do not "…account for the choices they make" (Korpel, 2009:124), especially when dealing with the book of Hosea. Some of the most

[24] Several verses in the book of Hosea refer to Judah, particularly how YHWH will treat her in comparison to Israel (Hosea 1:7), as well as what will happen once the two kingdoms have reunited (Hosea 2:1-3, 23-25). For more information, see Dearman's (2010:19-21) discussion of how the references to Judah are presented.

detailed demarcations seem to come from scholars like Wolff (1974), Stuart (1988) and Ehud Ben Zvi (2005), who consider formal as well as content criteria in each of their structural analyses. The study's demarcations consider the MT's formal markers (*setumah*, *petuchah*), comparisons of MT to other manuscripts, and the presentation of content markers. Contentious demarcations within consecutive text chapters are placed under grouped chapter headings. These considerations allow for a fuller discussion of the proposed demarcations before offering a final decision.

Hosea 1-2

The first pericope can be demarcated as Hosea 1:1-9 on formal grounds, as well as on content. The pericope begins with the superscript, which ranges from Hosea 1:1-9 and highlights the context of the book. It ends with a *setumah* after Hosea 1:9.[25] The pericope uses largely 3ms narration and features YHWH as a secondary speaker who speaks four commands to Hosea, the predominant narrator of the text. The first command is for Hosea to marry Diblaim's daughter, Gomer (Hos. 1:3), and the last three commands all have to do with what Hosea must name his three children (Hos. 1:4, 6, 8-9). YHWH's commands and explanations use a variation of the following word and phrase: וַתַּהַר ("and she conceived"; Hos. 1:3) and וַיֹּאמֶר יְהוָה אֵלָיו קְרָא שְׁמוֹ ("And YHWH said to him, 'Call his name'";[26] Hos. 1:4). This combination is not used in subsequent chapters, which indicate that the pericope has likely come to an end.

Scholars, including Ben Zvi (2005), and Andersen and Freedman (1980), demarcate the first pericope as Hosea 1:2-2:3. That demarcation includes the hopeful future with which Hosea 2:1-3 is concerned. Consequently, that pericope juxtaposes "the negative symbolism" (Tully, 2019:19) of Hos 1:2-9 and the reversal thereof in Hos. 2:1-3. This is, however, also one of the reasons why other scholars, like Stuart (2017), Wolff (1974) and Dearman (2010), choose to demarcate Hos. 2:1-3 as a single pericope.

Although Hosea 2:1-3 is a small pericope, it can be demarcated according to formal and content criteria. The pericope is preceded by a *setumah* (Hos. 1:9), and while it is not separated from 2:4 using a *petuchah* or *setumah*, there is a clear shift in form and focus. Hosea 2:1-3 cannot be counted as part of the lawsuit form or "court metaphor" (Stuart, 1988:45) used in Hosea 2:4-17 because it does not adhere to the word choice or expression pattern. The use of the term רִיב presents the lawsuit form ("contend"; Hos. 2:4) and is used in conjunction with her chargeable actions and the verdict-like phrasing of YHWH's punishments (Stuart, 1988:45). For example,

[25] There is a *petuchah* which follows Hos. 1:2a which might be used to contest this demarcation. The use of a long break in the middle of a verse has been used in several instances in both the Lengingradensis Codex as well as the Aleppo codex and indicates a caesura (Gruber, 2017:70-71). Gruber argues that the point of this break at Hos. 1:2 is to indicate that the text which follows is the speech of YHWH as well as a change of subject matter. In light of this, I chose to disregard this petuchah as a pericope marker.

[26] Since Hosea's second child is a daughter, the phrase reads קְרָא שְׁמָהּ לֹא רֻחָמָה ("Call her name Lo-ruhama"; Hosea 1:6).

"For this reason, behold, I will fence in [her] road with thorn bushes, and I will block her with a wall so that she will not find her path" (Hos. 2:8, 11).[27] As mentioned above, Hos. 2:1-3 also has a clear shift in focus from Hos. 1:1-9. However, it also differs from 2:4-25 because the narrative shifts from commanding the Israelites to "Say to [their] brothers, "My people", and to [their] sisters, "Loved ones" (Hos. 2:3) to "contend with" their mother who "has prostituted herself" (Hos. 2:4, 7). Furthermore, Hos. 2:1-3 looks towards a future where "the sons of Judah and of Israel will assemble and they will appoint for themselves a head" (Hos. 2:2), but Hos. 2:4-25 deals with charging, punishing, and reconciling the land as part of the marital metaphor, which is absent in Hos. 2:1-3 (Dearman, 2010:106-107).

While 2:4-25 can be regarded as a unit, scholars have been divided about treating the passage as a pericope (like Andersen and Freedman, 1980) or to delimit it further (see Stuart, 1988:56). Most scholars prefer to split the unit further but find themselves with the same problem they had earlier. Many scholars tend to demarcate the pericopes as Hosea 2:4-15 and 2:16-25 [28] or as Hos. 2:4-17 and 2:18-25. [29] The difference seems to lie with the decision of what to do with Hos. 2:16-17 as this couplet is marked off by a *petuchah* (Hos. 2:15) and a *setumah* (Hos. 2:17). Furthermore, both sets of demarcations are supported by formal and content criteria.

As indicated previously, each of the demarcations is separated by a paragraph marker, whether a *petuchah* after Hosea 2:15 or a *setumah* after Hos. 2:17. Furthermore, each option contains either an introductory or concluding formula. In Hos. 2:15, the pericope ends on the phrase נְאֻם־ יְהוָה ("An utterance of YHWH"), which is used similarly in Hos. 11:11. Hos. 2:18 also uses נְאֻם־יְהוָה, but it seems to function here as an introductory phrase.[30] Furthermore, Hos. 2:18 also makes use of the phrase "on that day", which marks the events as "eschatological" or "occurring" in the future" (Stuart, 1988:57).[31] The biggest issue, however, lies with demarcating the lawsuit form or, more specifically, ascertaining where the lawsuit form ends in the text. Given that Hos. 2:4-15 is focused on the charges against and the punishment of the mother with regard to her infidelity and Hos. 2:16-25 is focused on the reconciliation of the household, Tully (2018:55) and Dearman (2010:106-107) suggest that there should be a split between Hos. 2:15 and 2:16. However, Stuart (1988) and Wolff (1974) argue that the lawsuit form is not only indicated by the term רִיב (to contend) but also on the repetition of the phrase, "therefore, I will…" (Hos. 2:8, 11, 16). Furthermore, YHWH is the speaker who talks to Israel using 2ms verbal forms about his wife using 3fs verbs in Hos. 2:4-17. These verbal forms

[27] The form is discussed further under Structural Analysis.
[28] These scholars include Dearman (2010), Andersen and Freedman (1980), and Landy (2011), amongst others.
[29] These scholars include Wolff (1974) and Stuart (1988), to name two.
[30] Hosea 2:23 is preceded by a *setumah* and also uses the formula, נְאֻם־יְהוָה (an utterance of YHWH), which – according to Stuart (1988:60) reminds the reader that YHWH is still the speaker, though he does add that the *setumah* is an "arbitrary verse division" given that the entire pericope is concerned with YHWH's relationship with Israel.
[31] Other scholars, like Joel D. Barker (2012), regard the phrase as indicative of the Day of YHWH theme. See 2.4.5, Important Preoccupations and Motifs in Hosea, for more information.

change in Hos. 2:18-25, where YHWH alternates speaking to and about his household (Stuart, 1988:56).

There is also a third option. Though demarcating Hosea 2:4-25 may contain two different forms and ignore the use of the *petuḥot* and *setumot* markers which are used within this passage, it describes a clear structural movement from the description of evidence of YHWH's wife's adultery (Hos. 2:4-10), his punishment of her (Hos. 2:11-15), his decision to pursue her once again (Hos. 2:16-17), and, finally, the reconciliation of YHWH's household (Hos. 2:18-25) (cf. Ben Zvi, 2005:61-71). Hos. 1:2-2:3, like Hos. 2:4-25, also uses divine speech, but its emphasis is on creating the marital metaphor, which uses Hosea's household as a model for YHWH's household. Hos. 2:4-25 differs in this regard because it is focused more on a direct address from YHWH to his household about their adultery and the consequences thereof, despite containing some references to the names of Hosea's children (Dearman, 2010:107).[32] I propose, therefore, that Hos. 2:4-25 should represent these verses as a larger unit or pericope, which will then be divided into a working structure. This means that formal elements like *petuḥot* and *setumot* markers and formulae can be used to help determine where subunits begin and end within the pericope, particularly Hos. 2:16-17.

Hosea 3:1-5

Hosea 3:1-5 can be demarcated as a pericope on formal grounds. In terms of Hebrew markers, the passage is preceded and followed by a *petucḥah*, and its typography is written in prose rather than the poetry style used in the rest of the book. The text has been printed this way in both the BHS (Kittel et al. 1990:994) and BHQ (Gelston, 2010:7). Hos. 4:1 also begins with a new formula, שִׁמְעוּ דְבַר־יְהוָה ("Hear a word of YHWH"), which Hosea uses to address the "sons of Israel" (Hos. 4:1) (Stuart 1988:74). Hosea first becomes the speaker in Hos. 3, which diverges from the use of divine speech in Hos. 1-2. This is seen in Hos. 3:1, where Hosea narrates: "And YHWH said to me again, …" (Tully, 2018:68).

The pericope is fairly short in comparison to those which precede it and consists of vocabulary which differs from that of Hosea 2, which ends with YHWH's restoration of the land, as well as Hos. 4 which "begins a covenant lawsuit" (Stuart, 1988:63). Finally, the pericope also shows internal cohesion based on content; it presents a monologue narrated entirely by Hosea, in which he recounts how his marriage came about and the ground rules he set for himself and his wife (Hos. 3:1-3). Given that the pericope is a continuation of the marital metaphor, Hosea also uses his own marriage story to explain what will happen to the Israelites who, like Hosea's wife, will be without their lovers – their king and leader – and without their "grape cakes" – their "pillar…ephod and teraphim" (Hos. 3:4). Hosea also reveals that the Israelites will later

[32] The names of Hosea's children are alluded to in the manner in which the mother/land commits adultery and is punished, but they also appear as direct references when YHWH foretells his reconciliation with his household (cf. Hosea 1:2-9). This is explored and explained further in the Structural Analysis.

return to the land and follow one God, like Hosea's wife will only be following him in marriage (Hos. 3:5) (Tully, 2018:68-69).

Hosea 4:1-19

Hosea 4:1-19 is the first pericope which deals explicitly with oracles, and begins similarly to Hos. 1:1 by using the "proclamation formula" (Stuart, 1988:73), שִׁמְעוּ דְבַר־יְהוָה ("Hear the word of YHWH") (Gruber, 2017:242). The pericope is marked off from Hos. 3 by a *petuḥah* and from Hos. 5 by a *setumah* in THE MT; LXX also follows this demarcation (Gruber, 2017:184). Hos. 5:1 begins with the imperative, שִׁמְעוּ־זֹאת הַכֹּהֲנִים ("Hear this, O priests!"), which is not necessarily an opening formula but functions as a marker for a new unit and draws attention to one of the key institutions affected by the oracles – the priesthood (Ben Zvi, 2005:121-122).

Determining the main speaker has some challenges, given that both Hosea and YHWH seem to address people in the passage – Hosea addresses the בְּנֵי יִשְׂרָאֵל ("the sons of Israel") – יוֹשְׁבֵי הָאָרֶץ ("those who inhabit the land"; Hos. 4:1) – and YHWH addresses the priest (Hos. 4:4). For this reason, many scholars prefer to demarcate Hosea 4:1-3 as a separate pericope (Wolff, 1974:65). Despite the "numerous shifts from second to third person in reference to" the Israelites, priests, and related groups, and the "references to YHWH [which] appear in the first and third person" (Ben Zvi, 2005:102), the passage may still be regarded as a unit given that it likely takes place in a single scene.

In terms of content, the passage marks a clear move away from Hosea 1-3, as it no longer makes use of the marital metaphor and introduces a new preoccupation with how Israel – its people and its institutions – has broken the covenant and the repercussions of their actions against YHWH (Dearman, 2010:145-146). Hosea 5:1 differs from Hos. 4:1 in that it directly refers to the three groups of people who have caused Israel's downfall – the priesthood (הַכֹּהֲנִים), the "house of Israel" (בֵּית יִשְׂרָאֵל), and the "house of the king" (וּבֵית הַמֶּלֶךְ) (Hos. 5:1) – and deals predominantly with the discipline that awaits them. Hos. 4:1 focuses particularly on the role of the priesthood in Israel's sinfulness which, at its core, started with the rejection of the knowledge of YHWH (Hos. 4:1,6) and his law (Hos. 4:6) and was exhibited in "wrongful cultic behaviour" (Ben Zvi, 2005:104), such as prostitution.

Hosea 5-7/8

Hosea 5-7 are likely the chapters of Hosea which provide the least amount of consensus amongst scholars when it comes to paragraph demarcation. Ben Zvi (2005:122-123) details a page of the different readings proposed by commentators, but these seem to have increased with some of the most recently released commentaries on the book of Hosea.[33] The issue with these

[33] See Tully (2018) and Gruber (2017).

chapter demarcations likely stems from the fact that the ancient versions of the text do not seem to correspond, and even though the Hebrew versions of the text agree, "the Masoretic division of the text is simply ignored" by many commentaries (Korpel, 2009:124-126). Given that this study is concerned with analyses of the MT, it should regard the formal markers of the MT as one of the most important considerations when demarcating paragraphs – regardless of their structural level.

Hosea 5:1-7

Hosea 5:1-7 can be demarcated as a pericope on formal grounds. In the MT, the passage is preceded and followed by a *setumah*; this demarcation is also found in LXX (Gruber, 2017:242). As mentioned previously, the passage refers to three groups – the three particular groups of Israel who must pay attention: the priesthood, the house of Israel, and the house of the king. They are called on by three imperative verbal forms (Landy, 2011:71). The imperative form of "to hear" is used similarly to the opening formulas in Hos. 4:1 (Ben Zvi, 2005:120)[34] and compares to the use of imperatives in the opening lines of Hos. 5:8 and 8:1.

For the first three verses of the passage, the speaker is YHWH, who calls the people in a "divine summons" (Stuart, 1988:89). Hosea then replaces YHWH, using only third-person narration in his descriptions of Israel and Ephraim's present actions, and YHWH's reactions to their shamefulness. This differs from the divine speech used in the remainder of Hosea 5 (Wolff, 1974:108). Finally, while Hos. 5:1-7 retains most of Hos. 4:1-19's topics and phrasing (Anderson & Freedman, 1980:381), it diverts from a lawsuit-like structure to a "summons to attention" to present evidence of Ephraim/Israel's wrongdoings and declare a judgement.

Hosea 5:8-6:11

A *setumah* marks Hosea 5:8 as the beginning of a new pericope, along with the use of three imperatives which appear to indicate a summons to war (Stuart, 1988:99). Unfortunately, the end of the pericope is more challenging to ascertain. As discussed previously, there are a variety of proposed demarcations for Chapters 5-7 (see Ben Zvi, 2005:121-122), but a large number of them vary the most for this particular section given that the chapters do not have opening and closing formulas, they repeatedly alternate speakers, and the MT's markers are perpetually under dispute. The MT indicates with a *petuḥah* that the pericope should end after Hos. 6:11. However, BHS seems to indicate that Hos. 6:11b may be placed with Hos. 7:1 by placing Hos. 6:11b a line from Hos. 6:11, like this:

גַּם־יְהוּדָ֕ה שָׂ֥ת קָצִ֖יר לָֽךְ׃ בְּשׁוּבִ֣י 6:11 Hos. 6:11 Also Judah he sets a harvest for you.

[34] Cf. Joel 1:2; Amos 3:1, 13; 1:1; 5:1, 8:4; and Micah 1:2; 3:1, 9; 6:1-2. These only include the use of "to hear" in the XII.

שְׁבוּת עַמִּי׃ פ 7:1 כְּרָפְאִי לְיִשְׂרָאֵל when I have restored the fortunes of my people. 7:1a when I have healed Israel…

Many scholars, including Wolff (1974) and Andersen and Freedman (1980), partially avoid this issue by demarcating units which do not end or begin with Hosea 6:11 or 7:1. The closest demarcations to the MT include Stuart's (1988) Hos. 5:8-7:1aγ and Gruber's (2017) Hos. 5:8-6:11a.

The problem seems to lie with the phrase, גַּם־יְהוּדָה שָׁת קָצִיר לָךְ ("Also Judah he sets a harvest for you"), which precedes a temporal clause in which the speaker refers to himself with the verbal form, בְּשׁוּבִי ("when I have restored"). Given that the passage is characterised by divine speech, the subject of the 1s verbal form is YHWH, but when the verse is read as a single sentence, it is unclear who the subject of the 3ms verbal form, שָׁת ("he sets") is. As a result, scholars tend to divide Hosea 6:11 in half and merge Hos. 6:11b with Hos. 7:1 (Wolff, 1974:106). Alternatively, Stuart (1988:98-99) alters שָׁת ("he sets") to the 1s active form and merges Hos. 7:1a with Hos. 6:11. In both cases, the temporal phrases in Hos. 6:11 and Hos. 7:1 are read together. However, if שָׁת is read as a passive participle, then the meaning becomes far clearer – YHWH is the one who sets up the harvest for Judah once he has restored Israel (cf. Tully, 2018:151). This means that the verse does not have to be merged with Hos. 7:1. The demarcation of the pericope can therefore begin at Hos. 5:8 and end at 6:11, as proposed by the MT (cf. Korpel, 2009:123-127).

While YHWH narrates most of the passage, Hosea 6:1-3 is spoken by Hosea, who calls the people to repent to YHWH (Gruber, 2017:258-259). This prayer-like call to repent appears to divide the passage, as Hosea's word choices deal primarily with sickness and healing (Ben Zvi, 2005:121-122). The passage also concerns healing, which only YHWH can provide – if they should acknowledge their guilt and seek YHWH. Therefore, the content differs from Hos. 5:1-8, which focuses on Israel's lack of knowledge and its consequences, and Hos. 7, which is preoccupied with Israel's domestic and international politics (Stuart, 1988:89, 116-117).

Hosea 7:1-8:14

A *setumah* indicates the start of the next pericope at the end of Hosea 6:11. There are, however, two proposed endings for this pericope: the MT indicates that the passage ends at Hos. 7:12 with a *setumah* and marks the next pericope as Hos. 7:13-8:14, but BHS also recognises Hos. 8 as a new chapter. Therefore, some scholars have preferred to end their differing pericope demarcations at Hos. 7:16 instead of Hos. 7:12 (Gruber, 2017:334).

Hosea 7 and 8 share two common concerns – Israel's rebellion against YHWH and Israel's relationship with domestic and international politics – and they are both largely described by YHWH and use third-person narration (Stuart, 1988:116, 129). However, each passage goes about these topics differently despite sharing ideas and narrators. Hos. 7:1-12 uses two main

metaphors describing Israel and Israel's behaviour (Landy, 2011:99). The first compares Israel to an oven representing the people's corruption and want of evil (Hos. 7:4-9). In contrast, the second compares Israel to a silly, senseless dove which decides to rely on Egypt and Assyria instead of YHWH (Hos. 7:11-12). Two future-orientated temporal clauses round off these two metaphors in Hos. 7:1 and 7:12. Hos. 7:13-8:14, by comparison, uses almost no similes and contains a greater variety of reference to actions and events in Israel's past, present and future.

Despite these comparisons, several scholars propose that Hosea 7:13-16 should be separated from Hos. 8:1-14 and be placed with the pericope demarcated before that (see Ben Zvi, 2005:163-165). For example, Wolff (1974:127) proposes that "…the cry of woe…" in Hos. 7:13 marks the beginning of the climax in the passage he demarcates as Hos. 5:8-7:16. Alternatively, Stuart (1988:116-117) concludes that Hos. 7:1aδ-16 should be a pericope because it is made up of four laments, of which Hos. 7:13-16 is one. Hos. 8:1 may also be the start of a new unit as the phrase, אֶל־חִכְּךָ שֹׁפָר ("[Set] the shofar to your mouth") indicates an alarm or warning similar to the introduction used in Hos. 5:8 (Ben Zvi, 2005:166).

Hosea 7:13-16 is difficult to place with Hos. 8:1-14 because it does not repeatedly vacillate between descriptions of Israel's past and present actions and their future punishment like Hos. 8:1-14 does, nor are their structures similar (Wolff, 1974:127-128, 131-133). Furthermore, Hos. 8:1-14 discusses politics but also refers to Israel's religious activity, which is not mentioned in Hos. 7 at all (Stuart, 1988:129). While Hos. 7:13-16 does not provide a continuation of YHWH's future actions mentioned in Hos. 7:12, it appears to be a summary of Israel's crimes mentioned in Hos. 7:1-12 (Landy, 2011:109); this seems to indicate that Hos. 7:13-16 should belong to Hos. 7:1-12 and not to Hos. 8:1-14. That said, Hos. 7:13-16's lament might be a natural precursor to YHWH's call as it sets up why Israel broke the covenant. Israel fled from YHWH (Hos. 7:13), refused to call on him and called for their wine and corn instead (Hos. 7:14) and so rebelled against YHWH's instruction and transgressed the covenant which YHWH made with them (Hos. 8:1).

While there are obvious differences between Hosea 7 and 8 in terms of content, word choice, imagery and use of metaphor, Hos. 7:13-16 can act both as a summary of Hos. 7:1-12 and as YHWH's lament of Israel's rejection of him before he calls for the shofar to be blown in Hos. 8:1 (cf. Landy, 2011:119-120). Therefore, I posit that Hos. 7:1-8:14 should be demarcated as a pericope and that the *setumah* at Hos. 7:12 should indicate a subdivision within the pericope rather than a marker of a new section (cf. Gruber, 2017:334).

Hosea 9:1-9

Hosea 9:1-9 can be demarcated as the next pericope. Along with a *setumah* after Hos. 8:14 and after Hos. 9:9, the passage features Hosea as the main speaker. This differs from the remainder of Hos. 9, which is characterised by divine speech (Gruber, 2017:367). Like some of the

previous pericopes, the passage begins with the speaker addressing Israel directly but diverts to a general discussion of key characters or groups. This pattern is repeated in Hos. 9:7-9, which presents a change from speaking solely of YHWH, Israel, and Ephraim to speaking of an unnamed prophet as well (Anderson & Freedman, 1980:516).

As for content, Hosea 9:1-9 presents a concern with food and drink (Hos. 9:1-5), the loss of wealth (Hos. 9:6), and punishment for corruption (Hos. 9:7-9). This follows logically after Hos. 8:1-14 which was concerned with Israel's industry – that is, agriculture and the growing of wheat (Hos. 8:7), their skill with gold and silver (Hos. 8:4), and the building of cult sites like temples and altars (Hos. 8:11, 14). Now, these elements are made useless – their wine is sour, their bread defiles them (Hos. 9:4), and their treasures will be taken from them (Hos. 9:6; Landy, 2011:129-130). Furthermore, Hos. 9:10-17 indicates a new preoccupation with the events at Baal-Peor and Gilgal and YHWH's punishment concerning childbearing (Anderson & Freedman, 1980:548).

Hosea 9:10-17

Hosea 9:10-17 can be demarcated as a pericope on formal grounds. The passage is preceded and followed by a *setumah* but also contains a *setumah* after Hos. 9:16. This reflects the change in a speaker from YHWH, who narrates Hos. 9:10-16, to Hosea, who narrates Hos. 9:17. I suggest that the *setumah* should be treated as a divider within the pericope rather than an indicator of a separate paragraph as the verse can make sense within the larger paragraph, which is supported by the Aleppo Codex which does not recognise a division between verses 16 and 17 (Gruber, 2017:22). The change of speaker is also reflected in the structure of the pericope as proposed by Wolff (1974:162) and Stuart (1988:150):

1. Hos. 9:10: Israel's actions at Baal-Peor.
2. Hos. 9:11-13: Israel's punishment.
3. Hos. 9:14: Hosea interjects.
4. Hos. 9:15a: Israel's actions at Gilgal.
5. Hos. 9:15b-16: Israel's punishment.
6. Hos. 9:17: Hosea interjects.

The pericope is, therefore, a combination of historical retrospectives, as represented by specific references to incidents of Israel's past and punishment that will occur in the future (Wolff, 1974:161).

Andersen and Freedman (1980:548) add that Hosea 9:10-17 stands in contrast to Hos. 10:1-8 because they differ in terms of focus; while Hos. 9:10-17 looks at events in Baal-Peor and Gilgal, Hos. 10:1-8 is concerned with events in Beth-Aven and Samaria. Hos. 9:10-17 also

stands in contrast to Hos. 9:1-9 because it replaces images which speak of rotten food and loss of wealth with human infertility (Hos. 9:11, 14, 16), the death of Israel's inhabitants (Hos. 9:12-13, 16), and the removal of the people from YHWH's household (Hos. 9:12, 15, 17).

Hosea 10:1-8

Like Hosea 9:10-17, Hos. 10:1-8 is demarcated as a pericope in the MT by a *setumah* after Hos. 9:17 and Hos. 10:8. The passage is narrated entirely by Hosea (Anderson & Freedman, 1980:548), and includes only indirect speech. This is unlike Hos. 9:9-17 and Hos. 10:9-15 which mainly feature divine speech and uses a mixture of direct and indirect speech (Wolff, 1974:161-162, 182). The structure is described by Landy (2011:143) as the "perfect ring composition", which is indicated by the pattern of repeated keywords. Verses 1-2 and 8 form the outer layer of the ring and focus on the destruction of altars. Verses 3-4 and 7 make an inner ring which concerns the king – or the lack of a king – in Samaria. Finally, verses 5-6 form the centre of the ring, which concerns the people's attachment to the bull of Beth-Aven. This is comparable to Stuart's (1988:158) proposed structure which suggests that verses alternate between discussing Israel's actions and her punishment. Both of these structures will be explored further under the structural analysis.

As far as content is concerned, the pericope focuses on events regarding Samaria and her inhabitants, which is comparable to Hosea 9:10-17's preoccupation with Gilgal and Hos. 10:9-15's focus on Gibeah. Ben Zvi (2005:205) regards the pericope as preparation for Hos. 11 and as a section that "re-explores matters" discussed in Hos. 8-9. This appears to be the case as Hos. 10:1-8 discusses how YHWH's punishment will affect Israel's relationship with religion and cult, particularly the destruction of her cult sites (Hos. 10:2, 8) and the shame that will be brought upon them for their idol worship (Hos. 10:5-6), which are also discussed in Hos. 8-9. The pericope also deals with the fall of Samaria's king (Hos. 10:3,7) and Samaria's dealings with the nations (Hos. 10:4, 6), which is comparable to the discussion of national and international politics in Hos. 8-9. What sets Hos. 10:1-9 apart from the chapters which precede it, however, is Hos. 9:10-17's particular concern with Gilgal, which is no longer the case here (Anderson & Freedman, 1980:548). It is also set apart from the remainder of Hos. 10, which, unlike Hos. 10:1-8, combines agricultural and war imagery to describe the punishment of the cattle-like Israel and the destruction of her strongholds.

Hosea 10:9-11:11

Many, if not most, commentaries opt to demarcate Hosea 10:9-11:11 as two pericopes – Hos. 10:9-15 and Hos. 1:1-11. This is supported by the style, the use of indirect and direct speech, and the content – particularly the preference for certain words over others. Hos. 10:9-15 is a combination of similes describing Israel and her crimes as well as the punishment of the Israelites in terms of agricultural and war references and elements of historical recollection

(Tully, 2018:250). It is also characterised by direct speech, with some deviation in Hos. 10:9-10. On the other hand, Hos. 1:1-11 acts as a reflection by YHWH about his role as father and God to Israel, ending with a promising future for Israel (Gruber, 2017:457). Unlike Hos. 10:9-15, Hos. 11:1-11 is written in indirect speech – with two rhetorical questions in Hos. 11:8 (Stuart, 1988:176, 181).

While these passages share little in terms of "catchword[s]" (Wolff 1974:193), structure and style, they can exist as a single pericope and be divided on the structural level (cf. Stuart, 1988:176). The MT demarcates Hosea 10:9-11:11 as a pericope with a *setumah* after Hos. 10:8 and Hos. 11:11. This is also supported by the Aleppo Codex (Gruber, 2017:22). Both passages are predominately narrated by YHWH, which is a change from Hos. 10:1-8 which is narrated by Hosea (Anderson & Freedman, 1980:548). While the pericope does not begin with a formula, it ends with the closing formula, נְאֻם־יְהוָה ("an utterance of YHWH"), like Hos. 2:15 and 18 (Ben Zvi, 2005:226-227). While they differ stylistically, each section incorporates some historical allusion (Hos. 10:14, 11:8) and has a few similar ideas. Both of these passages refer to the destruction of cities (Hos. 10:14, 11:6), and they draw on ideas relating to cattle and ploughing (Hos. 10:11, 11:4). They also refer to the fall of Israel's king (Hos. 10:15), and the rise of Israel's new Assyrian king (Hos. 11:5).

Hosea 12:1-14:1

The MT indicates that the next two pericopes are Hosea 12:1-13:11 and Hos. 13:12-14:1; these two passages are preceded and divided by a *setumah* (Hos. 11:11; 13:11) and end with a *petuḥah* at 14:1. Most scholars, however, choose to separate the next two sections as Hos. 12:1-15 and Hos. 13:1-14:1. Both of these demarcations have merit since there are very few formal markers which indicate where the chapters should be divided – there are no formulas, there is some vacillation between the speakers YHWH and Hosea, and no one seems to agree on the structure of these chapters.

According to Wolff (1974:222), this demarcation makes sense because Hosea 13 refers to a new accusation – that it no longer speaks of Israel's treachery and refusal to return to YHWH but turns to focus on Israel's idolatry. This is but one reason to separate these passages (cf. Stuart, 1988:201). Others include Hos. 13's omittance of the historical recollections concerning Israel's forebear Jacob, an *inclusio* formed by the repetition of the root אשׁם ("to offend") in Hos. 13:1 and Hos. 14:1 (Tully, 2018:286-287, 311), and the inclusion of Israel's punishment in Hos. 13, which is omitted in Hos. 12.

Even so, there are also reasons to either retain the MT's demarcations or merge these chapters into a single pericope. Ben Zvi (2005:244), despite being among those who divide the passage as Hosea 12:1-15, also claims that separating Hos. 12 from 13 at Hos. 12:15 is debatable. Stuart (1988:187) argues similarly, stating that Hos. 13:1 may be the end of the passage because

"[Hos.] 13:2 begins a new accusation". Wolff (1974:222), however, says the same thing about Hos. 13:1 and demarcates Hos. 13:1-14:1 as a unit. Both of these scholars seem to be correct since Hos. 13:1 could fit with both chapters since its reference to Ba'al corresponds with the sacrifices at Gilgal in Hos. 12:12, as well as the worship of idols and calves in Hos. 13:2.

The MT's Hosea 12:1-13:11 can be a pericope because it refers to the iniquitous actions of Israel/Ephraim throughout the passage; it does not contain the references to childbirth present in Hos. 13:12-14:1, nor does Hos. 13:12-14:1 contain any references to Israel's treachery or worship of false gods. Also, the phrase, וְאָנֹכִי יְהוָה אֱלֹהֶיךָ מֵאֶרֶץ מִצְרָיִם ("But I [am] YHWH, your God from the land of Egypt") appears twice in the passage (Hos. 12:10; 13:4) but is no longer present in the passages which follow it.

As far as content is concerned, Hosea 12 and 13 share historical references to the Exodus (Hos. 12:10, 14; 13:4-5, 15) – particularly Israel's time in the Wilderness – and they both focus on Israel's iniquity and guilt (Hos. 12:9, 12; 13:1, 12). While there is a divergence from the references to Israel's "treachery" in Hos. 13, the Israelites' actions described in Hos. 12-13 do show some overlap in overarching ideas; they have lied (Hos. 12:2, 8; 13:3), they have placed their wealth above YHWH and have, as a result, forgotten YHWH (Hos. 12:9; 13:6, 9, 15; 14:1) who knew them in the wilderness (Hos. 12:10, 13:4) and they have also continued making sacrifices to gods other than YHWH (Hos. 12:12; 13:1, 2). These historical references contribute towards a sort of progression from accusation (Hos. 12:1-13:6) to punishment (Hos. 13:7-14:1). The comparison of Israel to his trickster forefather, Jacob, their increasing wealth, and their decisions to ignore the messages of the prophets (Hos. 12:11) culminate in their arrogance (Hos. 13:6) and their ultimate destruction (13:14-14:1). This destruction is rooted in their rebellion, and their reliance on kings to save them – yet another reminder of the belief that they are self-sufficient (Hos. 13:9-11). So, that which made them wealthy and foolish – their crops and people – will be taken from them (Hos. 1:12-14:1). I propose, therefore, that Hos. 12:1-14:1 should be considered as a single pericope and that the *setumah* which divides them at Hos. 13:11 should be used to divide the passage structurally.[35]

Hosea 14:2-10

The Leningradensis Codex divides the remaining verses of Hosea into two pericopes – namely, Hosea 14:2-8 and 14:9-10 (see BHS, 1990:1008). Alternatively, these verses can be consolidated into a single pericope, which is supported by the Aleppo Codex and LXX Vaticanus (Gruber, 2017:21-22). Many scholars regard Hos. 14:10 as a "self-contained, individually composed poem" (Stuart, 1988:219) and place Hos. 14:9 with Hos. 14:2-8.[36] Hos.

[35] The structure of Hosea 12:1-14:1 will be discussed further in Structural Analysis.

[36] See Ben Zvi (2005:289) for a complete discussion of scholars' proposed structures and demarcations for Hosea 14.

14:10 is distinct in style and reads like something akin to wisdom literature (Tully, 2018:352), but Hos. 14:9 is closer in style to Hos. 14:2-8, so the MT's use of a *setumah* after Hos. 14:8 seems peculiar. While the pericope begins with Hosea as a speaker, Hos. 14:5-9 is written as YHWH's response to Hosea's call and details how Israel will become "like…Lebanon" (Hos. 14:6-8) (Stuart, 1988:211) – a repeated comparison which is unique to Hos. 14. While Hos. 14:9 does not use this particular comparison, YHWH makes a final claim on Ephraim and compares himself to a fresh cypress tree – a signature tree of Lebanon. This indicates that YHWH is to be – and to remain – the only source of Israel's livelihood (Stuart, 1988:217).

Hosea 14:10, given its change in style, acts like a conclusion – a final thought or warning intended for foolish people (Tully, 2018:352). The speaker of this verse is unclear, though the reference to YHWH in the third person seems to indicate that it is attributed to Hosea (Stuart,1988:219). Like Hos. 1:1-9, I propose that instead of separating the verses into Hos. 14:2-8 and 14:9-10, the "epilogue" should be included, and the final verses should be treated as a single pericope. Hos. 14:9 may, therefore, act as a conclusion to Hos. 14, and Hos. 14:10 can act as a conclusion to the book of Hosea (cf. Ben Zvi, 287-289, 313, 316). This is supported by its reference to Israel's foolish behaviour, which separated him from YHWH – a common idea throughout Hosea (Tully, 2018:353).

This pericope is characterised by its distinctly hopeful content, which is in direct contrast with Hosea 12:1-14:1 since it focuses on Israel's iniquity and punishment (Tully, 2018:337). The passage begins with a "prophetic summons" (Stuart, 1988:212) to "return…to YHWH", a phrase which is repeated in the first two verses of the passage. The root, שׁוּב ("to return"), occurs three more times in the passage (Hos. 14:2-3, 5, 8), unlike the previous pericope, which uses the term once (Hos. 12:7) (Ben Zvi, 2005:288).

6. Morphological Analysis

This discussion is a brief, yet succinct, morphological analysis of the text. This analysis is concerned with highlighting narrative elements of the texts, particularly characters and locations, as well as the repetitions of the text, which indicate *Leitmotifs* and keywords which will inform this study of the text. The analysis begins by looking at how these elements feature in the general text and then moves on to significant forms, terms, and imagery in individual pericopes.

6.1 The Characters of Hosea

The characters who appear the most are YHWH (יְהוָה) and Israel (יִשְׂרָאֵל). These two characters appear in every pericope, even if Hosea takes over as a narrator. Israel is often paired or

represented by alternative versions of its name, including "the sons of Israel" (בְּנֵי יִשְׂרָאֵל), "the house of Israel" (בֵּית יִשְׂרָאֵל) and "the inhabitants of the land" (יוֹשְׁבֵי הָאָרֶץ), as indicated in Table 1 below. From Hosea 4, Israel is often paired with Ephraim (אֶפְרַיִם; Hos. 4-14) and very occasionally with references to Samaria (שֹׁמְרוֹן; e.g. Hos. 7:1).

Table 1: The Names of YHWH and Israel in the Book of Hosea		
Divine Names		
Stem	Translation	Locations in Hosea
יְהוָה	"YHWH"	1:1-2, 4, 7; 2:15, 18, 22-23; 3:1, 5; 4:1, 10, 15-16; 5:4, 6-7; 6:1, 3; 7:10; 8:1, 13; 9:3-5, 14; 10:3, 12; 11:10-11; 12:3, 6, 10, 14; 13:4, 15; 14:2-3, 10.
אֵל / אֱלֹהִים	"El"/ "Elohim"	2:1, 2:25; 4:6; 8:2; 9:1, 8, 17; 11:9; 12:1, 7; 13:4; 14:1-2 cf. 2:24 1:7; 3:1, 5; 4:12; 5:4; 7:10; 8:6; 12:4, 7, 10 cf. Hos 6:6
אֱלֹהֵי הַצְּבָאוֹת	"God of the hosts"	12:6
Israel and her names		
יִשְׂרָאֵל	"Israel"	1:5; 4:15; 5:3, 5; 6:10; 7:1, 10; 8:2-3, 6, 8, 14; 9:1, 6, 10; 10:1, 6, 8-9; 11:1, 8; 12:13-14; 13:1, 9; 14:2, 6
בֵּית יִשְׂרָאֵל	"The House of Israel"	1:4, 6; 5:5; 6:10; 12:1
בְּנֵי יִשְׂרָאֵל	"Sons of Israel"	2:1-2; 3:1, 4-5; 4:1
שִׁבְטֵי יִשְׂרָאֵל	"[among] Tribes of Israel"	5:9
יוֹשְׁבֵי הָאָרֶץ / שֹׁכֵן שֹׁמְרוֹן	"The inhabitants of the Land" / "…of Samaria"	1:5; 4:1; 14:8
שֹׁמְרוֹן	"Samaria" /	7:1; 8:5; 14:1 cf. Hos. 8:5, 10:7
אֶפְרַיִם	"Ephraim"	4:17; 5:3, 5, 9, 11-14; 6:4, 10; 7:1, 8, 11; 8:9, 11; 9:3, 8, 11, 13, 16; 10:6, 11; 11:3, 8-9; 12:1-2, 9, 15; 13:1, 12; 14:9
עַמִּי	"My [YHWH's] people"	1:9; 2:1, 3; 2:25; 4:6, 8, 12; 6:11; 7:7

While Hosea (אֶל־הוֹשֵׁעַ; Hos. 1:1-2) is only mentioned by name in Hosea 1, he is often referred to by 1s verbal forms in the text and alternates narrating in several pericopes, since he is the prophet who delivers the message (e.g. Hos. 3:1). References to the land (אֶרֶץ) seem to be most clear in Hos. 1-3, but there are also direct references to the land in the pericopes which come after Hos. 3, particularly Hos. 4 and 6. The verbal forms describing the Land's actions are summarised in Table 2 below. Finally, there are several references to Judah (יְהוּדָה), "the house of Judah" (יְהוּדָה אֲרַחֵם) and "the sons of Judah" (בְּנֵי־יְהוּדָה) throughout the text, though not in every pericope.

Table 2: The Land and her actions in the Book of Hosea		
Stem	Translation	Locations in Hosea
תִּזְנֶה	"she commits prostitution"	1:2
תַּעֲנֶה	"she will answer"	2:24
תֶּאֱבַל	"she will mourn"	4:3
יוֹרֶה	Implied drinking	6:3

Some characters only appear in particular pericopes, like Gomer (גֹּמֶר; Hos. 1:3), who is referred to directly in Hosea 1 and alluded to in Hos. 3, as well as YHWH's "wife" (אִשְׁתִּי; Hos. 2:4) who is also the "mother" (אִמָּם "their mother"; Hos. 2:4) of the Israelites who only feature in Hos. 2. References to the nations (עַמִּים; Hos. 9:1, 10:10) are sparse but occur mainly from Hos. 7, with mentions of Assyria (אַשּׁוּר; Hos. 7:11, 11:5, 12:2, 14:4) and Egypt (מִצְרַיִם; Hos. 7:11, 9:6) occurring in these pericopes as well. There are also some references to Jacob (יַעֲקֹב; Hos. 10:11, 12:3, 13), a patriarch of Israel, in Hos. 12:1-14:1, in which some of his actions are recollected, though these are limited to that pericope.

6.2 The Locations of Hosea

The majority of the events and actions of the text occur in the Land, particularly the Northern Kingdom. This is most clear in the repeated references to places within Israel but is clearest in Hosea 1:7, where YHWH claims to show Judah still compassion. The text also details both the actions which Israel undertakes in transgressing the covenant as well as the punishments with which YHWH responds while the people are still in the Land. This is set up from Hos. 1:1-9 as the people's destruction is tied to the valley of Jezreel, which is in the heart of the Northern Kingdom. Particular cities of importance appear to be Bethel (בֵּית־אֵל; e.g. Hos. 10:15), Gilead (גִּלְעָד; e.g. Hos. 6:8), and Gilgal (גִּלְגָּל; e.g. Hos. 4:15), amongst others.

The locations outside of the land include the wilderness (מִדְבָּר; Hos. 2:5), the domain of the nations (בַּגּוֹיִם "in the nations"; Hos. 8:8) the (land of) Assyria (מֵאֶרֶץ אַשּׁוּר; e.g. Hos. 5:13) and (the land of) Egypt (מֵאֶרֶץ/ אֶל־אֶרֶץ מִצְרַיִם; e.g. Hos. 2:17). These places are mentioned sparingly and are often tied to the people's past or future separation from the land or, rather, their subjugation in Egypt (Hos. 8:13, 9:3, 12:10, 13:4), sojourning and conquest of the Promised Land (Hos. 2:17, 11:1, 12:14), as well as their transgression of the covenant (Hos. 5:13, 7:11, 8:9-10, 12:2) and later exile in Assyria (Hos. 8:8, 9:3, 17, 10:6, 10). When locations are mentioned, their relevance is usually tied to the concerns of the pericope in which they

feature, so their relevance will be explored further when necessary. For a summative look at the locations within and outside of the land, please see Table 3 below.

Table 3: Common Places in the Book of Hosea		
Places in the Land		
Stem	Translation	Locations in Hosea
אֶרֶץ / הָאָרֶץ	"The Land"[37]	2:2, 25; 4:1, 3; 10:1 cf. 2:1
בְּאֶרֶץ יְהוָה / אֲגַרְשֵׁם	"The Land of YHWH"/ "[YHWH's] house"	9:3
בְּעֵמֶק יִזְרְעֶאל	"Valley of Jezreel"	1:5
בֵּית אָוֶן / בֵּית־אֵל	"Bethel"/ "Beth-Aven"	4:15; 10:5, 15; 12:5
הַגִּבְעָה	"Gibeah"	5:8; 9:9; 10:9
גִּלְעָד	"Gilead"	6:8, 12:12
גִּלְגָּל	"Gilgal"	4:15, 9:15, 12:12
Places outside the Land		
Stem	Translation	Locations in Hosea
מִצְרַיִם / מֵאֶרֶץ־מִצְרָיִם	"Egypt"/ "The land of Egypt"	2:17; 7:16; 8:13; 9:3; 11:1, 5, 11; 12:2, 10; 13:4, 14
מֵאֶרֶץ אַשּׁוּר / אַשּׁוּר	"The land of Assyria"/ "Assyria"	5:13, 7:11, 8:9, 9:3, 10:6, 11:11, 12:14
צוֹר /לְבָנוֹן	"Tyre"/ "Lebanon	9:13, 14:6-8
בַּמִּדְבָּר / כְּאֶרֶץ צִיָּה/ בְּאֶרֶץ תַּלְאֻבוֹת:	"Wilderness"/ "[like] dry earth"/ "the land of draught"	2:5, 16, 9:10; 13:5, 15

6.3 Major *Leitmotifs* and Keywords of Hosea

Here follows a summative look at the key *Leitmotifs* and *Leitwörte* (Keywords) of the book of Hosea. These keywords have been also been summarised in Table 4 below.

Table 4: The Primary Keywords of the Book of Hosea		
Stem	Translation	Location in Hosea

[37] These references to Land are those which have been used in prepositional phrases.

זָנַה / נָאַף / שׁוּב	"to commit prostitution"/ "to commit adultery"/ "to apostatise"/ "to turn [away from YHWH]"	1:2; 2:4, 6, 7; 3:3; 4:10, 12-15, 18; 5:3; 6:10; 9:1 2:4; 3:1, 4:2, 13-14; 7:4 11:7, 14:5
הָלַך	"to go"/ "To walk"/ "to walk" [after YHWH]/ "to walk" or "to go" [after the nations]	1:2; 3:1; 5:14-15; 10:8; 11:3; 13:15; 14:7, 10 2:9; 5:6; 11:10; 2:7, 15; 4:15; 7:11-12; 9:6;
רוּחַ זְנוּנִים	"spirit of fornication"	4:12; 5:5; cf. 4:19; 8:7; 12:2; 13:15
רִיב	"to contend" "to dispute"	2:4, 4:1, 4; 12:3
שׁוּב	"to return"	2:9; 3:5; 5:4, 15; 6:1; 7:10, 16; 8:13; 9:3; 11:5; 12:7, 15; 14:2, 8 cf. 14:5
דַּעַת אֱלֹהִים / הַדָּעַת / יָדַע	"the knowledge of God"/ "knowledge"/ "to know"	4:1; 6:6 4:6 2:10, 22; 5:1, 4; 6:3; 7:9; 8:2, 4; 9:7; 11:3; 13:4-5; 4:10

One of the major keywords of the passage is prostitution (זנוּנים). The term is used directly in the text as both a noun (e.g. זְנוּנֶיהָ "her prostitution"; Hos. 2:4, 4:18 cf. 6:10), in adjectival phrasing (e.g. אֵשֶׁת זְנוּנִים "a woman of prostitution"; Hos. 1:2 cf. 2:6), where it is used to describe a particular type of woman Hosea is commanded to pursue, and a verb (e.g. תִּזְנִי "play the harlot"; Hos. 3:3, 4:10, 12-15). It is also used alongside other related words such as adultery (נאפ; Hos. 3:1, 4:13-14)[38] and apostasy (מְשׁוּבָתָם "their apostasy"; Hos. 11:7, 14:5).[39] What these terms generally point towards is Israel's inability to be faithful to YHWH and the covenant (McComiskey, 1992b:16-17). This preoccupation of the text is indicated alongside the leitmotif such as "the spirit of fornication" (רוּחַ זְנוּנִים) which is used in most of the pericopes (e.g. Hos. 4:12).

A term which comes up a couple of times in the text is רִיב ("to contend"; e.g. Hos. 2:4) and is often used to indicate a lawsuit, dispute, or contention (Holladay, 1971:338). It is featured in Hosea 2, 4 and 12, where the intention is to generally bring attention to the accusations which YHWH makes against the people. This is supported by Stuart (1988:6-7), whose commentary is based on the view that the text is to be read similarly to a court case in which YHWH accuses and judges the people. The word is often paired with terms related to punishment (e.g. פָּקַד "to punish"; Hos. 4:9, 19, 8:13, 9:9, 12:3), repayment (שׁוב "to revisit"; Hos. 12:3) and a variety of crimes laid against Israel. The crimes of which Israel is accused are not always used in conjunction with the term רִיב but are repeated often. Along with the terms indicating apostasy,

[38] The term is most often used in the verbal phrase, מְנָאֲפֶת ("commit(s) adultery"); Hosea 3:1, 4:1, 13-14).
[39] McComiskey (1992b:16-17).

they are several more versions of deception (שׁקר, כָּחַשׁ "to deceive"; Hos. 4:2, 7:1, 16, 10:13, cf. 10:4, 6), murder and blood guiltiness (Hos. 1:4, 4:2, 6:8-9, 12:15), theft (Hos. 4:2, 7:1), pride (גָּאוֹן; Hos. 5:5, 7:10, cf. 10:1), and religious crimes such as false "sacrifice" (זָבַח; Hos. 2:15, 4:13-14, 19, 8:13, 9:4, 12:12, 13:2), Ba'al worship (Hos. 2:15, 11:2, 13:1, cf. 9:10) and idolatry (Hos. 4:17, 8:4, 11:2, 13:2). Related to all of this is the passage's concern with terms related to "guilt" (אָשַׁם; Hos. 5:15, 10:1, 13:1, 14:1), "shame" (קָלוֹן, בּוֹשׁ; Hos. 4:7, 18-19, 9:10, 10:6) and defilement (טָמֵא; Hos. 5:3, 6:10, 9:4), sin and sinning (חָטָא; Hos. 4:7-8, 8:11, 13, 9:9, 10:8-9, 12:9, 13:2, 12), transgressing (עבר; Hos. 6:7, 8:1) and "iniquity" (עָוֹן; Hos. 4:8, 5:5, 7:1, 8:13, 9:7, 9, 12:9, 13:12, 14:2-3; cf. 10:13).

The text is also preoccupied with the term "return", which appears in almost all of the pericopes (e.g. Hos. 2:4-25; 14:2-10), and, at times, appears more than once. The term is often used to indicate a movement towards YHWH (e.g. 6:1-3) and the reconciliation of YHWH and Israel. The term is also used in the negative sense when the people are unable to reach YHWH, which the text indicates is a result of YHWH's leaving the people (cf. Hos. 5:6) and of the people's iniquity (e.g. Hos. 7:10). At times the term is also used in the threat to return the people to their time in Egypt, where they were treated as slaves under a foreign ruler (e.g. Hos. 8:13).

Another prominent leitmotif of the text is דַּעַת אֱלֹהִים ("the knowledge of YHWH"; Hos. 4:1, 6:6), and related phrases, which include הַדָּעַת ("knowledge"; Hos. 4:6) and variations of יָדַע ("to know"; Hos. 6:3, 8:2, 4, 9:7, 11:3, 13:4-5, 14:10 cf. 5:4). It is most often used in conjunction with terms of covenantal faithfulness and love (חֶסֶד; Hos. 6:4, 6, 12:7), variations of good (טוֹב; Hos. 3:5, 4:13, 8:3, 10:1, 14:3) as well as truth (אֱמֶת; Hos. 4:1) – or the lack thereof. Furthermore, the leitmotif is often employed alongside words which involve remembering (זכר "to remember"; Hos. 2:19, 7:2, 8:13, 9:9) as well as forgetting (שָׁכַח "to forget"; Hos. 2:15, 4:6, 8:1413:6). The symbolism and use of this motif are discussed in full under Gattung.

Finally, the text as a whole often relies on terms, phrases and imagery related to flora and fauna. They are mostly concerned with the removal or rejuvenation of fertility (cf. Hos. 2:5, 2:18-25, 4:1-3, 6:1-3, 14:6-9), the destruction of the land and people (cf. Hos. 1:4-6, 2:11-14, 5:9-14), as well as the waywardness of the people (cf. Hos. 12:2, 13:2-3). These cases will be explored further where necessary, and more detail about this imagery's use in land and creation themes are discussed under Gattung.

6.4 Morphological forms unique to the pericopes

The following sections discuss noteworthy verbal forms, imagery and characters which are significant for a particular pericope rather than the text in general. The verbal forms which are associated with the actions and behaviours of characters in the text are predominantly imperfect and perfect and include participles and infinitives.

Hosea 1:1-9

Hosea 1:1-9, while being a unique passage with its own keywords and phrases, establishes key *Leitmotifs*, characters and locations which are repeated in most of the text, if not all of it. The passage refers here to five main characters, namely, YHWH, Hosea, Israel, the land and Judah, while also retelling the actions of Gomer and setting up the names of Hosea and Gomer's three children, Jezreel, Lo-Ruhamah and Lo-Ammi (Hos. 1:4, 6, 9). This particular passage takes place in an unknown location but refers to the valley of Jezreel (עֵמֶק יִזְרְעֶאל; Hos. 1:5) where "the kingdom of the house of Israel" will meet its destruction (מַמְלְכוּת בֵּית יִשְׂרָאֵל; Hos. 1:4).

As discussed in the pericope analysis, the passage is preoccupied with five commands which YHWH makes to Hosea concerning Hosea's marriage (Hos. 1:2) and the naming of his three children (Hos. 1:4, 6, 9). Each of these commands makes use of imperatives, three of which are repetitions of קרא ("to name"), which stand in contrast to the remaining perfect and imperfect verbal forms, which either refer to the actions of the characters or are markers of the narrator's speech indicative with the pericope's narrative style. The passage is narrated by an unknown third-party speaker, who recalls YHWH's, Hosea's, and Gomer's actions, but whose focus is on YHWH's speech which uses 1s verbal forms (e.g. וְשָׁבַרְתִּי "and I will break"; Hos. 1:5) and pronominal suffixes (e.g. עַמִּי "my people"; Hos. 1:9).

YHWH's speech is concerned with detailing the land and Israel's crimes against him and proposing the punishments he will inflict on the people (e.g. וְהִשְׁבַּתִּי "and I will destroy"; Hos. 1:4). A key characteristic of the pericope is the use of the roots of Hosea's children's names in the explication of these punishments. For example, Hosea's eldest son's name, Jezreel, is derived from the root יזרע ("to sow"), which is repeated when YHWH charges אֶת־דְּמֵי יִזְרְעֶאל ("the bloodshed of Jezreel"; Hos. 1:4) on the people. In this sense, YHWH is "sowing" bloodshed upon Israel much as they did upon Jezreel. This is repeated similarly for Lo-Ruhamah (לֹא רֻחָמָה) and Lo-Ammi (לֹא עַמִּי), as the people face a lack of compassion (כִּי לֹא אוֹסִיף עוֹד אֲרַחֵם אֶת־בֵּית יִשְׂרָאֵל "because I will no longer have compassion for the house of Israel"; Hos. 1:6) and will no longer be YHWH's people (כִּי אַתֶּם לֹא עַמִּי "because you are not my people"; Hos. 1:9). Interestingly, similar phrasing is used to describe YHWH's relationship with the house of Judah, who receive more positive treatment as they are shown compassion and are, therefore, treated well by "their God" (אֱלֹהֵיהֶם) who still recognises them (Hos. 1:7).

Hosea 2:1-3

As indicated in the pericope analysis, this passage is, in some ways, a continuation of Hosea 1:1-9 as it repeats similar ideas and represents a reversal of the "negative symbolism" (Tully, 2019:19) used there. The events of the passage also take place in the Land, which is mentioned outright in Hos. 2:2 (וְעָלוּ מִן־הָאָרֶץ "And they went up from the land"), and is implied in Hos. 2:1, where the narrator states that the numbers of the people will multiply "in the place" (בִּמְקוֹם)

where YHWH effectively disowned them, namely "the Valley of Jezreel" (Hos. 1:4). As far as characters are concerned, the passage no longer refers to Gomer or Hosea, and only mentions בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל ("the sons of Judah and Israel"; Hos. 2:2).

Like Hosea 1:1-9, the passage is also narrated by a third-party narrator and recounts YHWH's speech, though not as obviously as Hos. 1:1-9 did, since the narrator does not include the words, "And YHWH said to…" (Hos. 1:2). Like his speech in Hos. 1:1-9, YHWH's speech makes use of an imperative verbal form, אִמְרוּ ("Say!"), which directs the Israelites and Judahites to refer to one another as "my people" (עַמִּי) and "loved ones" (רֻחָמָה) (Hos. 2:3), indicating their reunification.

Finally, the passage also recalls the names of Hosea's children as the punishments of Hosea 1:4-9 are reversed once again to indicate how Israel and Judah will come to be one people again. For example, the people are referred to once again as עַמִּי ("my people"; Hos. 2:3) and בְּנֵי־אֵל־חָי ("sons of the living God"; Hos. 2:1), signalling that YHWH has adopted his people again. This is bolstered by the repetition of the word בְּנֵי ("sons"; Hos. 2:1-2), which pairs well with the other familial terms of the passage.

Hosea 2:4-25

Hosea 2:4-25 is a rather large passage which features a variety of 1s and 3fs forms. YHWH is the subject of most of the 1s verbal forms (e.g. וְהַצַּגְתִּיהָ "And I will make her"; Hos. 2:5) and pronominal suffixes (e.g. אִשְׁתִּי "my wife"; Hos. 2:4) as he takes the role of speaker. The 3fs verbal forms (e.g. תִּמְצָא "she will find"; Hos. 2:8) and pronominal suffixes (e.g. הִוָּלְדָהּ "her birth"; Hos. 2:4) of the passage are used in YHWH's speech to describe the actions of his "wife" (Hos. 2:4), who has, like the land in Hos. 1:2, committed acts of prostitution. These acts are described largely as acts of adultery in which she "pursue[s] her lovers" (Hos. 2:9). In recollections of her speech, YHWH's wife recounts her words with 1s verbal forms (e.g. אֵלְכָה "I will go"; Hos. 2:7) and pronominal suffixes (e.g. לַחְמִי "my bread"; Hos. 2) as well.

YHWH also refers to his wife as אִמְּכֶם ("your mother"; Hos. 2:4), which likely indicates the Israelites as the main addressees of the passage and, therefore, as the subjects of the 2ms verbal forms (e.g. וְיָדַעַתְּ "and you will know"; Hos. 2:22) and pronominal suffixes. Finally, there are some 3mp verbal forms and suffixes (e.g. הֵמָּה "they are"; Hos. 2:6) which refer in some cases to YHWH's wife's "sons" (בָּנֶיהָ; Hos. 2:6) as well as "her lovers" (מְאַהֲבֶיהָ; Hos. 2:9), a term which is always a *Pi'el* participle (מְאַהֲבַי "my lovers"; Hos. 2:7-8, 12, 14-15). Most of the forms in the text are imperfect and perfect, which is in line with the narrative-like style of the passage, but also contains some imperatives where YHWH commands Israel (e.g. רִיבוּ "Contend!"; Hos. 2:4), and a few cohortative forms describing the wife's intention of pursuing first her lovers (אֵלְכָה "I will go"; Hos. 2:7) and then returning to her husband (וְאָשׁוּבָה "and I will return"; Hos. 2:9).

The events of the passage take place predominantly in the land as the text revisits the crimes of YHWH's wife, similar to the manner in which Israel is punished in Hosea 1. These "crimes" refer to the prostitution leitmotif of Hos. 1:1-9 which branches out in this passage to include terms like "adultery" (וְנַאֲפוּפֶיהָ "and her adultery"; Hos. 2:4), which also fits YHWH's continuous references to Israel as his "wife". Apart from the events which take place in the Land, YHWH also "woos" (וְדִבַּרְתִּי עַל־לִבָּהּ "And I will speak upon her heart"; Hos. 2:16) his wife in "the wilderness" and goes on to "betroth" (וְאֵרַשְׂתִּיךְ "and I will betroth you"; Hos. 2:21) his wife to him in the Land. The transition from the land to the desert and back to the land is also illustrated by the use of floral imagery, which appears throughout the passage. In verses 5-15, the imagery focuses predominantly on the removal of fertility (e.g. וְשַׂמְתִּיהָ כַמִּדְבָּר "I will make her like the wilderness"; Hos. 2:5) and the products of the Land, such as "corn" (Hos. 2:10). This is reversed in verses 16-25, where the passage turns to the rejuvenation of the land and its fertility, recalling how "the land will answer the corn…" (וְהָאָרֶץ תַּעֲנֶה אֶת־הַדָּגָן; Hos. 2:24), amongst other things.

Hosea 3:1-5

Hosea 3:1-5 is a short passage in which Hosea is the main speaker and is identified by the 1s verbal forms (e.g. וָאֹמַר "And I said"; Hos. 3:3) and pronominal suffixes (e.g. אֵלַי "to me"; Hos. 3:1). YHWH is spoken of in the third person and takes on the 3ms verbal forms (e.g. וַיֹּאמֶר "and he said"; Hos. 3:1) and pronominal suffixes (e.g. טוּבוֹ "his goodness"; Hos. 3:5), while the Israelites are the subject of the 3mp verbal forms (e.g. יָשֻׁבוּ "they will return"; Hos. 3:5) and pronominal suffixes (e.g. אֱלֹהֵיהֶם "their God"; Hos. 3:5). Gomer – or "the woman who is loved by a companion" – is represented by 2fs verbal forms (e.g. תֶּהְיִי "you will become"; Hos. 3:3) and pronominal suffixes (e.g. אֵלָיִךְ "to you"; Hos. 3:3), where Hosea addresses her directly, as well as 3fs forms (e.g. וָאֶכְרֶהָ "I bought her"; Hos. 3:2) when Hosea describes her actions. Apart from the main characters to whom Hosea refers, there is a single mention of David, who is described as the Israelites' king (Hos. 3:5).

Apart from the imperfect and perfect forms in the passage, the passage contains two imperative forms which are employed in YHWH's commands to Hosea to "go" (לֵךְ) and "love" (אֱהַב) his adulterous wife, revisiting YHWH's initial commands in Hosea 1:2. The passage also features some jussive forms with which Hosea conveys a mutual faithfulness (e.g. לֹא תִזְנִי "And you will not play the harlot"; Hos. 3:3). Finally, Hos. 3:1-5 continues to refer to the prostitution motif as well as the return motif, adapting these to suit both Hosea's relationship with his wife as well as YHWH's relationship with Israel.

Hosea 4:1-19

Hosea 4:1-19 marks a shift from Hos. 1-3 as it no longer makes reference to the marriage of Hosea and Gomer but becomes preoccupied with the relationship between the Land, Israel and YHWH. Other characters in the passage are Ephraim, the high priest, and the priesthood. There are also a few references to the daughters and daughters-in-law of the priest, as well as Judah.

YHWH is represented mainly by 1s verbal forms (e.g. וְאֶמְאָסְאֵךְ "I will reject you"; Hos. 4:6) and pronominal suffixes (e.g. לִי "of mine"; Hos. 4:6) but is also referred to at times with 3ms verbal forms (e.g. יִרְעֵם "He pastes them"; Hos. 4:16). 3mp verbal forms (e.g. חָטְאוּ־לִי "they sinned against me"; Hos. 4:7) and pronominal suffixes (e.g. וּמַקְלוֹ "their rod"; Hos. 4:12), 2ms verbal forms (e.g. וְאַל־תָּבֹאוּ "And do not enter"; Hos. 4:15) and some 3ms verbal forms (e.g. סָרַר "he is stubborn"; Hos. 4:16) are used to describe Israel as well as Ephraim, a major area of the Land. The priest is spoken to directly in this passage and consequently takes on several 2ms verbal forms (e.g. מָאַסְתָּ "you have rejected"; Hos. 4:6) and pronominal suffixes (e.g. אֱלֹהֶיךָ "your God"; Hos. 4:6). Finally, the priest's female relations' acts are described with 3fs verbal forms (e.g. תְּנָאַפְנָה "they commit adultery"; Hos. 4:13). Some forms which stand out in the text include an imperative which is used to open the passage (שִׁמְעוּ "Hear!"; Hos. 4:1) and another which is used to warn the audience away from Ephraim in Hosea 4:17 (הַנַּח־לוֹ "Let him alone!"). There are also several jussive forms which detail YHWH's warnings to Israel in Hos. 4:15 (e.g. וְאַל־תַּעֲלוּ "and do not enter").

Apart from the prostitution leitmotif, there are references to animal husbandry (e.g. כְּפָרָה "like a heifer"; Hos. 4:16), which liken Israel to animals such as heifers and lambs. The passage is also preoccupied with images of eating and drinking (e.g. וְאָכְלוּ "and they eat"; Hos. 4:10), as well as the people's insatiability (e.g. וְלֹא יִשְׂבָּעוּ "and they will not be sated"; Hos. 4:10), which are likened to acts of iniquity (e.g. כְּרֻבָּם כֵּן חָטְאוּ־לִי "as they increase, so they sinned against me"; Hos. 4:7) and an inability to give up these ways (e.g. יִקַּח־לֵב "and wine takes the heart"; Hos. 4:11).

Hosea 5:1-8

Hosea 5:1-8 takes a general look at Israel's and Ephraim's transgressions. Like the passages before, Hos. 5:1 starts the passage with an imperative form (שִׁמְעוּ־זֹאת "Hear this!"), but also features two additional imperatives, וְהַקְשִׁיבוּ ("Listen!") and הַאֲזִינוּ ("Hear!"). These 2ms commands are addressed to the priests, the House of Israel and the house of the king and are paired with 2mp pronominal suffixes in Hos. 5:1 as well (e.g. לָכֶם "for you"). In the rest of the passage, Israel is described once again with 3mp verbal forms (e.g. נִטְמָא "they defiled themselves"; Hos. 5:3) and pronominal suffixes (e.g. לְכֻלָּם "for all of them"; Hos. 5:2), while

Ephraim is referred to directly with 2ms verbal forms (e.g. הִזְנֵיתָ “you have committed acts of prostitution”; Hos. 5:3).

The passage uses several images which connote movement and impeded movement. The actions of movement can be traced in Israel’s walking (יֵלְכוּ “they will walk”; Hos. 5:6) and seeking (לְבַקֵּשׁ “to seek”; Hos. 5:6), which indicate Israel’s pursuit of YHWH. The images of impeded movement include the act of stumbling (e.g. יִכָּשְׁלוּ “they will stumble”; Hos. 5:) and the inability to return (e.g. לֹא יִתְּנוּ מַעַלְלֵיהֶם לָשׁוּב אֶל־אֱלֹהֵיהֶם “their deeds do not allow them to return to their God”; Hos. 5:4), which point towards Israel’s inability to access YHWH, who has hidden from them.

Hosea 5:9-6:11

This large pericope is comprised predominantly of verbal forms referring to the actions of YHWH, which are described both in 1s verbal forms (e.g. אֶשְׁפּוֹךְ “I will pour out”; Hos. 5:10) and suffixes (e.g. מְקוֹמִי “my place”; Hos. 5:15), as well as 3ms verbal forms (e.g. יוֹרֵה “he gives drink”; Hos. 6:3) and pronominal suffixes (e.g. לְפָנָיו “to his sight”; Hos. 6:2). Hosea’s speech contains 1p verbal forms (e.g. וְנָשׁוּבָה “Let us return”; Hos. 6:1) and suffixes (e.g. יְקִמֵנוּ “he will raise us up”; Hos. 6:2) which refer to himself and Israel. Apart from these forms, however, Israel and Ephraim are described again by using 3ms verbal forms (e.g. הָלַךְ “he went up”; Hos. 5:11) and suffixes (e.g. אֶת־חָלְיוֹ “his sickness”; Hos. 5:13), 3mp verbal forms (e.g. עָבְרוּ “they transgress”; Hos. 6:7) and suffixes (e.g. “I have killed them”; Hos. 6:5) and 2mp suffixes (e.g. וְחַסְדְּכֶם “for your covenantal love”; Hos. 6:4).

Noteworthy forms in the text include imperatives at the beginning of the passage (e.g. הָרִיעוּ “Raise a shout”), with which warnings are made to Israel in Gibeah (בַּגִּבְעָה), Ramah (בָּרָמָה) and Beth-Aven (בֵּית אָוֶן) (Hos. 5:8) and again in Hosea 6:1 in which Hosea calls to Israel to “come” (לְכוּ). There are also cohortative forms in the passage which refer to YHWH’s decision to return to his place (אָשׁוּבָה “I will return”; Hos. 5:15) and are also part of Hosea’s call to return in Hos. 6:1-3 (e.g. וְנֵדְעָה “Let us realise”; Hos. 6:3).

The pericope is preoccupied with images of ill health from waste, sickness, and wounds, which YHWH inflicts upon Israel and Judah (e.g. וְכָרָקָב לְבֵית יְהוּדָה “like the decay to the house of Judah”; Hos. 5:12). Alongside these images of waste and sickness are those of bloodshed and animal imagery which paint YHWH as an animal attacking Israel (e.g. אָנֹכִי כַּשַּׁחַל לְאֶפְרַיִם “I will be like the lion to Ephraim”; Hos. 5:14), as well as Israel’s actions of violence (e.g. עֲקֻבָּה מִדָּם “tracked with blood”; Hos. 6:8.). The passage also refers to images of healing (e.g. וְיַחְבְּשֵׁנוּ “but he binds us up”; Hos. 6:1).

Hosea 7:1-16

Hosea 7 is a passage preoccupied mainly with images of kingship and politics, as it includes new characters: the king, the princes, the judges, and the nations. All of these characters, apart from the nations, are mentioned as belonging to Israel rather than committing any actions of their own (e.g. מַלְכֵּנוּ "our king"; Hos. 7:5). Most of the actions of the passage are, as they were before, attributed to Israel, Ephraim, YHWH, and the nations. Most of the verbal forms of the passage refer to the actions of Israel, who is represented by 3mp verbal forms and pronominal suffixes (e.g. כִּי־קֵרְבוּ כַתַּנּוּר לִבָּם "because they drew their heart near like a furnace"; Hos. 7:6) and Ephraim, who is represented by 3ms verbal forms (e.g. יִתְבּוֹלָל "he mingles"; Hos. 7:8) and pronominal suffixes (e.g. כֹּחוֹ "his strength"; Hos. 7:9). A large part of the remaining verbal forms refers to YHWH, whose actions are described with both 1s verbal forms (e.g. אֶפְרוֹשׂ "I will spread"; Hos. 7:12) and pronominal suffixes (e.g. בִּי "against me"; Hos. 7:14). Finally, other verbal forms describe the actions of the nations (e.g. אָכְלוּ "they have eaten"; Hos. 7:9).

Noteworthy imagery in the text includes references to baking, particularly in comparisons of Israel to a baker (מֵאֹפֶה; Hos. 7:4) and to a burning oven (תַּנּוּר בֹּעֵרָה; Hos. 7:4) which ruins the local government. The passage also contains avian imagery, likening Israel to birds (e.g. וַיְהִי אֶפְרַיִם כְּיוֹנָה פוֹתָה "And Ephraim will be like a dove who is silly"; Hos. 7:11) who fly after the nations and who are eventually ensnared by YHWH (Hos. 7:12).

Hosea 8:1-14

This passage continues to refer to political apostasy (Hos. 8:4, 8-10, 14) but includes images of religious idolatry (Hos. 8:4-6, 11-14). YHWH seems to take on most of the 1s verbal forms (e.g. אֶכְתָּב־לוֹ "I wrote for him"; Hos. 8:12) and suffixes (e.g. הַבְהָבַי "my gift"; Hos. 8:13), while Israel and Ephraim's actions are described in 3m verbal forms and suffixes (e.g. הָיוּ־לוֹ "they became for him"; Hos. 8:11), as well as a few 2m suffixes (e.g. עֶגְלֵךְ "your calf"; Hos. 8:5). The remaining 3m verbal forms are attributed to the calf of Samaria (כִּי־שְׁבָבִים יִהְיֶה "he will become broken pieces"; Hos. 8:6), as well as the "standing grain" of Hosea 8:7 which "produces no meal" (יַעֲשֶׂה־קֶּמַח), and an unknown "enemy" who "pursues" Israel (יִרְדְּפוֹ; Hos. 8:3).

Apart from the continued references to the transgressions of the covenant (Hos. 8:1), the passage refers particularly to the creation of items such as idols and buildings with which Israel/Ephraim can go against YHWH's laws. These include the construction of temples and altars (e.g. כִּי־הִרְבָּה אֶפְרַיִם מִזְבְּחוֹת לַחֲטֹא "For Ephraim made many altars for sinning"; Hos. 8:11) as well as YHWH's destruction of these building projects (e.g. וְשִׁלַּחְתִּי־אֵשׁ בְּעָרָיו "But I will shoot fire in the cities"; Hos. 8:14).

Hosea 9:1-9

Hosea 9:1-9 is narrated by Hosea, as YHWH is only referred to in prepositional phrases and by Hosea or Israel's relationship to him (e.g. עִם־אֱלֹהָי "with my God"; Hos. 9:8). Israel is referred to directly through 2ms verbal forms and suffixes (e.g. כִּי זָנִיתָ מֵעַל אֱלֹהַיִךְ "because you have acted like a prostitute from upon your God"; Hos. 9:1) but is also the subject of many 3mp verbal forms and suffixes (e.g. הֶעְמִיקוּ־שִׁחֵתוּ "They have deeply corrupted themselves"; Hos. 9:9). The 3fs verbal forms concern the actions that Egypt and Memphis take against Israel (e.g. תְּקַבְּצֵם "she will gather them"; Hos. 9:6).

The passage is concerned with Israel's removal from the land and its effects on the people and the Land. Therefore, the images focus mainly on conveying decay (e.g. טָמֵא יֹאכֵלוּ "they will eat unclean things"; Hos. 9:3) and describe an untamed landscape (e.g. מַחְמַד לְכַסְפָּם קִמּוֹשׁ יִירָשֵׁם "for their silver treasures will be taken *possession of* by thistles"; Hos. 9:6).

Hosea 9:10-17

Hosea 9:10-17 seems to contain two narrators, as the passage uses both 1s verbal forms and suffixes (e.g. מִבֵּיתִי אֲגָרְשֵׁם "I will drive them out of my house"; Hos. 9:15) as well as 3ms verbal forms and suffixes (e.g. יִמְאָסֵם אֱלֹהַי "My God rejects them"; Hos. 9:17) and 2ms verbal forms (e.g. מַה־תִּתֵּן "What will you give?"; Hos. 9:14) to convey information about YHWH. Furthermore, Hosea is represented in the text by some rhetorical questions and jussive forms which convey suggestions he makes to YHWH (e.g. תֵּן־לָהֶם "Give to them"; Hos. 9:14).

The content of the passage concerns Israel and Ephraim as before, and thus continues to be referred to by 3mp verbal forms (e.g. וַיִּנָּזְרוּ "they devoted themselves"; Hos. 9:10). Interestingly, they are compared to "the first fruit on the fig tree" which is paired with a 3fs suffix in Hosea 9:10 (בְּרֵאשִׁיתָהּ "in her beginning"). This comparison is made alongside other floral imagery in the text (e.g. כַּעֲנָבִים בַּמִּדְבָּר "Like grapes in the wilderness"; Hos. 9:10). The passage deals specifically with the removal of fertility from the people as well as the removal of their children as a form of punishment for their iniquity. Here, the passage uses terms like מִלֵּדָה ("from childbirth"; Hos. 9:11), רֶחֶם מַשְׁכִּיל ("miscarrying womb"; Hos. 9:14) and phrases like פְּרִי בֶל־ יַעֲשׂוּן ("their root is dry"; Hos. 9:16) thus conveying notions of barrenness and death.

Hosea 10:1-8

Hosea 10:1-8 consists largely of 3m verbal forms which describe Israel, Ephraim, and the priests' actions against the covenant (e.g. פְּרִי יְשַׁוֶּה־לּוֹ כְּרֹב לְפִרְיוֹ "Ephraim establishes fruit for himself"; Hos. 10:1). There are also several pronominal suffixes in the passage which represent their connection to the products of their iniquity (e.g. מִזְבְּחוֹתָם "their altars"; Hos. 10:2), amongst other things (e.g. לִבָּם "their heart"; Hos. 10:2). Several 3ms forms (e.g. הוּא יַעֲרֹף

"Surely He will break"; Hos. 10:2) are, as before, connected to descriptions of YHWH and his actions, while other 3m verbal forms and pronominal suffixes are attached to inanimate objects, such as "judgement" which "flourishes like a poisonous plant" (וּפָרַח כָּרֹאשׁ מִשְׁפָּט; Hos. 10:4) as well as Israel's creations, namely the bull of Samaria (e.g. עַל־כְּבוֹדוֹ כִּי־גָלָה מִמֶּנּוּ "its glory will depart from it"; Hos. 10:5). The few 1p verbal forms and pronominal suffixes (e.g. אֵין מֶלֶךְ לָנוּ כִּי לֹא יָרֵאנוּ אֶת־יְהוָה "No king for us because we do not fear YHWH"; Hos. 10:3) are used in Israel's thoughts about their actions.

As far as significant forms are concerned, the passage refers to Israel's words of fear in the final verse by using two imperative forms which end the passage (כַּסּוּנוּ "cover us!", נִפְלוּ עָלֵינוּ "fall upon us!"; Hos. 10:8). The rest of the passage relies on imperfect and perfect forms, much like the majority of the text. Finally, the main imagery of the passage is concerned once again with the building projects of Israel, like Hosea 8. In verse 1, they construct altars (הִרְבָּה לַמִּזְבְּחוֹת "he makes many altars"; Hos. 10:1) and pillars (הֵיטִיבוּ מַצֵּבוֹת "they improved pillars"), they establish relationships which are likely not with YHWH (e.g. כָּרֹת בְּרִית "made a covenant") in verse 4. They also revere the bull of Beth-Aven (לְעֶגְלוֹת בֵּית אָוֶן יָגוּרוּ שִׁכַּן שֹׁמְרֹנוֹן "For the bull of Beth-Aven they are afraid"), a product of their hands in verse 5. These references are interspersed with natural and pastoral imagery like גֶּפֶן בּוֹקֵק ("luxuriant vine"; Hos. 10:1), תַּלְמֵי שָׂדָי ("furrow of a field"; Hos. 10:4), קוֹץ וְדַרְדַּר ("Koz and thistles"; Hos. 10:8) and הָרִים ("mountains"; 10:8), which either illustrate the depth of Israel's iniquity (cf. Hos. 10:4, 8) or what motivates them to transgress (cf. Hos. 10:1).

Hosea 10:9-11:11

Like Hosea 10:1-8, Hos. 10:9-11:11 remains focused on the actions of Israel, Ephraim, and YHWH, but describes the events from YHWH's point of view as evidenced by the 1s verbal forms and pronominal suffixes (e.g. בְּאַוָּתִי וְאֶסָּרֵם "In my desire, I will discipline them"; Hos. 10:10) attributed to him. It also appears as though there are interjections by Hosea as YHWH is, at times, represented by 3ms verbal forms (e.g. עַד־יָבוֹא "until he comes"; Hos. 10:12). Ephraim and Israel then take on most of the 3m verbal forms (e.g. יָשׁוּב "he will not return"; Hos. 11:5) and pronominal suffixes (e.g. מִמַּעֲצוֹתֵיהֶם "their schemes" Hos. 11:6) but are also addressed directly with 2m verbal forms and pronominal suffixes (e.g. כִּי־בָטַחְתָּ בִּדַרְכְּךָ "You have trusted in your way"; Hos. 10:13). The remaining verbal forms refer to people (e.g. אֵם עַל־בָּנִים רֻטָּשָׁה "a mother upon children will be dashed"; Hos. 10:14) or to objects (e.g. וְחָלָה חֶרֶב בְּעָרָיו "the sword will wreak havoc in his cities"; Hos. 11:6).

There are some terms and phrases which stand out in the text, particularly the set of rhetorical questions in Hosea 11:8, which combine interrogative particles (in most cases) with verbs connoting violence (e.g. אֲשִׂימְךָ כִּצְבֹאִים "Will I attack you like Zebo'im?") as well as rescue (אֵיךְ אֶתֶּנְךָ כְאַדְמָה "How can I give you up?"). There are also a few imperatives in Hos. 10:12

(e.g. זִרְעוּ לָכֶם לִצְדָקָה “sow for you in righteousness!”) in which Hosea orders the people to work, as “it is time for seeking YHWH” (Hos. 10:12).

This large pericope moves away from Hosea 10:1-8’s building projects, retaining the pastoral imagery instead. These images include the likening of Ephraim to a “trained heifer” (עֶגְלָה מְלֻמָּדָה; Hos. 10:11), as well as references to yolks (עֹל; Hos. 11:4) and to actions which describe the working of the land (e.g. חֲרַשְׁתֶּם “you have ploughed”; Hos. 10:13). There are also references to YHWH raising Israel, which includes the use of phrases such as וְאָנֹכִי תִרְגַּלְתִּי לְאֶפְרַיִם (“And surely I taught Ephraim to walk”; Hos. 11:3) and נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ (“when Israel [was a] child I love him”; Hos. 11:1). The passage also recalls avian and other animal imagery to describe Israel (e.g. יֶחֶרְדוּ כְצִפּוֹר “And they will tremble like a bird”; Hos. 11:11) and YHWH’s (e.g. כְּאַרְיֵה יִשְׁאָג “he will roar like a lion”; Hos. 11:10) behaviour.

Hosea 12:1-14:1

Hosea 12:1-14:1 contains many verbal forms. Like the previous passage, they continue to refer to the actions of Israel, Ephraim, and YHWH. The sections are narrated by both Hosea and YHWH as YHWH is referred to by both 1s verbal forms and suffixes (e.g. אֶתֶּן־לְךָ מֶלֶךְ בְּאַפִּי “I give to you a king in my anger”; Hos. 13:11), as well as 3ms verbal forms (e.g. יָשִׁיב לוֹ “he will repay him”; Hos. 12:3). Apart from the typical 3m verbal forms which are attributed to Israel and Ephraim (e.g. הֵמָּה־לִי מֶלֶךְ “they made for themselves”; Hos. 13:2), the passage also uses these forms and suffixes to refer to Judah (e.g. וְיהוּדָה עוֹד רָד עִם־אֵל “But Judah still roams with God”; Hos. 12:1). Furthermore, Israel is, at times, addressed directly with 2ms verbal forms and suffixes (e.g. וְאַתָּה בֵּאלֹהֶיךָ תָּשׁוּב “Now you, return to your God”; Hos. 12:7). Apart from these usual characters, the passage also describes Jacob, who takes on 3ms verbal forms and pronominal suffixes (e.g. עָקַב אֶת־אָחִיו “he took his brother”; Hos. 12:4).

Some noteworthy words include the imperatives Hosea utters at Israel in Hosea 12:7 (e.g. “observe!”) as well as Israel’s quoted command in Hos. 13:10 (תְּנָה־לִי מֶלֶךְ “Give to me a king and princes”). There are also some rhetorical questions in Hos. 13:14 (e.g. מִמָּוֶת אֶגְאָלֵם “Will I redeem them?”), Death (מָוֶת “Where is your pestilence, O Death?”) and Sheol (שְׁאוֹל “Where is your destruction, O Sheol?”).

As far as *Leitmotifs* are concerned, the passage continues to make use of floral and animal imagery, as well as agricultural terms, such as keeping sheep (וּבְאִשָּׁה שָׁמָר “and for a wife he kept sheep”; Hos. 12:13). These are used to illustrate both to the actions and states of the characters (e.g. יִהְיוּ כַּעֲנַן־בֹּקֶר “therefore they will be like clouds of the morning”; Hos. 13:3) and illustrate the impacts of YHWH’s punishment on the people and the land (e.g. וְיֵבוֹשׁ מְקוֹרוֹ “And his fountain will be dry”; Hos. 13:15). The passage also uses ideas related to childbirth, parenthood, and death again (cf. Hos. 10), as it refers to “the pains of women in labour” (חֶבְלֵי

יוֹלֵדָה; Hos. 13:13) and similar images (e.g. עֹלְלֵיהֶם יְרֻטָּשׁוּ "children will be dashed to pieces"; Hos. 14:1).

Hosea 14:2-10

The final pericope of the passage details once more the actions and states of Israel and continue to represent 3m verbal forms and pronominal suffixes (e.g. יְחַיּוּ "they will preserve"; Hos. 14:8) and 2m (e.g. כָּשַׁלְתָּ בַּעֲוֹנֶךָ "you have stumbled in your sin"; Hos. 14:2). There is also a reprisal of 1p verbal forms and suffixes, which are used to describe Israel's actions of recompense (e.g. וְלֹא־נֹאמַר עוֹד אֱלֹהֵינוּ "We will no longer say, 'Our gods'"; Hos. 14:4). They also address YHWH directly with 2ms verbal forms (e.g. כָּל־תִּשָּׂא "you will lift up all"; Hos. 14:3). YHWH narrates his actions with 1s verbal forms (e.g. אֶרְפָּא "I will heal"; Hos. 14:5) and suffixes (e.g. אַפִּי "my anger"; Hos. 14:5). Finally, there are some 3m verbal forms in the final verse of the passage which refer to an unknown figure as well as those deemed "wise" (חָכָם) and "foolish" (וּפֹשְׁעִים) (e.g. יִכָּשְׁלוּ "they will stumble"; Hos. 14:10).

Noteworthy forms include several imperative forms, which are voiced by different characters. The first, שׁוּבָה יִשְׂרָאֵל ("Return, O Israel"; Hos. 14:2), is likely said by Hosea, as YHWH is referred to in the third person. There is also a cohortative form in 14:3, in which Israel suggests that they "will offer the fruit of [their] lips" (וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ). Finally, there are some jussive forms in Hosea 14:10, which help form the answers to the rhetorical questions made there (e.g. וְיָבֵן "Let him discern").

Like most pericopes, Hosea 14:2-10 is also preoccupied with natural imagery. This time, however, some of the images are paired with the leitmotif, כַּלְּבָנוֹן ("like [the forests of] Lebanon"), which occurs twice in the passage (Hos. 14:6-7), and a variation of it occurs in Hos. 14:8 (כְּיֵין לְבָנוֹן "like the wine of Lebanon"). Another image which pairs well with this leitmotif is the cypress tree (כִּבְרוֹשׁ "like a cypress tree") in Hos. 14:9, which is used alongside other plants such as the lily (כַּשּׁוֹשַׁנָּה "like the lily"; Hos. 14:6) and the olive tree (כַּזַּיִת; Hos. 14:7).

7. Structural Analysis

As far as structural analyses are concerned, there is no singular way of approaching the text. Ben Zvi (2005) observes that scholars can be divided into those whose structure follows a bipartite or a tripartite reading of the text.[40] He also adds that there is a third faction whose members do not fall into the common bi- or tripartite reading groups and offer alternative readings. This trend has continued even after this observation was made. Those who fall under

[40] Cf. Dearman (2010:19).

the bipartite reading of the text include Andersen and Freedman (1980), Mays (1975), Buss (1969), Dearman (2010) and, most recently, Tully (2018). As the term "bi-partite" suggests, these scholars divide Hosea into two main sections: Chapters 1-3 and Chapters 4-14 (Ben Zvi, 2005:95). Wolff (1974) and Davies (1992) are amongst those who prefer a tripartite reading and divide Hosea into three major sections: Chapters 1-3, Chapters 4-11, and Chapters 12-14. Those who fall into the third category offer a variety of readings which include variations of the bipartite and tripartite readings, like that of Sweeney (1999), and others, like Stuart's 1988 commentary, which avoid larger sections entirely and demarcate smaller pericopes instead.

The structure of this dissertation falls under the category of bi-partite reading because the text shows a clear difference between the narrative section of Hosea 1-3 and the oracles of Hosea 4:14, which combine oracle and historical recollection. However, like Tully (2018) and Dearman (2010), I acknowledge that there are also clear structural and lexical differences between the presentation of the oracles in Hosea 4-11 and Hosea 12-14. This difference stems from the historical recollections included and excluded in each section, and more visibly, the "Accusation, Temporary Judgement and Ultimate Reconciliation" (Tully, 2018:3) pattern, which occurs three times in the book of Hosea[41]. The first of these occurs in Hosea 1-3,[42] then again in Hosea 4-11, and finally in Hosea 12-14:9. I opt, therefore, to refer to the two units of Hosea 4-14 as "structural panels" rather than treating them as separate major sections (Tully, 2018:3).

The subsequent discussion of structure focuses on the formation of subunits or paragraphs, which are combined to make the proposed major panels and units of the book of Hosea. These paragraphs are formed by analysing both Masoretic and linguistic markers to provide a reading of the text that is as holistic a structure as possible. This analysis also considers the paragraph demarcations put forward by other scholars and where this study aligns with the work of other scholars.[43] Table 5 below is a short synopsis of the proposed structure of the Book of Hosea, which will be expounded on in the discussions of each section.

Table 5: Book of Hosea: Synopsis of Structure		
Part	Verses	Title/ Description

[41] This pattern will be explored further in both the structural analysis of the text, and when it influences analyses in subsequent chapters. The pattern as it is presented here is, unfortunately, only one of the varieties of judgement/salvation movements that have been proposed by scholars. Some have proposed that the pattern repeats more often and vacillates between "evidence" and "curses" before proposing a "blessing" (Stuart, 1988:17-19), while others argue something akin to Dearman (2010:17), who says that "…the presentation [of Hosea 1-3] …alternates between judgement and renewal [which]…is discernible also in chs. 4-14, where the two panels proposed have both judgement and renewal themes".

[42] As discussed in Table 1, Hosea 1-3 contains a two-part sign-act/marital metaphor which starts and ends Part I. While the sign-act sections have elements of the "Accusation, Temporary Judgement and Ultimate Reconciliation" (Tully, 2018:3) pattern, Hosea 2:4-25 falls more clearly within the parameters of the sequence.

[43] Several commentaries do not demarcate smaller paragraphs and only put forward the larger pericopes. One such example is Wolff (1974), which very rarely proposes specific paragraphs within a given unit.

Superscript	1:1	A Word of YHWH *This superscript lays out the context of the text and establishes Hosea as the prophetic voice of the text.*
I	1:2-3:5	A Story of Two Marriages *In these pericopes, the text establishes the marital metaphor, which outlines the relationships between Hosea, Gomer, YHWH, and Israel.*
IIa	4:1-11:11	Oracles Part 1 *Hosea 4-11 presents YHWH's dispute with Israel and focuses, in particular, on Israel's transgressions of the covenant and the resulting punishment. The oracles end with the ultimate reconciliation of YHWH and Israel's relationship and restoration of the Land.*
IIb	12:1-14:9	Oracles Part 2 *This section of the text continues the descriptions of the accusation, punishment, and reconciliation cycle established in Hosea 4:1-11:11. The cycle's treatment is described in a chronologically linear fashion, in contrast to Hosea 4-11.*
Epilogue	14:10	A Blessing for the Wise, a Warning for Fools In the epilogue, Hosea provides some final advice for his reader.

Hosea 1:1 Superscript – A Word of YHWH

Hosea 1:1-2a may be regarded as a superscript of the book. Given its lack of 1s verbal forms or pronominal suffixes and references to YHWH in the third person, this prologue is probably not narrated by YHWH or Hosea. This means that an unknown third party narrates this introductory statement. Like the books of Joel, Micah, and Zephaniah, [44] the superscript establishes Hosea as the prophet of YHWH and, by extension, the Book of Hosea as a prophetic book (Ben Zvi, 2005:23). It also indicates other important information about the book like the time in which the events of the book are set, that is, "…the days of Jeroboam, the king of Israel".

Hosea 1:2-3:5 Part I – A Story of Two Marriages

Part 1 comprises the first four pericopes of the book of Hosea[45] and is summarised in Table 6 below. These pericopes form a cohesive unit because they are prose-like in form and expression compared to the form and delivery of the oracles in Chapters 4-14. Apart from Hos. 3:1-5, the unit, is presented predominantly in divine speech, as indicated by the title, תְּחִלַּת דִּבֶּר־יְהוָה בְּהוֹשֵׁעַ

[44] See Joel 1:1, Micah 1:1, and Zephaniah 1:1.
[45] Apart from the superscript.

("The beginning of YHWH's speaking through Hosea"; Hos. 1:2a) which establishes Hosea as a secondary speaker and the proverbial "mouthpiece" of YHWH (McComiskey, 1992:11). The unit is focused on a marital metaphor[46] that juxtaposes the marriage and household of Hosea and Gomer with YHWH and his household[47].

Table 6: Hosea Part 1- A Story of Two Marriages: Synopsis of Structure

Unit	Verses	Subunits	Title and Explanation
A	1:2-9	-	Marriages and Children: A Sign-Act *YHWH commands Hosea to marry Gomer, who bears three children. The names they receive are indicative of the rift between YHWH and his household.*
B	2:1-3	-	Reconciliation: Sons of Israel and Judah *YHWH reveals the future reconciliation of the divided kingdoms where the people are called "Sons of the Living God".*
C	2:4-25	2:4-15	The Lawsuit: Addressing the Wayward Wife *YHWH charges and punishes his wife, Israel, after fruitless attempts at deterring her from committing adulterous crimes.*
		2:16-17	A Gateway of Hope: Pursuing the Wayward Wife *YHWH reveals an unexpected sentence where he calls his wife, Israel, into the wilderness, where he will woo her.*
		2:18-25	Reconciliation: Betrothing the Once-Wayward Wife *YHWH betroths Israel to himself and establishes a new covenant with the Land.*
D	3:1-5	-	Marriages: A Sign-Act revisited

[46] Some scholars prefer to regard this juxtaposition as a "memorabile" rather than a metaphor, because they argue that Hosea is drawing on "real" recollections of his marriage in the prophecy (Stuart, 1988:24). Others, like Tully (2018:1-3), do away with referring to a memorabile and metaphor, and opt instead for the term "sign-act", which can be understood as a "nonverbal [action] and [object]" (Friebel, 2012:707) or symbol which is used to illustrate a point to the audience listening to the prophecy. For example, YHWH's command to Hosea to marry a "wife of prostitution" (Hosea 1:2) is a sign-act because it symbolises the relationship between YHWH and his wayward household. The issue that comes with using any of this terminology is that each of these words indicates a degree of relationship between the text and the "original" author, speaker, and audience. Given the synchronic focus of this study, I lean towards using "metaphor" and "sign-act" because these terms focus more on what the text says rather than the implications or connections to the real life of the prophet Hosea, and sign-acts are an indication of the prophetic genre of which Hosea is part (cf. Ben Zvi, 2005:78).

[47] See Dearman's (2010:44-49) argument for referring to the household of YHWH rather than separating YHWH's relationships with his wife and children. YHWH's household includes the Land (Hosea 1:2), the sons/house of Israel (Hosea 1:6) and of Judah (Hosea 1:7), and the "mother" (Hosea 2:4).

			Hosea revisits and expands on the sign-act of Hosea 1.

Hosea 1:2-9 Marriages and Children: A Sign-Act

Unit A (Hos. 1:2-9) consists of four paragraphs introducing the marital metaphor. Paragraph 1 (Hos. 1:2b-e) introduces the marital metaphor by describing how Hosea and Gomer's marriage comes to be. YHWH begins by commanding Hosea to "take for [himself] a woman of prostitution", and he uses this marriage to symbolise his marriage to the Land/ Israel,[48] which "surely prostitutes away from YHWH" (Hos. 1:2). This paragraph serves as an introduction for the rest of the unit, which quickly turns to the fruits of this marriage in the remaining three paragraphs.

Paragraphs 2 (Hos. 1:3-5), 3 (Hos. 1:6-7) and 4 (Hos. 1:8-9) all combine three elements: a narration, a command, and a verse or two which link the events described to how YHWH will punish or save Israel and Judah (cf. Stuart, 1988:23-24). The narrations all have to do with the conception and bearing of the children "Jezreel" (Hos. 1:4), "Lo-Ruhamah" (1:6), and "Lo-Ammi" (Hos. 1:9) by Gomer, who is named directly (Hos. 1:3) and acts as the subject for the remaining 3fs verbs (Hos. 1:3, 6, 8). The narration is followed directly by a command from YHWH, the subject of the verbal form וַיֹּאמֶר ("and he said"), to Hosea, who is represented first by a 3ms pronominal suffix and then a 2ms verb קְרָא ("call") of which he is the addressee. YHWH's command is always to name the child who was just born (Hos. 1:4, 6, 9). Each command is followed by an explanation for the name choice beginning with כִּי ("because") and a reworking of the child's name. For example, לֹא רֻחָמָה "Lo-Ruhamah" becomes כִּי לֹא אוֹסִיף עוֹד אֲרַחֵם ("because no longer will I have compassion…"; Hos. 1:6). The reasons for these name choices are also, however, an indication of YHWH's punishment of Israel, which is described in first-person narration (Dearman, 2010:88). As for content, the names of Hosea and Gomer's children detail aspects of Israel and YHWH's estrangement. This is seen in Paragraph 2, where YHWH convicts and destroys Israel (Hos. 1:4-5), in Paragraph 3, where he shows them no mercy (Hos. 1:6) and, finally, in Paragraph 4, where he refuses to call them his people (Hos. 1:9).

Andersen and Freedman (1980:119) and several others demarcate these passages similarly. McComiskey (1992b:9) and Derek Kidner (2010) provide alternative beginnings, with the former merging Hos. 1:1 with 1:2, thus creating a longer introduction to the unit. The latter merges Hos. 1:2 with verse 3a, which seems to establish more clearly that the "wife of harlotry" (Hos. 1:2) whom Hosea was ordered to marry was Gomer and places more emphasis on the conception of children by splitting the verse (cf. Kidner, 2010:18). Ben Zvi (2005:44-45)

[48] The Land represents or "personifies" not only the physical earth and boundaries of Israel, but the Israelite people as a whole (Dearman, 2010:30).

suggests that Hosea 1:2-5 should be split at verse 4 rather than at verse 3, suggesting that Hos. 1:2-3 offers an almost parallel structure to Hos. 1:4-5.

Hosea 2:1-3 Reconciliation 1: Sons of Israel and Judah

Unit B consists of one paragraph with three distinct, yet interrelated lines concerned with a future reconciliation between YHWH and the people and the divided Northern and Southern Kingdoms. This view is similar to that of Ben Zvi (2005:45), who, despite dividing verse 1 into two units, also demarcates the verses according to their content. With the exception of the final verse, the unit is almost entirely made up of 3m perfect verbs, which describe future events as revealed by YHWH (Stuart, 1988:36). These contrast with the predominantly imperfect verbal forms which are used in Unit A (Tully, 2018:31). Hosea 2:1 repeats the 3ms verbal form וְהָיָה ("and it will be") three times to describe events related to the "Sons of Israel", who are referred to with the 3mp pronominal suffix. The paragraph sees a reversal of the fate discussed in Hos. 1:9 and 2:1c, in which YHWH says to the Israelites: לֹא עַמִּי ("You are not my people"). In the future, the "sons of Israel" will be readopted and will receive a new epithet: "Sons of the living God" (Hos. 2:1).

Like the first verse, Hosea 2:2 also deals with future events, but this time the three verbal forms – now 3mp – describe the actions of the sons of Judah and Israel – when the kingdoms have been reunited. First, "they will assemble", then they will "appoint…one king", and "they will come up from the land" (Hos. 2:2). The final colon is a concluding exclamation for the verse and proclaims that the day of Jezreel "is great" (Hos. 2:3d). This final statement is comparable to that of the final line of verse 1 in that it also represents a reversal of fate. In Hos. 1:4, the Israelites are charged for the "bloodshed of Jezreel", and in Hos. 1:5, YHWH vows to destroy them in the valley of Jezreel (Hos. 1:5). The name Jezreel is thus redeemed in the future like the sons of Israel as the people multiply again, as Tully (2018:34) suggests in his commentary of the text.

The final verse (Hos. 2:3, line 19) is markedly different from the previous paragraphs regarding verbal forms and content. It contains a 2ms verbal form in which Hosea urges the Israelites, the unit's subject, to claim their brothers and sisters. The pronominal suffixes – 2ms in "your brothers" and "your sisters" and the 1s in "my people" – all refer to the Israelites. Both phrases are reworkings of the children's names in Hosea 1:6-9. Furthermore, the gender of the child in Hos. 1:6-9 is transferred to the gender of the sibling addressed in Hos. 2:3. Therefore, the second son's name, Lo-Ammi, becomes עַמִּי ("my people") and is used for the Israelites' brothers, while the daughter's name, Lo-Ruhamah, becomes רֻחָמָה ("loved ones") and is used for the Israelites' sisters. Once again, the paragraph deals with a reversal of fate in which Israel regains a relationship with YHWH and their fellow brothers and sisters.

Hosea 2:4-25 A Lawsuit, A Gateway of Hope and A Reconciliation

Unit C is divided into three subunits that provide three key phases of the YHWH-Israel relationship. Subunit I (2:4-15) establishes a lawsuit which YHWH initiates against his household and lays out his accusation against them alongside the punishments they will face. This is followed by Subunit II (Hos. 2:16-17), a short subunit that concerns YHWH's renewed pursuit of his people in the wilderness. Finally, Subunit III (Hos. 2:18-25) sees the restoration of the household of YHWH and the Land.

Subunit I (Hosea 2:4-15) The Lawsuit: Addressing the Wayward Wife

Subunit I introduces YHWH's lawsuit or legal proceedings against his wife, as indicated by YHWH's command to the sons to רִיב ("to contend") with their mother (Hos. 2:4). The division of Hosea 2:4-15 differs widely among scholars, with many identifying at least one or two paragraphs (cf. Tully, 2018; Kidner, 2010), a few demarcating more than four (cf. Stuart, 1988) and many putting forward three paragraphs (cf. Anderson & Freedman, 1980; McComiskey, 1992b; Birch, 1997). My analysis is similar to that of Tully (2018:35, 46) as we both argue that the subunit is made up of two paragraphs, where the first (Hos. 2:4-10) details the evidence and accusation of his wife's adultery, and the second (Hos. 2:11-15) presents more clearly YHWH's proposed temporary punishment of her (cf. Ben Zvi, 2005:61). The entire subunit is narrated by YHWH, who is identified by the 1s verbal forms and pronominal suffixes and by the formula which ends the subunit – נְאֻם־יְהוָה ("an utterance of YHWH"; Hos. 2:15).

Paragraph 1 (Hos. 2:4-10) features YHWH as the main speaker whose actions are described in 1s verbal forms (e.g. פֶּן־אַפְשִׁיטֶנָּה עֲרֻמָּה "Lest I strip her naked"; Hos. 2:5). YHWH addresses the people of Israel with 2mp imperative verbal forms (e.g. רִיבוּ "strive!"; Hos. 2:4), as well as 2mp and 3mp pronominal suffixes (e.g. אִמָּם "their mother"; Hos. 2:7). YHWH's speech is concerned with recollecting the adulterous actions of his wife who is the subject of the 3fs verbal forms and pronominal suffixes (e.g. זָנְתָה "she prostituted herself"; Hos. 2:7). YHWH's wife has also been attributed some speech, which features cohortative forms as she decides how to act. For example, YHWH recalls that she says אֵלְכָה אַחֲרֵי מְאַהֲבָי ("Let me go after them, my lovers…"; Hos. 2:7), which illustrates how "she acted shamefully" (הֹבִישָׁה; Hos. 2:7). In this paragraph, YHWH builds the accusation against his wife by telling her sons that she has committed adultery in thought and action (Hos. 2:7,9) and that she has, despite his best efforts to deter her and provide for her (Hos. 2:8-10), misrepresented these provisions as gifts of her adulterous acts (Hos. 2:10).

In Paragraph 2 (Hos. 2:11-15), YHWH's wife continues to be subject of all of the 3fs verbal forms and pronominal suffixes (e.g. וַתַּעַד נִזְמָהּ וְחֶלְיָתָהּ "she adorned herself with her ring and her jewellery"; Hos. 2:15). There are few references to the actions of other subjects, which include "no man" who "will take her from [YHWH]'s hand" (לֹא־יַצִּילֶנָּה; Hos. 2:12), her lovers

who "gave" (נָתְנוּ; Hos. 2:14) her "prostitution wages", and the wild animals who are to consume these wages (אֶתְּנָה; Hos. 2:14). The passage also includes two 3mp pronominal suffixes which refer to the wife's "prostitution wages" (Hos. 2:14). The passage moves away from Paragraph 1's preoccupation with accusation and focuses more on YHWH's punishments, which are closely related to her damning acts as they have to do with removing the provisions and protection with which he supplied his wife. Since the provisions provided her with the means and misdirected reasons to pursue lovers (Hos. 2:14), and the protection provided her with a means of hiding her shame (Hos. 2:11), the removal of these items will likely curb the wife's ability to commit adultery (Hos. 2:12, 14). It is, however, unclear if these punishments elicited the desired response.

Subunit II (Hosea 2:16-17) A Gateway of Hope: Pursuing the Wayward Wife

Subunit II is the shortest passage of Part I. It is a single paragraph which retains the divine speech of the previous paragraphs, as indicated by the continued use of 1s verbal forms to describe YHWH's actions. In Hosea 2:16-17, however, YHWH's actions are no longer focused on punishment but focus entirely on wooing his adulterous wife (Hos. 2:17). His wife is mainly referred to with 3fs pronominal suffixes (e.g. הִנֵּה אָנֹכִי מְפַתֶּיהָ "I will entice her"; Hos. 2:16), but YHWH's moves away from first-person narration to third-person narration in the final two colas of Hos. 2:17, which includes a 3fs verbal form (וְעָנְתָה "she will respond").

The passage has a two-fold function – it acts as a surprise judgement in the lawsuit against YHWH's wife and an introduction to the reconciliation, detailed in Hosea 2:18-25. The reason why the passage acts as a surprise judgement lies in syntax. The passage begins with לָכֵן ("therefore"), which is used only twice before in Hos. 2:8 and Hos. 2:11. In all three, לָכֵן is used to indicate YHWH's attempts to deter or punish his wife, which is part of what Stuart (1988:49) refers to as "imminent divine actions". In Hos. 2:16, however, YHWH "punishes" his wife by calling her into the wilderness, where he woos her by "speaking unto her heart" (Hos. 2:16) (Stuart, 1988:53). Furthermore, this passage does not refer to the act of stripping which both Hos. 2:5 and Hos. 2:12 use to describe YHWH's act of revealing his wife's body and shame. Rather, the passage refers to YHWH giving his wife "…her vineyards… and the Valley of Achor" as a means to hope (Hos. 2:17).

The passage also acts as an introduction or bridge to Hosea 2:18-25 because YHWH's wooing in Hos. 2:16-17 naturally precedes his acts of betrothal in Hos. 2:18-25. Furthermore, the events in Hos. 2:16-25 are markedly different from the charging and punishment of YHWH's wife's adultery described in Hos. 2:4-15, given that all of the later actions concern their reconciliation. This demarcation is similar to most commentaries, including McComiskey (1992b:41) and Andersen and Freedman (1980:119) (cf. Kidner, 2010:31).

Subunit III (Hosea 2:18-25) Reconciliation 2: Betrothing the Once-Wayward Wife

Subunit III is concerned with future hope and the creation of the new covenant which YHWH will establish with his wife, his Land, and the creatures. In other words, his household (Dearman, 2010:119). Hosea 2:18-25 is made up of two paragraphs in which YHWH lays out how he will be reunited with his household and the land and what the consequences of this reconciliation will be. Both paragraphs also refer to a day in which these things will be realised, as indicated by the repeated phrase, בַּיּוֹם־הַהוּא (“and on that day”) in Hos. 2:18 and 2:23. YHWH continues to narrate, as indicated by the formula, נְאֻם־יְהוָה (“an utterance of YHWH”), which is stated in Hos. 2:18, and repeated in verse 23. He is also the subject of all the 1s verbal forms and pronominal suffixes (e.g. וְאֵרַשְׂתִּיךְ לִי “I will betroth you to me”; Hos. 2:21), apart from those which are used in the speech of other subjects. For example, YHWH states that his wife will call him אִישִׁי (“my husband”; Hos. 2:18), in which case the 1s pronominal suffix refers to his wife.

Like McComiskey (1992b:43) and Bruce C. Birch (1997:36), I demarcate Paragraph 1 at Hosea 2:18-22. This paragraph combines first- and second-person narration, as YHWH describes both his actions (e.g. וְכָרַתִּי “I will cut”; Hos. 2:20) as well as those of his wife, who is the subject of the 2fs verbal forms (e.g. תִּקְרְאִי “you will call”) and suffixes (e.g. וֵאֵרַשְׂתִּיךְ “I will betroth you”; Hos. 2:22), and is referred to in a single 3fs suffix (מִפִּיהָ “from her mouth”; Hos. 2:19). His narration also includes the animals of the field, the birds of the heavens, and the creeping things of the ground who are the subject of the 3mp pronominal suffixes (e.g. וְהִשְׁכַּבְתִּים “I will cause them to lie down”; Hos. 2:20). The paragraph is structured around the betrothal of YHWH and his wife and the envisioning of a day in which they will re-enter a covenantal relationship (cf. Dearman, 2010:131). For example, Hosea 2:18-19 refers to two stipulations which are part of this covenant – that his wife will refer to him as her “husband” rather than her “Ba‘al” (Hos. 2:18), and she will no longer pursue the Ba‘alim – even going as far as forgetting their name (Hos. 2:19).

Paragraph 2 (Hos. 2:23-25) moves on from the betrothal to the consequences of YHWH’s reconciliation with his wife, who is represented by a single 3fs pronominal suffix in Hosea 2:25 (וּזְרַעְתִּיהָ לִּי “I will sow her to me”). This is first seen by how YHWH systematically restores the Land, which was rendered dry and barren due to his punishment in earlier passages of Hos. 2 (Dearman, 2010:130). This process is illustrated with five iterations of the root, ענה (“answer”), which are assigned to YHWH, the heavens, the Land, and the products of the land (Hos. 2:23-24). Each subject responds to another subject until the products of the land exclaim, “Jezreel!” or “God sows!”. This exclamation then opens a discussion of YHWH’s children, whom YHWH reconciles to himself. While Jezreel’s name is only mentioned in an exclamation, the passage reverses the treatment he establishes in Hos. 1, which is determined by their names. Now, YHWH promises to have compassion for his daughter, לֹא רֻחָמָה (“Lo-Ruhammah”/ “no

compassion"; Hos. 1:6, 2:25), and he will call his son, לֹא־עַמִּי ("Lo-Ammi"/ "not my people"; Hos. 1:9, 2:25), עַמִּי־אַתָּה ("you are my people"; Hos. 2:25).

This final subunit is divided fairly differently by scholars, with some overlap. Ben Zvi (2005) and Tully (2018) put forward the same demarcations, dividing the paragraphs at Hosea 2:18-19, 2:20, 2:21-22, 2:23-24 and finally at 2:25. Kidner (2010) almost overlaps with these divisions by demarcating Hos. 2:20-22 as his fourth paragraph of the pericope, but chooses instead to merge verses 23-25 like McComiskey (1992b:46), Birch (1997:39) and I have.

Hosea 3:1-5 Marriages: A Sign-Act revisited

Unit D is made up of two paragraphs which continue the marital metaphor presented in Hosea 1, with Hosea as the main speaker (cf. Tully, 2018:69).[49] The structural relationship between Hos. 1 and 3 has been long debated given that Hosea states וַיֹּאמֶר יְהוָה אֵלַי עוֹד לֵךְ אֱהַב־אִשָּׁה ("And YHWH said to me, 'Go again and love a woman…'"; Hos. 3:1). Since the sentence (and the passage) makes no direct mention of Gomer, YHWH's command to "go again" seems to imply that Hos. 3 introduces a second wife after Hosea's marriage to Gomer supposedly ends. While it would be rash to deny the possibility of a second wife completely, it seems unlikely that the text would set up a model which mirrors YHWH's marriage so clearly and deliberately, only to break it apart by having Hosea (the husband) marry a new wife who is also a known adulteress and prostitute (Ben Zvi, 2005:79-80; Tully, 2018:69). Furthermore, Hos. 2:16-25 is concerned with YHWH's pursuit of his only wife and their subsequent reunion, which implies that Hosea is not foretelling how he will find himself a new wife, but how his relationship with Gomer will go from estrangement to reconciliation (cf. Tully, 2018:55).

In Paragraph 1 (Hos. 3:1-3), Hosea narrates in the first-person, as indicated by the use of 1s verbal forms and pronominal suffixes (e.g. וָאֶכְרֶהָ לִּי "And I bought her for me"; Hos. 3:2) which describe his actions and what happens to him. These descriptions also include 2ms verbal forms where Hosea recalls YHWH's commands to him. YHWH is the subject of the 3ms verb וַיֹּאמֶר ("And he said"; Hos. 3:1).

The passage's main concern is to illustrate how Hosea is reconciled with Gomer, who is the subject of the 3fs pronominal suffixes (e.g. וָאֹמַר אֵלֶיהָ "I said to her"; Hos. 3:3) as well as the 2fs verbal forms (e.g. תֵּשְׁבִי "you will live"; Hos. 3:3) and pronominal suffix (אֵלַיִךְ "towards you"; Hos. 3:3). Hosea reiterates the basic premise of Hosea 1:2, which is that YHWH wanted Hosea's marriage to mirror his marriage to the sons of Israel, and also adds details of how he came to marry Gomer. The first verse is constructed with an imperfect form, וַיֹּאמֶר יְהוָה אֵלַי ("And YHWH said to me"), two imperative forms in YHWH's command עוֹד לֵךְ אֱהַב־אִשָּׁה ("Go again and love a woman"), as well as several participles and an infinitive construct form used

[49] Some commentaries choose to retain Hosea 3:1-5 as a single paragraph (cf. Stuart, 1988:63), though others divide the unit into at least two paragraphs (cf. McComiskey [1992b:49, 52] and Kidner [2010:40, 42]).

to describe the shared trait of the people to whom YHWH and Hosea are or will be married. In short, Hosea's wife will be like the Israelites "who are loved by YHWH" but "who turn towards other gods" (Hos. 3:1). Hos. 3:2-3 only uses imperfect forms as Hosea narrates how he purchased his wife and proceeded to forbid her from prostituting herself or from fornicating with other men as she previously did. While it is expected to see the imperative in place of the imperfect, Tully (2018:73) explains that the negative imperfect form is not merely the will or wish of the speaker but a complete prohibition. Furthermore, Hosea goes on to state that he will place these prohibitions on himself as well. [50]

Paragraph 2 (Hos. 3:4-5) summarises the punishment and reconciliation discussed in Hosea 1:2-2:3 but described in Hosea's voice. The passage uses two imperfect and two perfect verbal forms, which all place the events described in the near-to-distant future. In Hos. 3:4, Hosea states that the Israelites "will dwell" (יֵשְׁבוּ; Hos. 3:4) without a king, leader, sacrifice, pillar, ephod, or teraphim. This implies that the Israelites will roam in a place which is not the land and will, therefore, be without the things which make them politically, socially, and religiously active (Stuart, 1988:67). This is in line with the punishments described in Hos. 2, where YHWH states that he will remove "her appointed festivals" (Hos. 2:13), chastise her for the sacrifices she made to the Ba'alim (Hos. 2:15), and strip her of flax and wool used to make clothing items like an ephod (Hos. 2:11).

After these "many days" of dwelling or being in exile, however, the Israelites will return to what one might assume is the Land, or Israel (Stuart, 1988:67). The final two verbs are perfect forms which, in conjunction with the prepositional phrase בְּאַחֲרִית הַיָּמִים ("at the end of days"), indicate that these actions occur after their return and in the distant future. By this time, the people will have re-established their religious, social, and political institutions as it is stated that "they will seek their God and David, their king…" (Hos. 3:5; cf. Wolff, 1974:62-63). This statement likely fulfils the actions described in Hosea 2:2, where the Israelites are re-acknowledged as "Sons of the living God" and "they appoint for themselves one head".[51] Finally, Hosea reveals that YHWH eventually achieves the relationship he wanted with Israel, in that "they will fear" (וּפָחֲדוּ) or, rather, revere him and acknowledge that it is he who gives them provisions and safety or "good things" (Hos. 3:5d) (Dearman, 2010:140-141).

Hosea 4:1-11:11 Part II A – The First Set of Oracles

Part II is the longest section of Hosea since it contains all the remaining chapters of Hosea. These chapters are concerned with Hosea's oracles. Part II A comprises nine units and is

[50] See Stuart (1988) for more information on the implications of the prohibitions which Hosea makes and takes on himself.
[51] It must be clarified that since King David died long before the destruction of the Northern Kingdom, as well as the exile and return of Judah, the mention of David as the Israelite king likely implies that the king is of the Davidic line rather than David himself (Stuart, 1988:67-68).

summarised in Table 3 below. These eleven units are formed by the pericopes Hosea 4:1-15, 5:1-7, 5:8-6:11, 7:1-8:14, 9:1-9, 9:10-17, 10:1-8, 10:9-15 and 11:1-11. The units vacillate between divine speech and speech by Hosea, as both discuss the wrongdoings of Israel and two of its major institutions – the priesthood and the monarchy.

Table 7: Hosea Part II A: The Oracles – Synopsis of Structure

Unit	Verses	Subunits	Title and Explanation
A	4:1-15	4:1-3	Hear a Word: An Introduction to the Oracles *The introduction to the oracles presents the state of the land after several ills have occurred.*
		4:4-15	Priest and Land Rejected *This pericope demonstrates the ways the transgressions of the priesthood – and the effects thereof – have trickled into all members of the Land.*
B	5:1-7	-	Crime and Punishment: Religious Apostasy *This is a general overview of the people's religious apostasy and YHWH's rejection of the people.*
C	5:8-6:11	5:8-15	Summons: Israel Faces War *Israel experiences the effects of their estrangement from YHWH, particularly in terms of war, disease, and general destruction.*
		6:1-11	Call to Return, Unacknowledged *This passage presents Hosea's first attempt to corral the people back to YHWH, which they subsequently reject.*
D	7:1-8:14	7:1-16	Crime and Punishment: Political Apostasy *This section introduces the fraught domestic and international politics and their refusal to call upon YHWH for salvation.*
		8:1-14	Crime and Punishment: Transgressing the Covenant *This pericope explicitly frames their crimes in terms of violating their covenant with YHWH.*
E	9:1-9	-	Crime and Punishment: Deep Corruption *This foretells their continued corruption while in exile.*
F	9:10-17	-	Israel and YHWH: From Then to Now

			This pericope illustrates the cycle of obedience to transgression by comparing recollections of their past behaviour and current sins.
G	10:1-8	-	Israel and YHWH: A Summary *This unit is a final look at Israel's hubris in its dealings with idolatry and political relationships.*
H	10:9-11:1-11	10:9-15	Israel and YHWH: An End *YHWH teaches Israel how to be in a relationship with him once more as the people face exile.*
I		11:1-11	Israel and YHWH: End, Interrupted *YHWH reconsiders the destruction of the people, thereby signalling a future end to their exile.*

Hosea 4:1-19 The Great Divorce

Unit A, the first unit of Part II A, is divided into two subunits preoccupied with different concerns and featuring different addressees. Subunit I (Hos. 4:1-3) acts as an introduction to the oracles of Part II A and Part II as a whole (Ben Zvi, 2005:100), and it is addressed to "the sons of Israel", with whom YHWH has a dispute. Subunit II (Hos. 4:4-19), on the other hand, focuses on Hosea's first set of oracles which have to do with the role of the priesthood in Israel's downfall (cf. Tully, 2018:81).

Subunit I (Hosea 4:1-3) Hear a Word: An Introduction to the Oracles

The subunit is narrated entirely by Hosea, who begins by raising a call to the Israelites to שִׁמְעוּ דְּבַר־יְהוָה ("hear a word of YHWH"; Hos. 4:1) (Tully, 2018:78). This is indicated by his references to YHWH in the third person, and his concern with announcing "YHWH's dispute [which is] with the inhabitants of the land" (Hos. 4:1). The subunit contains a single paragraph which is structured like a court case in which Hosea lays charges against the accused – the inhabitants of the land – and makes the punishment of these acts explicit (Stuart, 1988:72-73). The majority of the subunit is made up of 3m verbal forms which describe the actions of the inhabitants, which become human-like as they "break forth" (פָּרָצוּ; Hos. 4:2) and the removal of the Land's inhabitants – including the creatures of the fields, sky and sea (יֵאָסֵפוּ "they will be taken away"; Hos. 4:3). The land is the only deviation as she is referred to in a 3fs verbal form (תֶּאֱבַל "she will mourn"; Hos. 4:3) and suffixes (כָּל־יוֹשֵׁב בָּהּ "those who dwell in her"; Hos. 4:3) when it is revealed how she will be affected by the variety of crimes which her people have engaged in in Hosea 4:2.

Subunit II (Hosea 4:4-19) Priest and Land Rejected

Subunit II (Hos. 4:4-19) contains two paragraphs – Hosea 4:4-11 and 12-19 – which concern YHWH's "contention" with the priest (Hos. 4:4), who has led the people astray by rejecting the knowledge of YHWH (Wolff, 1974:73-74). This has resulted in acts of debauchery, including "drunkenness…sexual promiscuity…[and] wrongful cultic behaviour" (Ben Zvi, 2005:104), which YHWH promises to punish.

Paragraph 1 (4:4-11) features YHWH as its main narrator (Hos. 4:4-9) but ends with an interjection by Hosea (Hos. 4:10-11). The shift from 1s verbal forms (e.g. וְדָמִיתִי "I will destroy"; Hos. 4:5) and suffixes (particularly YHWH's characteristic reference to Israel as עַמִּי, "my people"; Hos. 4:6, 8) to third person forms indicates this. There follows a reference to YHWH in the third person (כִּי־אֶת־יְהוָה עָזָבוּ "they have abandoned YHWH"; Hos. 4:10). Given the minimal references to Israel, the passage is preoccupied with the acts of the priesthood and their influence on YHWH's people. The paragraph consists of 2m and 3m verbal forms and suffixes. In Hosea 4:4-6, the 2m verbal forms and suffixes clearly refer to the priest (e.g. וַתִּשְׁכַּח תּוֹרַת אֱלֹהֶיךָ "and since you have forgotten the law of your God"; Hos. 4:6). In Hos. 4:7, these 2m verbal forms are replaced by 3m verbal forms and suffixes as YHWH begins to refer to the priesthood with 3m verbal forms (e.g. יִשְׂאוּ "they lift"; Hos. 4:8) and suffixes (e.g. וּמַעַלָלָיו "his deeds"; Hos. 4:9) for the remaining verses. Hosea's concluding interjection retains the third-person narration as he summarises the acts of the priesthood – "they have abandoned YHWH to revere whoredom" (Hos. 4:10; cf. Ben Zvi, 2005:103).

Paragraph 2 (Hos. 4:12-19) moves on to examine the effects of the priesthood on YHWH's people, who also "act the harlot" like the priests (Hos. 4:10, 12). References to the רוּחַ ("spirit") form an *inclusio* around the paragraph; this "spirit" is blamed for the people's harlotry in both cases (Hos. 4:12, 19; Tully, 2018:108-109). The paragraph can be divided into two passages – Hosea 4:12-14 and 15-19. The first of these is narrated by YHWH, who is represented by a 1s verbal form (לֹא־אֶפְקוֹד "I will not punish"; Hos. 4:14) and pronominal suffix (עַמִּי "my people"; Hos. 4:12) (Stuart, 1988:81). He begins by discussing Israel in the third person, as evidenced by the use of 3m verbal forms and pronominal suffixes which refer to YHWH's people (e.g. בְּעֵצוֹ יִשְׁאָל "he asks his staff"; Hos. 4:12). While this continues for one and a half verses, the remainder of the passage combines 2mp suffixes (e.g. בְּנוֹתֵיכֶם "your daughters"; Hos. 4:13-14), which refer to Israel, with 3fp verbal forms (e.g. תְּנָאַפְנָה "they commit adultery"; Hos. 4:14) which refer to the daughters and daughters-in-law of Israel (Hos. 4:12-14).

The second passage continues to discuss Israel's harlotry and spiritual idolatry, but from the perspective of Hosea (McComiskey, 1992b:70). Hosea begins with several jussive commands (e.g. אַל־יֶאְשַׁם "let you not offend"; Hos. 4:15) directed at Israel, and then changes to third-person narration as he makes a few comparisons of Israel (e.g. סָרַר יִשְׂרָאֵל "Israel is stubborn"; Hos. 4:16), even including one which involves how YHWH has tended Israel "like a lamb in

an open field" (Hos. 4:16). Hosea also refers to Ephraim, who is mentioned the first time in Part II (Tully, 2018:107), and pairs this mention with the exclamation to "let him alone" (Hos. 4:17). There are two cases of 3fs suffixes in the text, which likely refer to Israel, given that they are also referred to as a cow in Hosea 4:16 (Tully, 2018:109).

Hosea 5:1-7 Crime and Punishment: Religious Apostasy

Unlike Unit A, Unit B (Hos. 5:1-7) looks more closely at the iniquity and shame of Israel and Ephraim. The unit is divided into two paragraphs, namely, Hosea 5:1-2 and 3-7 and overlaps with Buss's (1969:12-13) divisions of the text.[52] Paragraph 1 (Hos. 5:1-2) begins with three 2mp imperative summons to "hear" (שִׁמְעוּ־זֹאת; הַאֲזִינוּ) and to "take heed" (וְהַקְשִׁיבוּ) addressed to three important groups of Israel – the priesthood (הַכֹּהֲנִים), "the house of Israel" (בֵּית יִשְׂרָאֵל), and "the house of the king" (וּבֵית הַמֶּלֶךְ) (Hos. 5:1; Tully, 2018:112-113). While Hosea speaks these summonses, Hos. 5:2 is a warning uttered by YHWH as indicated by the shift from third person to first-person narration (Wolff, 1974:97, 99); it is made against the "rebels" (שֵׁטִים) – likely those referred to in the paragraph.

While Paragraph 2 (Hos. 5:3-7) opens with a statement addressed directly to Ephraim by YHWH, Hosea narrates the remainder of the passage. This is seen in the change from the first-person narration in 5:3 to the references, verbal forms, and suffixes to YHWH in the third person (e.g. חָלַץ מֵהֶם "He has withdrawn from them"; Hos. 5:6). The main subjects of the paragraph are Ephraim and Israel to which 3m verbal forms (e.g. בַּיהוָה בָּגָדוּ "They acted faithlessly in YHWH"; Hos. 5:7) and suffixes (e.g. בַּעֲוֹנָם "their iniquity"; Hos. 5:5) are attributed. Hosea also refers to Judah, whom he predicts will follow the same fate as Israel and Ephraim (Hos. 5:5). The passage conveys one main idea – YHWH knows his people and what they do (Hos. 5:3), but they do not know him (Hos. 5:4) and therefore act in a manner which has resulted in their separation from YHWH (Hos. 5:4-6) (cf. Landy, 2011:72).

Hosea 5:8-6:11 War and a Call to Return

Unit C (Hos. 5:8-6:11) has two subunits – Hosea 5:8-15 and 6:1-11 – and five paragraphs – Hos. 5:8-11, 12-15, 6:1-3, 4-6, and 7-11. While there are obvious differences between these subunits and paragraphs, they are connected "more by logic than by style" (Stuart, 1988:100) as each paragraph is joined to the next by a shared idea. For example, in 5:12-15 YHWH explains that the separation between himself and his people will only last as long as the people refuse to "acknowledge their guilt and…seek [his] face" (Hos. 5:15). Then, in 6:1-3, Hosea issues a call to repent, saying, "Come and let us return to YHWH…" (Hos. 6:1). In this case

[52] Stuart's (1988:88) own demarcations divide what I refer to as Paragraph 2 (Hosea 5:3-7) further, proposing that after Hosea 5:1-2, the rest of the passage should be divided into Hosea 5:3-5a and 5b-7.

6:1-3 follows naturally after 5:12-15 as Hosea takes up the challenge set by YHWH, and they both deal with a return to and seeking of YHWH (Landy, 2011:86).

Subunit I (Hosea 5:8-15) Israel Faces War

The subunit, Hosea 5:8-15, is divided into two paragraphs which are characterised by divine speech; this is indicated by the persistent use of 1s verbal forms (e.g. אֶשָּׂא "I will lift"; Hos. 5:14) and pronominal suffixes (e.g. עֶבְרָתִי "my wrath"; Hos. 8:10), particularly when describing the punishment which is to be inflicted on Ephraim and Judah. Like Stuart (1988:99-100) and Andersen and Freedman (1980:399, 411), I divide the paragraphs according to a particular purpose; Paragraph 1 (Hos. 5:8-11) is concerned with a call to sound an alarm, while Paragraph 2 (Hos. 5:12-15) is a disputation of this call.

YHWH's narration in Paragraph 1 begins with two 2mp imperative calls (e.g. תִּקְעוּ שׁוֹפָר "Thrust a horn!"; Hos. 5:8), which are likely addressed to Israel, but includes the tribe of Benjamin as they are addressed outright (אַחֲרֶיךָ בִנְיָמִין "Behind you, Benjamin!"; Hos. 5:8) (Landy, 2011:79). This second-person address continues into Hosea 5:9 as Ephraim's fate is decided (לְשַׁמָּה תִּהְיֶה "you will become waste") but turns to a mixture of third- and first-person narration as YHWH declares what Ephraim and the chiefs of Judah face. This is seen by the use of 3ms verbal forms for Ephraim (e.g. הָלַךְ אַחֲרֵי־צָו "he went after nonsense) and a 3mp verbal form (הָיוּ "they have become") and suffix (עֲלֵיהֶם "upon them") for the chiefs of Judah (Hos. 5:10-11).

Paragraph 2, the disputation of the summons, illustrates what YHWH's "wrath" (Hos. 5:10) looks like and will look like for Ephraim and the house of Judah. A first- and third-person narration is used throughout the paragraph as YHWH details his actions against Ephraim, who is the subject of verbal forms and pronominal suffixes (e.g. וַיַּרְא אֶפְרַיִם אֶת־חָלְיוֹ "And Ephraim saw his sickness"; Hos. 5:13), and the house of Judah, who is the subject of a single pronominal suffix (e.g. אֶת־מְזֹרוֹ "his wound"; Hos. 5:13). While both parties are called out for their actions and punishments, they are both called to a single solution – to acknowledge their guilt and to seek YHWH; this is seen in the diversion to 3mp verbal forms and suffixes which refer to both Ephraim and Judah (e.g. בַּצַר לָהֶם יְשַׁחֲרֻנְנִי "In their distress, they will seek me"; Hos. 5:15).

Subunit II (Hosea 6:1-11) Call to Return, Unacknowledged

Subunit II contains three paragraphs, which are focused on Hosea's call to return to YHWH (Hos. 6:1-3), YHWH's use of the prophets to warn the people of his justice (Hos. 6:4-6), and the people's continued acts against the covenant despite YHWH's interventions (Hos. 6:7-11) (Tully, 2018:135, 140-141). The first paragraph is the only passage of the unit and subunit narrated by Hosea, who addresses the people directly, while the remaining paragraphs are

narrated by YHWH in the third person – apart from verses 4 and 11 (Gruber, 2017:258-259; cf. Ben Zvi, 2005:129).[53]

As mentioned previously, Paragraph 1 (6:1-3) is a call for Hosea and his brethren to return to YHWH (Ben Zvi, 2005:121, 135). The passage combines exhortations (Hos. 6:1, 3) with causal phrases and statements about what YHWH will do for the people (Hos. 6:1-3) (cf. Tully, 2018:136-140). For example, Hosea beseechingly calls, "…and let us return to YHWH…" (וְנָשׁוּבָה אֶל־יְהוָה), "…because he – he has torn us, but he will heal us" (כִּי הוּא טָרָף וְיִרְפָּאֵנוּ) (Hos. 6:1). Hosea and Israel are the subjects of the 1p verbal forms as well as the pronominal suffixes (e.g. יְקִמֵּנוּ וְנִחְיֶה: "he will raise us up and we will live"; Hos. 6:2), while the remaining 3ms verbal forms (e.g. הוּא טָרָף "surely he has torn us"; Hos. 6:1) and pronominal suffixes (e.g. מוֹצָאוֹ "his coming forth"; Hos. 6:3) refer to YHWH.

The final two paragraphs explore YHWH's continued frustration with his people who do not turn to him and acknowledge their guilt (Stuart, 1988:109). Both the paragraphs are narrated by YHWH, who is identified by 1s verbal forms (e.g. חָצַבְתִּי "I have hewn"; Hos. 6:5) and pronominal suffixes (e.g. עַמִּי "my people"; Hos. 6:11). Paragraph 2 (Hos. 6:4-6) is narrated primarily in the first person, as YHWH wrestles mentally with Ephraim and Judah, and why they have failed. Like Hosea 5:12-15, Ephraim and Judah are both discussed individually, as seen by the use of 2m singular pronominal suffixes (e.g. אֶעֱשֶׂה־לָּךְ "What must I do to you?"; Hos. 5:4), and then YHWH's address moves on to 2m and 3m plural pronominal suffixes (e.g. הֲרַגְתִּים "I have killed them"; Hos. 6:5). The structure of the paragraph follows YHWH's mental process – a rhetorical question, causal clause (Hos. 6:4), result clause (Hos. 6:5) and causal clause (Hos. 6:6) – as he presents how the people "[continue] to observe the cultic stipulations of the covenant while rejecting true faithfulness to it" (Tully, 2018:140).

In Paragraph 3 (Hos. 6:7-11), YHWH illustrates how the people have gone directly against his desires and in specific locations (Tully, 2018:141). It is unclear who the subjects of the 3mp verbal forms are; Stuart (1988:111) maintains that YHWH continues to discuss Israel,[54] while Tully (2018:146) argues that the "corrupt priesthood" is once again the focus of this final paragraph. Given that YHWH's address in Hosea 5:8-6:11 refers specifically to Ephraim, Judah and, later, Israel (נִטְמָא יִשְׂרָאֵל "Israel has defiled himself"; Hos. 6:10), the subjects of the 3mp verbal forms in Hos. 6:7 are likely these three characters. The 3mp verbal form in Hos. 6:9 refers to the priests since it appears to reaffirm the wickedness of the priests' actions which are described directly before it (McComiskey, 1992b:96). In this passage, YHWH makes it clear that his people have violated his covenant – Israel's goodness has been replaced with

[53] These paragraph demarcations overlap the most with Andersen and Freedman (1980:416, 426), who also demarcate Hosea 6:1-3 and 4-6 as paragraphs. I differ, however, with their demarcations after that, as do many other commentaries since many scholars have either excluded Hosea 6:11 as part of the pericope or included Hosea 7:1 in their paragraph demarcations of Hosea 6 (cf. Stuart, 1988:100).
[54] This is also supported by McComiskey (1992b:95-97).

"something horrible"; "the fornication of Ephraim is [in the house of Israel], [and] Israel has defiled himself" (Hos. 6:10) (Stuart, 1988:112). Also, while "a harvest is set for [Judah] when [YHWH] has restored the captivities of [his] people" (Hos. 6:11), this harvest may be for good or bad, despite the timing of this harvest (McComiskey, 1992b:97-99; cf. Stuart, 1988:100).

Hosea 7:1-8:14 Crime and Punishment

Unit D is divided into two subunits – Hosea 7:1-16 and Hos. 8:1-14 – and contains nine paragraphs in total. Given the lack of consensus about what to do with the pericopes in Hos. 5-7, there are a variety of proposed structures that this analysis contradicts. [55] My own demarcations follow similar demarcations to Hubbard (2009) in Hos. 7, except for Paragraph 1 (Hos. 7:1-2), which resembles Andersen and Freedman's (1980:433) Hos. 7:1b-2. The paragraphs which I set out in Hos. 8:1-14 overlap most often with those of Buss (1969:16-18) and BHS (1990) and contradict several commentaries, including Stuart (1988:126-127), Kidner (2010:75, 77, 79-80, 82) and Ben Zvi (2005:163).

As discussed in Pericope Demarcation, Hosea 7 and 8 are often treated as two separate entities because of their differences in topic and style. However, Hosea 7:13-16 can act as a bridge between Hos. 7 and 8 because it, along with Hos. 8, presents some of the reasons why YHWH calls for the shofar to be blown in Hos. 8:1 (cf. Landy, 2011:119-120). These reasons include Ephraim/Israel's named rebellion against YHWH (Hos. 7:13-14, 8:1). Chapters 7 and 8 both include the role of political relations in Israel's rebellion – particularly their kings, princes, and judges (Hos. 7:3, 5, 7, 16, 8:4, 10), and those amongst the "nations" (7:8, 8:8, 10) – the "strangers" (Hos. 7:9, 8:7), Assyria (Hos. 7:11, 8:9) and Egypt (Hos. 7:11). Both chapters also deal with Ephraim/Israel's industry, that is, their adulterous relations in politics which are likened to a "burning oven" (Hos. 7:4), as well as their religious acts of making idols (Hos. 4:4) – particularly calves (Hos. 8:5-6) and building temples (Hos. 8:14) and "altars for sinning" (Hos. 8:11).

Subunit I (Hosea 7:1-16) Crime and Punishment: Political Apostasy

While Unit C focuses particularly on Israel's faithless religion, Unit D's Subunit I considers Israel's ever-increasing iniquity and "lack of loyalty" (Ben Zvi, 2005:105), which they have erroneously believed have been forgotten by YHWH (Hos. 7:2). This belief is filtered into a discussion of Ephraim's domestic and international politics, and how these interactions have impacted Israel's relationship with YHWH. YHWH narrates four of the subunit's five paragraphs, which is indicated by the characteristic use of both first-and third-person narration (cf. Stuart, 1988:116-117). Hosea's interjection in Paragraph 3 – as indicated by the reference to Israel's "God", YHWH (Hos. 7:10) – is narrated entirely in the third person.

[55] See Ben Zvi (2005:121-122) for a thorough summary of the variety of demarcations offered.

Paragraph 1 (Hos. 7:1-2) introduces the main concern of the subunit, which is that YHWH has "remembered all of [Israel and Ephraim's] evil" (Hos. 7:2) and that their evil deeds, which has come to surround them (Hos. 7:2), will be revealed (Hos. 7:1). This paragraph features mostly 3m verbal forms and pronominal suffixes (e.g. וּבַל־יֹאמְרוּ לִלְבָבָם "But they do not say to their hearts"; Hos. 7:2) which, apart from the 3ms verbal form in Hosea 7:1's metaphor about the thief, refer to Israel, Ephraim, and Samaria.

Like Paragraph 1, Paragraph 2 (Hos. 7:3-7) is predominantly made up of 3mp verbal forms (e.g. יְשַׂמְּחוּ "they have gladdened"; Hos. 7:3) and pronominal suffixes (e.g. לִבָּם "their heart"; Hos. 7:6) which refer to Israel, Ephraim, and Samaria. The paragraph refers to Israel's kings, leaders, and judges, though only the kings are attached to verbal forms. The current king of Israel is the subject of a 3ms verbal form and pronominal suffix (מָשַׁךְ יָדוֹ "He drew his hand"; Hos. 7:5). The king of Israel is also referred to as מַלְכֵּנוּ ("our king") which appears to indicate that Hosea briefly interjects in Hosea 7:5 (cf. McComiskey, 1992b:104). The paragraph features one of the subunit's major metaphors, which likens Israel – the "adulterers" (מְנָאֲפִים) – to a תַּנּוּר בֹּעֵרָה ("burning oven"; Hos. 7:4) (Landy, 2011:99). The metaphor drives the idea that Israel's domestics politics are failing, and that this is a result of their adultery and deception (Hos. 7:3, 7). YHWH's final note, however, summarises the situation; although their iniquity burns and they have lost their judges and kings, "[t]here are none calling to [YHWH] for help" (Hos. 7:7) (cf. Stuart, 1988:120).

Hosea's narration in Paragraph 3 (Hos. 7:8-10) focuses on the actions of Ephraim, who is the subject of 3ms verbal forms (e.g. "he mingles"; Hos. 7:8) and pronominal suffixes (e.g. "his strength"; Hos. 7:9). While "the strangers" are the subject of the first 3mp verbal form (אָכְלוּ "they ate"; Hos. 7:9), the remaining 3mp verbal forms (e.g. וְלֹא־שָׁבוּ "they do not return"; Hos. 7:10) and pronominal suffixes (e.g. אֱלֹהֵיהֶם "their God"; Hos. 7:10) are attached to Israel and their pride. Hosea also refers to YHWH, who is the subject of the 3ms pronominal suffixes in Hosea 7:10 (e.g. בְקָשֵׁהוּ "they seek him"). This paragraph reiterates the same message as Paragraph 2 – Israel has not sought YHWH (Hos. 7:10). In this passage, however, Israel/Ephraim is no longer an oven but "an unturned cake" who has fallen victim to a lack of self-awareness (Hos. 7:9) – their strength has been eaten. This is paired with the choice to mix with the nations or the devourers. This passage, therefore, also acts as a bridge between Paragraphs 2 and 4 as it shifts from the domestic politics of Paragraphs 1-2 to the international politics of Paragraphs 4-5.

The final two paragraphs of the subunit are narrated once again by YHWH, who is represented by an increased number of 1s verbal forms (e.g. אוֹרִידֵם "I will bring them down"; Hos. 7:12) as well as pronominal suffixes (e.g. כִּי־פָשְׁעוּ בִי "because they rebelled in me"; Hos. 7:13). Paragraph 4 (Hos. 7:11-12) refers once again to Ephraim, the subject of the 3m verbal forms (e.g. וַיְהִי "and he was"; Hos. 7:11) and pronominal suffixes (e.g. עֲלֵיהֶם "upon them"; Hos. 7:12).

Bird imagery is used throughout the paragraph to describe Ephraim's behaviour and YHWH's proposed punishment – "spread[ing] a net upon them" (Hos. 7:12) (Landy, 2011:108).[56] This paragraph draws on the people's relationship with international politics as Ephraim's senselessness is based on their willingness to call the Egyptians and walk to the Assyrians (Hos. 7:11) but a refusal to call upon YHWH (Stuart, 1988:117).

Paragraph 5 (Hos. 7:13-16) remains focused on the actions of Ephraim/Israel, which are described with all but one of the 3mp verbal forms and pronominal suffixes. While Israel's princes are the subject of the phrase וְלֹא־זָעֲקוּ אֵלַי בִּלִבָּם ("and they do not call to me with their heart; Hos. 7:14), the verbal forms and pronominal suffixes which remain describe once more Ephraim's willingness to flee (נָדְדוּ) from YHWH and to rebel (פָּשְׁעוּ) against him (Hos. 7:13). The paragraph acts as a summary and lament of Ephraim/Israel's actions and where these actions have left them (Landy, 2011:109). The lament is indicated by the emphatic particle אוֹי ("woe!"), while the summary shows that Ephraim is unfaithful and deceitful. Ephraim will, therefore, no longer be the one with the scorners (Hos. 7:5) but will become the scorned (Hos. 7:16) (Stuart, 1988:124).

Subunit II (Hosea 8:1-14) Crime and Punishment: Transgressing the Covenant

The second subunit of Unit D is made up of four paragraphs – Hosea 8:1-3, 4-7[57], 8-10 and 11-14, whose concerns lie with Israel/Ephraim's acts against the covenant, which are predominantly their political relations with the nations, as well as their idolatry and false worship/cult activity (Anderson & Freedman, 1980:482). The subunit is narrated almost entirely by YHWH – as indicated by the lack of references to YHWH in the third person[58] and the use of 1s verbal forms (e.g. אֲקַבְּצֵם "I gather them"; Hos. 8:10) and pronominal suffixes (e.g. בְּרִיתִי "my covenant"; Hos. 8:1). Apart from Hos. 8:5, the subunit – whether it discusses Israel, Ephraim, or the nations – is narrated in the third person (cf. Landy, 2011:114).

Paragraph 1 (Hos. 8:1-3) acts as an introduction and sets the main idea of the subunit – that Israel/Ephraim has "transgressed [YHWH]'s covenant" and rebelled against YHWH's instruction (Hos. 8:1) (Ben Zvi, 2005:168). The passage is narrated predominantly by YHWH and begins with an implied command to Israel to "[Set] the shofar to [their] mouths". Israel is

[56] Landy (2011:108-109) discusses how the bird imagery used in this passage compares to references to birds in other passages of Hosea and selected passages of the HB.

[57] Scholars have offered differing opinions over where Hosea 8:7 belongs. Hosea 8:7 appears to correspond well with either Hosea 8:4-6 and Hosea 8:8-10 from both a content perspective and a textual perspective. The verse captures the futility that meets Samaria's work and creation – like the calf reduced to pieces in Hosea 8:6 – and the strangers devouring their yield mirrors the nations devouring Israel (Ben Zvi, 2005:169). For example, Buss (1969:16-17), Ben Zvi (2005:169), and Andersen and Freedman (1980:481-482) place the verse with the verses which fall towards the beginning of the chapter, while Stuart (1988:129) and Tully (2018:185) place the verses with the latter part of the chapter.

[58] This does not include the interjections by Hosea in the first cola of Hosea 8:5, as well as Hosea 8:13. It is clear that YHWH is the one who has rejected Samaria's calf since its creation has broken YHWH's covenant (cf. Tully, 2018:185).

both the addressee of Hosea's command and the main subject of the paragraph (Tully, 2018:78). Their actions are narrated with 3m verbal forms (e.g. עָבְרוּ "they have transgressed"; Hos. 8:1) and pronominal suffixes (e.g. יִרְדְּפוֹ "he pursues him"; Hos. 8:3), as well as a 1p verbal form and 1s pronominal suffix when YHWH recalls their cry, אֱלֹהַי יְדַעֲנוּךָ יִשְׂרָאֵל ("My God, we – Israel – know of you"; Hos. 8:2). YHWH's final announcement of the passage is also a final warning that Israel is being pursued by the enemy because "they have rejected good" (Hos. 8:3). This is explored further in the succeeding paragraphs.

Paragraph 2 (Hos. 8:4-7) continues to explore the acts of Israel, who is the subject of most of the 3mp verbal forms and pronominal suffixes (e.g. עָשׂוּ לָהֶם עֲצַבִּים "they made idols for themselves"; Hos. 8:4), as well as a single 2ms pronominal suffix (עֶגְלֵךְ "your calf") in Hosea 8:5. The final 3mp verbal form of the passage is assigned to "the strangers" who will "devour" (זָרִים יִבְלָעֻהוּ; Hos. 8:7) the meal produced by the standing grain. Like Paragraph 1, Hosea makes a short interjection in Hos. 8:5, this time stating that "he – [YHWH] – has rejected [Samaria's] calf" (Tully, 2018:188). The remaining 3ms verbal forms are shared amongst the subjects the artificer (עָשָׂהוּ "he made it"; Hos. 8:6), the calf of Samaria (e.g. יִהְיֶה "he will become"; Hos. 8:6), and the standing grain (e.g. יַעֲשֶׂה "it will produce"; Hos. 8:7), while only the calf and the standing grain are the subjects of 3ms pronominal suffixes (cf. Hos. 8:6-7). In this passage, Israel/Samaria has committed hubris by setting up princes alien to YHWH and made idols that are not God (cf. Stuart, 1988:131-132). As a result, the enemy not only pursues Israel (Hos. 8:3) but will also eat whatever flour their crop produces (Hos. 8:4, 7).

Paragraph 3 (Hos. 8:8-10) still features descriptions of Israel's – and now also Ephraim's – actions against the covenant. These actions include going to Assyria (Hos. 8:9) and hiring among the nations (Hos. 8:10). However, unlike the other paragraphs, it begins by looking at their punishment (cf. Hos. 8:1, 4, 11). Israel continues to be the subject of the 3mp verbal forms (e.g. נִבְלַע "they will be swallowed up"; Hos. 8:8) and a pronominal suffix (אֲקַבְּצֵם "I will gather them"; Hos. 8:10), while Ephraim is the subject of the single 3ms verbal form (הִתְנוּ "he paid off"; Hos. 8:9). In this passage YHWH states that Ephraim will be treated as "a vessel which no one delights in" (Hos. 8:8) and they will have to live "under the burden of kings" which are not their own (Hos. 8:10) – a punishment for becoming like the nations to which they ran (Dearman, 2010:229-230).

Paragraph 4 (Hos. 8:11-14) acts as the conclusion for both the subunit and the unit. Like Paragraph 3, this passage is concerned with the practices of Ephraim and Israel, who are the subjects of most of the 3m verbal forms and pronominal suffixes (e.g. וַיִּשְׁכַּח יִשְׂרָאֵל אֶת־עֹשֵׂהוּ "Israel forgot his maker"; Hos. 8:14). Other subjects of the passage include the altars which "become for sinning" (Hos. 8:11) and YHWH's laws "which were thought of as strange". The passage also features the only reference to Judah in the entire unit; Judah has made many fortified cities, but these cities will be burned down by fire. While Subunit II explores several

reasons why Israel/Ephraim/Samaria have broken YHWH's covenant, Paragraph 4 reveals that while Israel's creations have separated him from YHWH, Israel's true crime is that he has forgotten his creator, YHWH (Dearman, 2010:234). He has thus negated his initial statement in Hosea 8:3: "My God, we – Israel – know of you". As a result, Israel has used Israel's gifts to act against YHWH, whose law he also rejected as "strange" (Hos. 8:12-13). The passage also hearkens back to the unit's introduction in Hos. 7:1-2 as Hosea recalls that YHWH "remembers [Israel's] iniquity" (Hos. 8:13), despite their attempt at convincing themselves that he does not (Hos. 7:2) so that they could continue acting in their interests.

Hosea 9:1-9 Crime and Punishment: Transgressing the Covenant

Unit E starts a new scene as Hosea, the speaker of this unit, warns Israel against rejoicing "for joy, like the nations" (Hos. 9:1) because of their "confidence…in [their] (fall) festivals" (Stuart, 1988:141). Like Stuart (1988:141), I propose that the unit comprises three paragraphs – Hosea 9:1-4, 9:5-6, and 9:7-9.[59] The first two paragraphs use a similar structure in that they both begin with Hosea addressing Israel in 2m verbal forms (e.g. תַּעֲשׂוּ "You do"; Hos. 9:5), but then change to third-person narration when Hosea describes Israel/Ephraim's future punishment (e.g. הָלְכוּ מִשֹּׁד "They walk from violence"; Hos. 9:6).

While the third paragraph appears to follow this trend, given its inclusion of a clause which refers to Israel with a 2ms pronominal suffix (עֲוֹנֵךְ "your iniquity"; Hos. 9:7) and its use of third-person narration like the previous paragraphs (e.g. הֶעְמִיקוּ־שִׁחֵתוּ "they have deeply corrupted themselves"; Hos. 9:9), it differs in terms of tense. This final paragraph combines a description of Israel's present threat – the prophet, who "is a snare of a fowler upon their roads" (Hos. 9:8) – with a short comparative clause recalling Israel's past – "the days of Gibeah" (Hos. 9:9), followed by two statements describing their future punishment (Hos. 9:9). Finally, this paragraph offers an answer for the question posed in Hosea 9:5 – Israel will not be able to cater for "the appointed day", nor "the day of the feast of YHWH", because Israel must contend with the "days of inspection…[and] vengeance" which are upon them (Hos. 9:7) (Wolff, 1974:159).

Hosea 9:10-17 Israel and YHWH: From Then to Now

Two paragraphs can be demarcated in Unit F – Hosea 9:10-14 and 9:15-17 – and form a "two-part, parallel structure" (Wolff, 1974:162).[60] Both of these paragraphs contain three elements – a "retrospective" (Hos. 9:10, 15) as well as a series of "curses" (Hos. 9:11-13, 15-16) which

[59] Most commentaries split the passage into two or three paragraphs and also offer alternative demarcations to those proposed here. This includes Kidner (2010:84, 85) and Buss (1969:18-19), who suggest that the passage be divided into Hosea 9:1-6 and 9:7-9.
[60] These demarcations also appear in Kidner's (2010:87, 89) and McComiskey's (1992b:147, 153) commentaries, though they differ widely from those put forward by Benz Zvi (2005:184) and Stuart (1988:148-150).

YHWH narrates, and a "prophetic interjection" made by Hosea (Hos. 9:14, 17) (Stuart, 1988:150). This parallel structure is captured as follows:

v. 10:	YHWH Remembers	Israel's beginning; the Wilderness; Baal-Peor
v. 11-13:	YHWH Punishes	Loss of wealth, generations, and YHWH
v. 14:	Hosea Interjects	What will YHWH give them?
v. 15-16:	YHWH Remembers	Gilgal
	YHWH Punishes	No entry into YHWH's house; loss of fertility
v. 17:	Hosea Interjects	YHWH will reject them and make them wander again

Despite having these three elements in common, they are presented differently in terms of tense, and some have different addressees. In Paragraph 1, YHWH recollects the time when he "found Israel" and how he watched "[their] forebears…[devote] themselves to shame" at Baal-Peor; both of these are moments in the distant past (Hos. 9:10). YHWH's recollection in Paragraph 2, on the other hand, occurred in the recent past in Gilgal where "[he] hated [Israel] for the evil of their actions" (Hos. 9:15) (cf. Tully, 2018:230). As for Hosea's interjections, Hosea 9:14 is made up of a question (מַה־תִּתֵּן "What will you give?") and a suggestion posed directly to YHWH (תֵּן־לָהֶם "Give to them…"), but Hos. 9:17 consists of a statement, a causal clause and result clause which discuss YHWH's reaction to Israel's rebelliousness (יִמְאָסֵם "he will reject them") and the effects of this reaction on Israel (וְיִהְיוּ נֹדְדִים בַּגּוֹיִם "so they will become wanderers in the nations") (Tully, 2019:220-221).

Hosea 10:1-8 Israel and YHWH: The Last Days

Unit G consists of four paragraphs forming a ring composition; this pattern is made clear by how the unit sets up its two main concerns: Israel's relationship with cult and religion and their relationship with kings and politics:

vv. 1-2: Altars; Religious apostasy — vv. 3-4: King; Political apostasy

vv. 5-6: Calf; Religious Apostasy

v. 7-8: Destruction: King (v. 7); Altars (v. 8)

Several commentaries refrain from dividing the pericope into smaller paragraphs.[61] I choose instead to divide them only to highlight the relationships between the verses more clearly. Paragraphs 1 (Hos. 10:1-2) and 2 (Hos. 10:3-4) create a parallelism with Paragraph 3 (Hos. 10:5-6) as they both begin with cult relations. Paragraph 1 refers to altars and pillars (Hos. 10:1-2), and Paragraph 3 to the bull of Aven (Hos. 10:5). Furthermore, they both end with political relations – Paragraph 2 with Israel's lack of want for kings and swearing false oaths (Hos. 10:3-4), and Paragraph 3 with a tribute sent to Assyria and Ephraim's shame towards his king (Hos. 10:6). This pattern is switched in Paragraph 4 (Hos. 10:7-8) as it begins with the end of Samaria's king (Hos. 10:7) and ends as it foretells the destruction of Israel's altars (Hos. 10:8); this results in the formation of a semantic chiasm between Paragraphs 1-3 and Paragraph 4 (cf. Stuart, 1988:158).

As discussed in the pericope demarcation, the unit is narrated entirely by Hosea as YHWH is only referred to in third person narration (e.g. יְשֹׁדֵד מַצֵּבוֹתָם "He will destroy their sacred pillars"; Hos. 10:2) and omits the first-person account of curses which is usually attributed to YHWH (Stuart, 1988:158). Alongside the third-person narrations of YHWH, some 3ms verbs and pronominal are attributed to the Bull of Aven in Hosea 10:5. However, the majority of the 3m verbal forms describe Israel's actions (e.g. פְּרִי יְשַׁוֶּה־לוֹ "he establishes fruit for himself"; Hos. 10:1), the effects thereof (e.g. בָּשְׁנָה אֶפְרַיִם יִקָּח "Ephraim will receive shame"; Hos. 10:6), and future curses they are to face (e.g. וְנִשְׁמְדוּ בָּמוֹת אָוֶן "the high places of Aven will be made useless"; Hos. 10:8).

Hosea 10:9-11:11 Israel and YHWH: The Last Days

As discussed under the pericope demarcation, Unit H – Hosea 10:9-11:11 – can be divided further into two subunits: Hos. 10:9-15 and Hos. 11:1-11. This is because the passages share little overlap in technical components such as style and narration, as well as content. These differences are made clearer below. Altogether the unit is made up of seven paragraphs: Hos. 10:9-10, 10:11-13, 10:14-15, 11:1-2, 11:4-7, 11:8-9 and 11:10-11.

Subunit I (Hosea 10:9-15) Israel and YHWH: An End

Subunit I is narrated by YHWH and Hosea (cf. Tully, 2018:250-251), who becomes the narrator in Hosea 10:12. YHWH's narration is similar to previous passages as he refers to his actions with 1s verbal forms (e.g. וְאֶסָּרֵם "I will discipline them"; Hos. 10:10), and the actions of others with 3m verbal forms and pronominal suffixes (e.g. וְאֻסְּפוּ עֲלֵיהֶם עַמִּים "and the nations will be gathered against them"; Hos. 10:10). Hosea's narration, on the other hand, addresses Israel directly with a 2mp verbal form (e.g. חֲרַשְׁתֶּם־רֶשַׁע "You have ploughed iniquity"; Hos. 10:13)

[61] These commentaries include Andersen and Freedman (1980:481-482) and Tully (2018:235).

and 2ms pronominal suffixes (e.g. בְּדַרְכְּךָ "in your ways"; Hos. 10:13) without including some third-person narration, like some previous passages (e.g. Hos. 4:15-19).

Similarly to Stuart (1988:167), I divide the subunit into three paragraphs – Hosea 10:9-10, 11-13, and 14-15.[62] Paragraphs 1 and 3 act as war announcements, while Paragraph 2 summarises the charges YHWH makes against Ephraim (cf. Stuart, 1988:167). Paragraphs 1 and 3 are connected by an inclusio formed by the word מִלְחָמָה ("battle"; Hos. 10:9, 14) and contain similar features. They begin with a reference to Israel's past – in Hos. 10:9, YHWH refers back to "the days of Gibeah", and in Hos. 10:14, Hosea compares the death of mother and son to "the destruction of Shalman at Beth-Arbel". The paragraphs also include mention of future discipline, which includes Israel being bound by the nations (Hos. 10:10) and the loss of the king of Israel (Hos. 10:15). Paragraph 2 is structured around a simile which compares Ephraim directly to a "trained heifer" which has not sought YHWH as instructed (Hos. 10:12) but has trusted in its way (Hos. 10:13). The passage ends with Israel's loss of fortress and king, as they face exile when the nations are gathered against them (Hos. 10:14-15) (Stuart, 1988:167).

Subunit II (Hosea 11:1-11) Israel and YHWH: End, Interrupted

Hosea 11:1-11 is the final section of Part II A and acts as a conclusion to Hos. 4-11, otherwise known as the first set of oracles in the book of Hos. (Ben Zvi, 2005:227). The subunit is divided into four paragraphs – Hos. 11:1-4, 5-7, 8-9 and 10-11 – and follows the demarcations put forward by Stuart (1988:173-174) Ben Zvi (2005:226) and Kidner (2010:101-104). The first three paragraphs are narrated by YHWH, who – apart from Hos. 11:5-7 – uses first-person narration to describe his and his people's actions. The final paragraph, however, contains a final interjection by Hosea (Hos. 11:10-11a), who foresees Israel's return and narrates, as usual, in the third person (Wolff, 1974:202).

The subunit is structured according to a logical flow of events from the past through to the distant future, and they follow a structural pattern. It begins with an accusation against Israel, followed by the judgement of Israel, and it ends with the reconciliation of Israel and YHWH (Tully, 2018:266; Stuart, 1988:175-176). Paragraph 1 begins with YHWH's recollections of the past, describing his relationship with Israel as that of father and son (Hos. 11:1, 3), as well as master and cattle (Hos. 11:4). He also reveals how Israel was rebellious even then, as he went after the Ba'alim (Hos. 11:2). These actions are explored further in Paragraph 2 as YHWH condemns Israel's current iniquity and looks to the curses which should occur in the near future – for example, the destruction that the sword will cause in their cities (Hos. 11:6). Paragraph 3 continues with YHWH's current considerations about Israel's future – "How can I give you up? Will I deliver you, Israel?" (Hos. 11:8) – as well as the decisions he comes to – "I will not again destroy Ephraim" (Hos. 11:9). Finally, Israel is reconciled to YHWH in Paragraph 4, as Hosea

[62] My demarcations of Hosea 10:11-13 and Hosea 10:14-15 differ only slightly in that Stuart (1988:167-168) divides the paragraphs at verse 14a.

looks to Israel's distant future where the people return and are settled in their homes by YHWH (Hos. 11:10-11).

Hosea 12:1-14:9 Part II B – The Second Set of Oracles

Hosea 12:1-14:9, or Part II, forms the second and final section of the Book of Hosea's oracles. Like Part II A, Part II B features both YHWH and Hosea as narrators, who detail Israel's past and present iniquity (Hos. 12:1-15), the curses which they will face for their iniquity (Hos. 13:1-14:1), and their eventual reconciliation to YHWH (Hos. 14:2-9) (cf. Tully, 2018:286). This major section contains two units, summarised in Table 4 below.

Table 8: Hosea Part II B: The Oracles – Synopsis of Structure

Unit	Verses	Subunit	Explanation
A	12:1-14:1	12:1-15	Israel's Past *This section uses the story of Jacob as an allegory of how YHWH and Hosea want the people to turn away from their deception and return to YHWH.*
		13:1-11	Israel's Punishment *Israel's current dilemma and its punishment are detailed in this pericope.*
		13:12-14:1	Israel's Punishment Continues *YHWH decides to send the people into exile.*
B	14:2-9	-	YHWH and Israel: Relationship Reconstructed *Hosea's final call to Israel is that they may repent and YHWH's promise to save them.*

Hosea 12:1-14:1 A Journey through Israel's Time

As discussed in the pericope analysis, this unit is divided into three further subunits: Hosea 12:1-15, Hos. 13:1-11 and Hos. 13:12-14:1. Hos. 12:1-15 consists of four paragraphs – Hos. 12:1-2, 3-7, 8-11, 12-15 – which are similar to the demarcations proposed by Stuart (1988:188-189) and McComiskey (1992b:6).[63] Unlike some of the units of Part II A, this subunit shows no discernible pattern amongst its paragraphs and scholars disagree over how to divide the unit further (Ben Zvi, 2005:244-247). Scholars are also divided as to who narrates the unit; some

[63] My analysis shares the most similarity with McComiskey (1992b:196, 199, 205), suggesting Hosea 12:1-2, Hosea 12:3-7 and Hosea 12:12-15 as paragraphs.

argue that YHWH narrates it entirely (Wolff, 1974:208), while others propose that YHWH narrates some of the verses – particularly Hos. 12:1, 10 and 11 (Tully, 2018:286-287). Like Stuart (1988:188), I propose that while YHWH interjects at Hos. 12:1 and 10-11, Hosea is the main narrator since he narrates predominantly in the third person and refers to YHWH/Elohim in this way (Hos. 12:3-7, 14-15).

The two other subunits are made up of six paragraphs – Hosea 13:1-3, 4-8, 9-11, 12-13, 14, and 13:15-14:1 – which "[expand] upon on the certainty of [Israel's] judgement" (Tully, 2018:311). This includes looking at the three areas in which Israel's iniquity lies – in the cult and religious activity (Hos. 13:1-2), politics and international relations (Hos. 13:9-11, 15), and in their reliance upon their fertility and works (Hos. 13:6, 15-14:1).

Like Subunit I, there is little consensus about narrators in the second and third subunits of the pericope; some regard the entire unit as divine speech (Wolff, 1974:222-223), while more argue that both Hosea and YHWH narrate the unit – though disagreeing over who narrates more (cf. Tully, 2018:311-312); Stuart (1988:201)). Both the subunits – especially Hosea 13:1-11 – appear dominated by divine speech, given the sheer amount of 1s verbal forms (e.g. אֲנִי יְדַעְתִּיךָ "surely I have known you"; Hos. 13:5) and pronominal suffixes (e.g. שְׁכֵחוּנִי "they have forgotten me"; Hos. 13:6) which are attributed to YHWH (cf. Hos. 13:4-11, 14). This divine speech is used alongside 2m verbal forms (e.g. תֵּדָע "You know"; Hos. 13:4) and pronominal suffixes (e.g. אֱלֹהֶיךָ "your God"; Hos. 13:4) as well as 3m verbal forms (e.g. שָׂבְעוּ "they were satisfied"; Hos. 13:6) and pronominal suffixes (e.g. אֶפְגְּשֵׁם "I will meet them"; Hos. 13:8) of which Israel/Ephraim is the subject. The remaining paragraphs – Paragraphs 1, 4 and 6 – are narrated exclusively in the third person, which may indicate a change in the narrator.

Subunit I (Hosea 12:1-15) Israel's Past

Despite these difficulties, the unit contains elements which create a holistic picture – Ephraim and Judah are devious like their forefather, Jacob (Hos. 12:4-6). However, they have not learned to seek El/ Elohim/ YHWH as Jacob did, and now they face judgement for their treachery (Hos. 12:3, 7, 10, 15) (Tully, 2018:286-287). These elements which create this picture include historical references to Jacob (12:3-76, 13), references to Ephraim's treachery and other crimes (Hos. 12:1-2, 8, 12, 15), and announcements of disputes (Hos. 12:3) and judgement (Hos. 12:7, 10, 15).

The division of the paragraphs may be determined by how these elements are presented (cf. Ben Zvi, 2005:244). Paragraph 1 (Hos. 12:1-2) introduces treachery as Ephraim's main crime in the unit. In this paragraph it has to do with lying to YHWH (Hos. 12:1) and relying on their political ties with the nations (Hos. 12:2). This is followed by Paragraph 2 (Hos. 12:3-7), which announces YHWH's dispute (Hos. 12:3) with Judah who used to roam with him (Hos. 12:1). This lawsuit is placed alongside a comparison of Judah and Israel against their forefather Jacob

who, despite his initial treachery, pursued YHWH – unlike Judah and Israel (Hos. 12:4-6). The paragraph ends with a call to return to Elohim as Jacob did. However, Hosea revisits the treachery in Canaan in Paragraph 3 (Hos. 12:8-11), this time focusing on Ephraim's reliance on wealth and pride (Hos. 12:9) and an interjection by YHWH in Hosea 12:10-11, where he declares judgement on Ephraim and recalls how he employed the prophets to foretell his acts. Like Paragraph 2, Paragraph 4 (Hos. 12:12-15) contains more than one of the elements above. It begins with a look at Ephraim's crime – which has only become worse since their iniquity at Gilead (Hos. 12:12). While the passage does not explicitly mention treachery, the Israelites are, once again, relying on things, not on YHWH – this time cult activity (Hos. 12:12). The passage then moves onto a historical reflection of Jacob's efforts for a wife, with whom he forged the line of Israel. Like YHWH's provision of a wife for Jacob, YHWH called his people from Egypt through a prophet. Finally, the last verse of the paragraph pulls the reader away from the past as Hosea announces again that Ephraim will have to face the consequences of his "blood guilt" (Hos. 12:15).

Subunit II (Hosea 13:1-11) Israel's Punishment

Subunit II contains three of the six paragraphs making up Hosea 13. As explained earlier, Paragraphs 2 (Hos. 13:4-8) and 3 (Hos. 13:9-11) are narrated by YHWH (Stuart, 1988:201). Paragraph 1 (Hos. 13:1-3), on the other hand, is narrated by Hosea as indicated by the use of third-person narration and because it lacks the 1s verbal forms which appear characteristic of YHWH's speech in Paragraphs 2 and 3 (cf. Hos. 12:1, 10-11). Although both subunits consider Ephraim/Israel's future punishment (Hos. 13:3, 7-9, 11), Subunit I is unique in that it combines reports of Israel's current iniquity (e.g. Hos. 13:2, 6, 9-10), which began in the past (Hos. 13:1, 6), with YHWH's memories of the distant past – particularly when he liberated his people from Egypt and their time in the wilderness (Hos. 13:4-5).

These paragraph demarcations align with those proposed by Tully (2018:311-312), Wolff (1974:222-223) and McComiskey (1992b:212, 215, 219). Some overlap is found with Ben Zvi (2005:287), who chooses instead to divide Hosea 13 into Hos. 13:1-9 and Hos. 9-11, diverging from the split I propose at Hos. 13:8. Stuart (1988:185-186) divides the passage even further, marking paragraphs at Hos. 12:15-13:1, 13:2-3, 13:4, 13:5-6, 13:7-8 and 13:9-11.

Subunit III (Hosea 13:12-14:1) Israel's Punishment Continues

Subunit III is divided further into Paragraph 1 (Hos. 13:12-13), Paragraph 2 (Hos. 13:14), and Paragraph 3 (Hos. 13:15-14:1), following the demarcations offered by Stuart (1988:201). Unlike Subunit I, Subunit II only combines present descriptions of Israel (e.g. צָרוּר עֲוֹן אֶפְרָיִם "The iniquity of Ephraim is bound"; Hos. 13:12) with future punishment (e.g. בַּחֶרֶב יִפְּלוּ "They will fall by the sword"; Hos. 14:1), while omitting references to Israel's past. The subunit is concerned with images of fertility and childbirth (Hos. 13:13) – and the foreseen lack thereof

(Hos. 13:15) – which differ from Subunit I's concerns with Israel's lack of knowledge of YHWH, and their reliance upon Ba'al, their pride, as well as kings and leaders instead of YHWH (Buss, 1969:24-26; Ben Zvi, 2005:268).

Stuart (1988:201) and Tully (2018:312) maintain that YHWH narrates Paragraph 2, though they do not explain why. Ascertaining the difference between YHWH and Hosea's third-person narration style can become difficult, particularly when there are no references to YHWH and when both narrators use 3ms and 3mp verbal forms when describing Israel/Ephraim. However, Hosea can very well be the narrator given that the passage lacks the 1s verbal forms which are prevalent in YHWH's descriptions of Ephraim's iniquitous actions and the curses and blessings which they are to face in Part II B (Hos. 12:1, 10-11, 13:4-11, 14:5-9; cf. McComiskey, 1992b:216-218, 220-221, 223).

Paragraph 3 follows with an interjection by YHWH in Hosea 13:14, where YHWH considers saving his people from Sheol and Death. Unfortunately, "[c]ompassion is hidden from [his] eyes", which reveals that these rhetorical questions do not lead to their salvation (Tully, 2018:312). Finally, the subunit and unit end with Paragraph 6, where Hosea reaffirms Ephraim/Israel/Samaria's guilt and punishment (Hos. 14:1).

Hosea 14:2-9 YHWH and Israel: Relationship Reconstructed

The third and final unit of Part II B acts as a conclusion for both Part II B and the oracles of Hosea 4-14. Like Hos. 11:1-11, the unit is concerned with YHWH's future restoration of Israel's land and people. The unit consists of two paragraphs – Hos. 14:2-4 and 5-9 – which are distinct in narration and purpose. These final paragraph divisions are most similar to Wolff's (1974:233) and Stuart's (1988:210-211) assigned paragraphs but diverge from several others, including Kidner's (2010:120, 123-124).

Paragraph 1 (Hos. 14:2-4), like Hosea 6:1-3, is a call for the people of Israel to "Return...unto YHWH, [their] God" (Hos. 14:2). The paragraph begins with a series of commands which Hosea addresses to Israel, ending with the command to speak to YHWH. Hosea follows this final command with several statements dictating what Israel must say to YHWH (Dearman, 2010:337). Israel's speech contains the characteristic 1p verbal forms and pronominal suffixes (e.g.וְלֹא־נֹאמַר עוֹד אֱלֹהֵינוּ לְמַעֲשֵׂה יָדֵינוּ "And we will no longer say, "Our Gods" to the work of our hands"; Hos. 14:4), and addresses YHWH in the second person (כָּל־תִּשָּׂא עָוֹן "You will forgive all iniquity"; Hos. 14:3).

Paragraph 2 (Hos. 14:5-9) follows from the content of Paragraph 1 but is structured as YHWH's response to Hosea's call to return – much like the remaining verses of Hosea 6. However, this passage is far more positive. While Hosea's call is concerned with the current state of Israel, YHWH's promises are anchored in the future (e.g. אֶרְפָּא מְשׁוּבָתָם "I will heal their apostasy"; Hos. 14:5). YHWH also departs from Hosea's direct address and refers to Israel – the

inhabitants – with 3m verbal forms (יִפְרַח כַּשּׁוֹשַׁנָּה "He will blossom like a lily"; Hos. 14:6) and pronominal suffixes (e.g. יִנְקוֹתָיו "his branches"; Hos. 14:7). These features are abandoned briefly in Hos. 14:9 when YHWH addresses Ephraim directly and asks, "Ephraim, what more will I have to do with idols?" and proceeds to re-establish that Israel's "fruit will be found in [him]".

Hosea 14:10 Epilogue - A Blessing for the Wise, a Warning for Fools

The Epilogue of the Book of Hosea, Hosea 14:10, acts as a final word of caution – probably addressed to the reader. This one-verse paragraph features phrasing and words that are characteristic of the wisdom tradition (Wolff, 1974:239), which concerns itself with actions of the "wise" and the foolish (Sneed, 2015b:1). The Epilogue begins with two rhetorical questions, which concern the wisdom and discernment of people. This is followed by a statement beginning with a causal clause which indicates the reason behind the rhetorical questions; the "righteous" (צַדִּקִים) – or the "wise" (חָכָם) and "discerning" (נָבוֹן) – know to walk in "the way of YHWH" (Hos. 14:10). This is in direct contrast to the rebels (וּפֹשְׁעִים) – the foolish – who stumble, veering off of the straight path. Considering the overall content of the book of Hosea, this final warning shows that to rebel – that is, to be unfaithful to YHWH – results in failure and punishment, but that to be righteous and wise – or faithful and to know YHWH – results in human flourishing (Tully, 2018:352-353).

8. Literary Techniques

Since prophetic literature is written in a poetic style, the poetic elements – the devices used in the texts – should be explored. This is because prophetic literature is a combination of poetry and prose, where "most [of it] is neither clearly poetic nor clearly prose but rather is 'an intermediate mode'" (Cook, 2012:307; Cook quotes Andersen and Freedman [1989:145]). Some scholars have gone as far as to make the statement that "Hosea has the distinction of being the prophetic book most poetic" (Dearman, 2010:10), with many commentaries discussing the presence of parallelism, allusion, metaphor, and wordplay, amongst others, in the text.[64]

This section of Chapter 2 is concerned with these so-called poetic or literary devices and how they are generally used in the text. The devices are divided into three categories which deal with a particular aspect of poetry. The discussion first focuses on sounds, which include devices such as wordplay or puns and rhyme.[65] The discussion then moves on to patterns which rely on the interaction between syntax and meaning. Techniques associated with patterns include

[64] These include Buss (1969), Andersen and Freedman (1989), Morris (1996), Macintosh (2014) and Tully (2018).
[65] These devices are defined and explained as they are used in the discussion.

parallelism, repetition, and inclusio. The section ends with a discussion of semantics, which concerns techniques that create meaningful associations – like allusion, metaphor, or irony. Given the scope of the text, this discussion is fairly broad. To mitigate this, the text refers to examples parsed from different sections of the text to illustrate what these devices look like and their effects on reading and understanding the text.

Sounds

In terms of poetic devices associated with sound, the Book of Hosea shows cases of rhyme, alliteration, assonance and onomatopoeia, and even more cases of wordplay. An example of assonance – or the repetition of vowel sounds (Watson, 1986:223) – can be found in Hosea 2:5, which repeats the "â" sound throughout the verse:

פֶּן־אַפְשִׁיטֶנָּה עֲרֻמָּה	5a Lest I strip her naked.
וְהִצַּגְתִּיהָ כְּיוֹם הִוָּלְדָהּ	5b and render her like the day of her birth,
וְשַׂמְתִּיהָ כַמִּדְבָּר	5c and I will make her like the wilderness.
וְצִיָּה וְשַׂתִּיהָ כְּאֶרֶץ	5d I will make her as the dry earth
וַהֲמִתִּיהָ בַּצָּמָא׃	5e and I will kill her with thirst.

What is notable about the use of sound in this verse is that the repeated "â" sound mimics gasping for breath when one's throat is dry. This means that the verse doubles as an example of onomatopoeia[66] since YHWH's curse in this verse is about making the Land/ his wife like the wilderness and killing her with thirst. Other examples of assonance can be found in Hosea 1:4, 4:2, and 10:1, while onomatopoeia can also be found in Hos. 7:7, 9:4 and 10:11, among others.

Alliteration, or the repetition of consonantal sounds (Watson, 1986:222), is also quite prominent in the text (e.g. Hos. 2:14, 5:2, 6:2, 7:7, 8:2). Hosea 4:16 combines assonance and alliteration as it repeats the "r" and "â" sounds:

כִּי כְפָרָה סֹרֵרָה	16a For like a stubborn heifer,
סָרַר יִשְׂרָאֵל	16b stubborn is Israel.
עַתָּה יִרְעֵם יְהוָה	16c Now YHWH pastures them,
כְּכֶבֶשׂ בַּמֶּרְחָב׃	16d like a lamb in an open field.

The above example also shows an example of wordplay on the root סרר ("to be stubborn"). The book of Hosea shows a fondness for wordplay, which is used throughout the text (e.g. Hos. 2:22-23, 8:9, 12:3). These wordplays can appear once or over pericopes. The latter includes the wordplay employed in the names of Hosea's children, which are referred to several times during Hosea 1-3. In Hos. 1:9, the youngest child is named לֹא עַמִּי ("Lo-Ammi"), which literally means

[66] Onomatopoeia is understood as the sound of words or phrases mimicking the action which they are describing (Watson, 1986:234).

"Not my people". It becomes clear that YHWH means to say that Israel is not his people anymore since Hosea's family are a direct comparison to the household of YHWH (Hos. 1:2, 3:1). YHWH then compounds this separation by saying וְאָנֹכִי לֹא־אֶהְיֶה לָכֶם ("and I [am], "Not I Am" to you"; Hos. 1:9), which includes a play on his name. However, by the end of Hos. 2, the play on Lo-Ammi is made again, but without the play on YHWH. YHWH says, "I will say to Lo-Ammi [לְלֹא־עַמִּי], 'You are my people' [עַמִּי־אַתָּה], and surely he says, 'My God [אֱלֹהָי]'" (Hos. 2:25). Therefore, in this instance, wordplay is used to indicate a reversal of an initial fate.

Figura Etymologica, a type of wordplay which relies on the repetition of a root (Watson, 1986:239), is also found in the text (e.g. Hos. 2:11, 4:16, 8:13). An example of this occurs in Hosea 14:10, which repeats the root בין ("to discern") first in the jussive form וְיָבֵן ("let him discern"), and then the participle נָבוֹן ("those who are discerning"). In this case, the wordplay helps to establish the proverb; those who are wise should discern to become discerning or wiser. In the context of the Book of Hosea, this wisdom is likely tied to the knowledge of YHWH, which implies that wisdom and discernment lie in pursuing the knowledge of YHWH (cf. Tully, 2018:353-354).

Finally, the Book of Hosea also contains a fair amount of rhyme – though it is not generally a marker of Hebrew verse (Watson, 1986:230). It relies on the repetition of similar-sounding words; for example, Hosea 2:4 features rhyme within a single colon with the words וְנַאֲפוּפֶיהָ ("and her adulteries") and שָׁדֶיהָ ("her breasts"):

וְנַאֲפוּפֶיהָ מִבֵּין שָׁדֶיהָ׃	4e and her adulteries from her between her breasts

The rhyme relies on the "â" sound, which is featured at the end of each word. The text also contains end rhyme, which relies on similar-sounding verbs being used at the end of verse lines, like Hos. 8:7:

כִּי רוּחַ יִזְרָעוּ וְסוּפָתָה יִקְצֹרוּ	7a-b Because they will sow the wind, but a storm they will reap.
קָמָה אֵין־לוֹ צֶמַח בְּלִי יַעֲשֶׂה־קֶּמַח אוּלַי יַעֲשֶׂה זָרִים יִבְלָעֻהוּ׃	7c-e The standing grain has no head, it will produce no meal. If it should yield flour, strangers will devour it.

In this case, three of the words – of which two feature at the end of each line – end on the repeated "û" sound. Other examples of rhyme include Hosea 2:13, 9:1-4 and 14:10.

Patterns

The book of Hosea contains a wide selection of parallelisms, word pairs and repetitions. While discussions of these poetic techniques in Hosea differ since they depend on scholars' particular

objectives, the most common feature is parallelism.[67] The text presents many variations of the device, which functions either on a syntactic or a semantic level (e.g. Hos. 2:19a-b, 10:2b-c, 13:12a-b), or both (e.g. Hos. 6:4a-b, 10:1c-f, 11:8a-d) (Tully, 2018:13, 15). Consider an example from Hosea 2:9a-b:

וְרָדְפָה אֶת־מְאַהֲבֶיהָ וְלֹא־תַשִּׂיג אֹתָם	9a And she will pursue (verb) her lovers (participle) eagerly, but she will not overtake (verb) them.
וּבִקְשָׁתַם וְלֹא תִמְצָא	9b She will seek (verb) them, but she will not find [them] (verb).

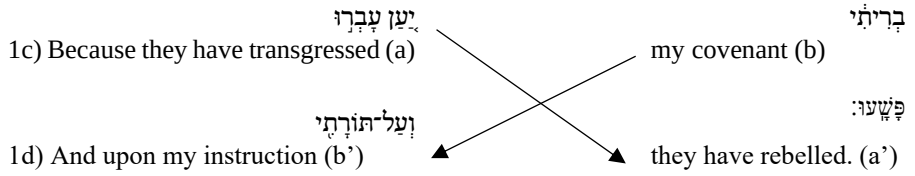
Hosea 2:9a-b forms semantic parallelism since the syntactic pattern of 2:9b does not follow that of 2:9a (Tully, 2018:43-44). However, the cola is regarded as semantically parallel since 9b is a reiteration of the ideas presented in 9a – that YHWH's wife will be unsuccessful in following after her lovers.

There are also some cases of synthetic parallelisms or parallelisms formed from parallel units which do not correspond on a semantic or syntactic level. Instead, the second unit intensifies the meaning of the first or acts as a condition of the first. For example, Hosea 9:4c-d (see the text below) begins by establishing the state of Israel's sacrifices (9:4c) – they are like the bread given to mourners who are ceremonially unclean (cf. Stuart, 1988:143-144). 4d then adds a condition that if anyone should choose to eat it, they will be defiling themselves:

זִבְחֵיהֶם כְּלֶחֶם אוֹנִים לָהֶם	4c Their sacrifices [are] like mourner's bread to them
כָּל־אֹכְלָיו יִטַּמָּאוּ	4d all those who eat [it] will defile themselves.

By adding this condition, the statement's emphasis is placed on the shame attached to the mourner's bread, reiterating that Israel's sacrifices are not just abominable to YHWH but harmful to themselves and their honour.

Unlike the seemingly vast cases of parallelism, there are far fewer cases of chiasm or chiasmus in the text (cf. Hos. 4:6b-c, 5:3a-b, 10:5c-d). Chiastic patterns are created with two elements – a grammatical and semantic pattern and an inverted repetition of this pattern (Watson, 1986:201). Consider this example from Hosea 8:1b, which presents an external semantic chiasm:



[67] Cf. Wolff (1974:xxiii-xxv), Dearman (2010:9-21), and Tully (2018:12-15).

In this case, the chiasm's main purpose is to emphasise that the Israelites are no longer on right standing with YHWH as they have broken his covenant by rebelling against his instruction. This speaks of their lack of knowledge of YHWH, which is also discussed in Hosea 8:2.

Sometimes cola are not related by phrasing but by the use of parallel or opposite word pairs (Tully, 2018:13). These pairs are made up of two words which are the same type – verb or noun – and can represent similar or opposite ideas. For example, Hosea 13:14 features an opposite word-pair formed by the verbs נתן ("to give") and לקח ("to take"):

אֶתֶּן־לְךָ מֶלֶךְ בְּאַפִּי	11a I give you a king in my anger,
וְאֶקַּח בְּעֶבְרָתִי׃ ס	11b but I will take [him] away in my anger.

In this case, the word-pair causes bathos – or an anticlimax – as YHWH promises to give the Israelites a king but rescinds this promise in the very next colon (cf. Tully, 2018:328). While word pairs are used throughout the text, some instances include Hosea 2:4b-c, 5:1e-f, 11:11a-b, and 14:10d-e.

Another device closely related to parallelism is repetition, though repetition is not limited to instances that coincide with parallel lines. Various types of repetition are used in the text – anaphora (e.g. Hos. 2:21, 3:4, 9:14), epiphora (e.g. 7:9, 8:11, 14:6-8), and anadiplosis (e.g. Hos. 13:6). These repetitions often occur over two or more cola, like the anaphora in Hosea 9:7a-b which repeats the phrase בָּאוּ יְמֵי:

בָּאוּ	יְמֵי הַפְּקֻדָּה	They have come the days of inspection.
בָּאוּ יְמֵי הַשִּׁלֻּם	They have come the days of vengeance.

Some of the repetitions occur across verses, like the variations of the root ענה ("answer") in Hosea 2:23b-24b:

אֶעֱנֶה נְאֻם־יְהוָה	23b I will answer – a word of YHWH.
אֶעֱנֶה אֶת־הַשָּׁמַיִם	23c I will answer the heavens
וְהֵם יַעֲנוּ אֶת־הָאָרֶץ׃	23d and they – they will answer – the earth.
וְהָאָרֶץ תַּעֲנֶה אֶת־הַדָּגָן וְאֶת־הַתִּירוֹשׁ וְאֶת־הַיִּצְהָר	24a And the land will answer the corn, and new wine and fresh oil.
וְהֵם יַעֲנוּ אֶת־יִזְרְעֶאל׃	24b And they, they will answer, "Jezreel/ God sows".

As pointed out in the pericope demarcation and structural analysis, there are also some cases of *inclusio*/ ring composition/ envelope figure, which relies on the repetition of a word or phrase at the beginning and end of a section of writing or piece (Watson, 1986:52). This repetition is

used to demarcate a paragraph or set of verses. Some examples include Hosea 4:12-19 and Hos. 13:1-14:1 (Tully, 2018:82, 311).

Finally, another common device throughout the text is the ellipsis – the omission of a word or phrase that is expected to be repeated in a given verse (Watson, 1986:152). For example, in Hosea 2:4d-e, the verb וְתָסֵר ("she must take away") – or a synonym – has been omitted from Hos. 2:4e:

וְתָסֵר זְנוּנֶיהָ מִפָּנֶיהָ	4d She must take away her prostitution from her face
וְנַאֲפוּפֶיהָ מִבֵּין שָׁדֶיהָ׃	4e and her adulteries from between her breasts.

As seen in this example, the ellipsis also connects parallel lines. In this case, 4e is an amplification of the crimes of YHWH's wife – she has not only dabbled in prostitution but also adultery.

Semantics

Under semantics, the Book of Hosea most clearly uses irony as means of pointing to the narrators' views of Israel/Ephraim's actions, comparative devices such as metaphor and simile to paint a picture of Israel and YHWH's current and past relationship, as well as allusion which creates a framework of past events in other works of HB by which one might understand Israel's tumultuous relationship.

Allusion is a frequently used device in Hosea; the text most often references events from Genesis, Exodus and Numbers, and Deuteronomy. [68] References to the Israelite's oppression in Egypt, the exodus from Egypt, and the events that transpired in the wilderness during the conquest of Canaan are scattered throughout the Book. In contrast, references to the Israelite patriarch, Jacob, are kept solely to Hosea 12. The references made in Hosea are often used to compare Israel's past behaviour to their current actions against YHWH (e.g. Hos. 9:9), as well as create a picture of the tumultuous relationship between Israel – as well as Judah – and YHWH (e.g. Hos. 11:1-3). One of these allusions is found in Hos. 9:10, where YHWH recalls how the Israelites' forefathers "came into Baal-Peor [where] they devoted themselves to shame". These events allude to Numbers 25:1-18 where "the Israelites bowed down to the gods of Moab" (McComiskey, 1992b:148). In this case, the allusion refers to an event which helped establish Israel's predisposition for apostasy and how they "became an abomination like their lover" (Hos. 9:10). This downfall becomes more significant when considering the entire verse as

[68] This judgement is made from a literary perspective, but should be taken under advisement when taken from a historical-critical point of view as certain dating may indicate that 8th century prophets (arguably, Hosea) had an impact on the Pentateuch of which these books are a part. Dearman (2010:29-44) provides an exhaustive account of the allusions and the texts to which the Book of Hosea refers in his discussion of "Narrative and Community Identity".

YHWH begins by recalling how finding Israel was like finding "grapes in the wilderness" and "like the first fruit on the fig tree". It appears that this verse, in its entirety, describes Israel's fall from grace.

This unexpected shift from fondness to shame is not limited to just this verse. Irony – a device which indicates that the meaning of a phrase contradicts what is written down (Watson, 1986:307) – is captured in several verses, particularly where Israel's desired and "hard-earned" feats and achievements become rubble and only result in their humiliation and shame. For example, in Hosea 10:1, Israel is described as a "luxuriant vine", but the word בּוֹקֵק is a participle derived from the root בקק, which can mean "to lay waste" or "to empty" (cf. McComiskey, 1992b:159). This description is placed in a verse which describes how industrious Israel has been – he has been making altars "according to the abundance of his fruit" – which, at first glance, seems positive. However, pairing these statements with the image of an "emptying vine" renders Israel a fool – they unknowingly made themselves empty and barren to improve altars and pillars. This verse is, therefore, a case of dramatic irony as the actor – Israel – is unaware of his downfall. At the same time, readers have been repeatedly reminded of Israel's failed industry throughout the text (e.g. Hos. 7:10-11, 16, 8:6-8).

While irony is often veiled and difficult to pick up with context, direct and indirect comparisons will likely be more obvious. This is because similes – or direct comparisons – most typically use the preposition כְּ ("like/as"), while metaphors – indirect comparisons – often ascribe characteristics to a subject which are not usually associated with them (cf. Watson, 1986:257-258, 263-265). In the Book of Hosea, metaphors range from minor cases, which are used in single lines (e.g. Hos. 5:7, 9:16, 12:1), to extended metaphors which take over large parts of the book. The first extended metaphor is the marital metaphor used in Hosea 1-3 and is replaced by the second major metaphor, which treats YHWH as a father and Israel/Ephraim as a child. Like Dearman (2010:44-46), I refer rather to the metaphor of YHWH's household, as this term includes YHWH's wife – Israel, the Land, and its inhabitants – as well as YHWH's children – Israel and the inhabitants of the Land. This metaphor is based on the proposal that Hosea's marriage to Gomer will represent YHWH's relationship with Israel – as explicitly stated in Hos. 1:2 and 3:1.

Minor metaphors include comparisons which illustrate the past and present behaviour of Israel (e.g. Hos. 7:8, 10:1, 12:2) and YHWH's relationship with Israel – whether influenced by punishment (e.g. Hos. 5:9, 7:9, 12:6), or reconciliation (Hos. 14:3, 6). An example includes Hosea 11:8, where YHWH is reconsidering his punishment of Israel after reminiscing about how he raised them. The tenor-vehicle metaphor נֶהְפַּךְ עָלַי לִבִּי ("my heart is torn upon me"), where the tenor is YHWH's heart, is paired with four rhetorical questions about whether or not he should annihilate Israel – much like he did Admah and Zebo'im in the past. The statement

thus conveys YHWH's conflicted feelings over how he must punish the Israelites' apostasy before he decides against this in Hos. 11:9.

The similes used in the text are used to convey similar ideas in that they discuss Israel's behaviour (e.g. Hos. 2:17, 6:4, 13:3) and YHWH's behaviour towards Israel (e.g. Hos. 5:10, 13:7-8, 14:6). Similes can also be seen alongside metaphors in the text; consider two consecutive colas from the previous example, Hosea 11:8:

אֲשִׂימְךָ כְּצְבֹאִים	11:8d Will I attack you like Zebo'im?
נֶהְפַּךְ עָלַי לִבִּי	11:8e It is torn upon me my heart.

Hosea 11:8d is an indirect comparison as YHWH considers whether or not his treatment should be akin to how he treated Zebo'im and follows this with the previous metaphor.

These comparisons are, at times, reliant on personification[69] – particularly of the land and the objects used in Israel's apostasy and religious prostitution. Some of the most glaring metaphors are attached to the land as she is accused of acting the harlot in Hosea 1:2b-e:

וַיֹּאמֶר יְהוָה אֶל־הוֹשֵׁעַ	1:2b And YHWH said to Hosea,
לֵךְ קַח־לְךָ אֵשֶׁת זְנוּנִים וְיַלְדֵי זְנוּנִים	1:2c "Go. Take for yourself a woman of prostitution and children of prostitution
כִּי־זָנֹה תִּזְנֶה הָאָרֶץ	1:2d as the land surely commits acts of prostitution, [thus]
מֵאַחֲרֵי יְהוָה׃	1:2e forsaking YHWH."

Naturally, the land cannot commit acts of prostitution. This metaphor contributes to the idea that Israel's apostasy and international relations are so potent that the land is now a part of this iniquity. Furthermore, it is revealed as this narrative continues that the land – or rather the products produced on the land – are used in false worship and are given as gifts and tributes to Israel's "lovers" (Hos. 2:10 9:2, 10:6, 11:2).

9. Dating

It would be foolish to claim that dating biblical texts – let alone any ancient artefact – is an easy task to accomplish. The Book of Hosea (specifically the Masoretic Text and not the LXX) is not known as an undemanding text. It has even been said to rival the Book of Job in the number of textual difficulties it presents (Anderson & Freedman, 1980:66). The dating of this book has

[69] Personification common in metaphors in which inanimate objects are given anthropomorphic traits or behaviours (Watson, 1986:270).

proved challenging as well, with scholars having little to no consensus on how one should "…[address] the distance between the setting of Hosea's life and work and the reception of the book in Judah and after the exile" (McConville, 2012a:341).

Many scholars – both of the older and younger schools – argue that the writing of the text likely began in the monarchic period, with views differing on precisely the extent to which the prophet Hosea was involved. Hosea's ministry likely occurred before the end of the 8th Century BCE (Hubbard, 2009:24-25), and some scholars have suggested the likelihood of Hosea having disciples who may have helped write his prophecies down; this could mean that Hosea was involved in writing the prophecies or wrote at least some part of the text in that time (Dearman, 2010:3-4). Much of contemporary scholarship, however, has proposed various alternatives in terms of place of inception and especially the date of inception, which range from the late monarchic period[70] (in either the Northern Kingdom or Judah), the exilic period,[71] or the post-exilic period.[72] This is also the case for the text's redactional history, which differs in degree and amount according to different scholars. Unfortunately, "…consensus on this matter is not imminent" (Schmid, 2012c:477).

This study focuses on the "final" or "advanced form"[73] of the text and will, therefore, take a synchronic approach when analysing the book of Hosea. This means that this research cannot offer much to the debate about when the writing began or how often and when it was edited before it reached the supposed "final" form. That debate would require another dissertation and would likely not aid in finding consensus amongst scholars, given that "we do not have access to these hypothetical earlier stages", which means that "reconstructing such forerunners with any kind of certainty is essentially impossible" (Bos, 2013:27-28). That being said, we do have access to a text that is likely the most "advanced form" of the book of Hosea until something else is found; therefore, this text should be used in this study (Ben Zvi, 2005:7).

As it stands, most scholars agree that the book of Hosea reached its "final" form by the post-exilic period,[74] often citing the Persian period to be specific (Bos, 2013:4). Given that most scholars agree on this dating, it is only logical to analyse this form of the text in order to avoid discussing the issues (such as dating) that do not pertain to the focus of the study. That being said, the final form of the Masoretic text may be younger than that of the LXX[75] (Sweeney,

[70] See Wolff (1974), Hubbard (2009), Dearman (2010), J. Trotter (2001), Andersen and Freedman (1980), J. Jeremias (1983), Stuart (1988), Gale Yee (1987), amongst others.
[71] See Nogalski (1993; 2011), Sweeney (2012a).
[72] See Ben Zvi (2005) and Bos (2013).
[73] Martti Nissinen (2005:155–56) discusses how the term, "final form" is problematic, given that it implies that the text has a finite end and that no other versions exist that could supplant it.
[74] It must be added that this "… statement does not preclude, however, that some parts of some of the books might have had an earlier written origin" (Bos, 2013:4).
[75] Sweeney (2012a) posits that scholarship is increasingly treating textual versions other than the MT as valuable in their own right. Furthermore, LXX has been studied for its differences from the MT and not only as a text that

2012a:203). This requires special attention when discussing textual differences – specifically in terms of textual criticism – and when changes need to be made to the MT in order for it to make more sense. These differences have, therefore, been addressed in the section "Textual Criticism", and judgements have been made as to when or if the MT should be altered or not on a case-by-case basis. The specific version of the "final form" that this study uses is the *Biblia Hebraica Stuttgartensia* (Kittel et al., 1990), otherwise regarded as the scholarly edition of the MT. At this stage, the BHS is the most comprehensive and holistic scholarly edition of the *Biblia Hebraica* or Hebrew Bible, edited by Rudolf Kittel.[76] The BHS is based on the Codex Petropolitanus (previously known as the Codex Leningradensis), which is accepted as the oldest *complete*[77] manuscript of the Masoretic Text and dates to 1008/9 CE[78] (Berlejung, 2012a:12-13).

With this dating, the "final" text, is placed in the Persian Yehud. In this case, the authors and editors of the final additions were the elite literati (Ben Zvi, 2005:12). Consequently, there are certain implications for subsequent analyses and what the text means for an audience – in this case, the Yehudites. This group is a re-united Israel, having already returned from the Babylonian exile. With these events in mind, Hosea (the text) asks its reader to imagine once more on what exile was like, and what lead to the expulsion of the Northern Kingdom from the land. This is helped along by references to exile and to reversals of the Exodus, and passages which delve into Israel's history with iniquity (Ben Zvi, 2005:14). This means that the book of Hosea is largely a reflection on the past, with which one can re-examine the final events of the Northern Kingdom in the land (Trotter, 2001:194). The text also provides a warning for the re-united Israel of what should happen if they were to repeat their ancestors' mistake.

10. Gattung and *Sitz-im-Leben*

The terms *Gattung* and *Sitz-im-Leben* are two terms commonly associated with form criticism and new form criticism, which are approaches towards texts which explore the oral and written transmission thereof (with varying emphasis on the oral transmission) (Berlejung, 2012b:37).[79] *Gattung* – or genre – refers to tropes and motifs presented in the language, as well as the literary structure of the text (Berlejung, 2012b:37). *Sitz-im-Leben*, on the other hand, means "setting in life" and is commonly understood and treated as the social world or context within which the

can be used to supplement the MT. This implies, as Sweeney points out, that the MT may not be the "earliest form of the Book of the Twelve" – or even the Book of Hosea (Sweeney, 2012a:22-23).

[76] The *Biblia Hebraica Quinta*, although having released the Twelve Prophets in 2010, has not been completed in its entirety yet, and therefore will be disregarded until it has been completed in full.

[77] That is the Masoretic text which has been equipped with vowels and scribal markers.

[78] The Codex Aleppo is commonly accepted as the oldest manuscript of the MT, but it is not a complete text. That is, it is without vowels and scribal markers (Berlejung, 2012a:12-13).

[79] For more information on form criticism and its application to prophetic texts, see Toffelmire's essay "Form Criticism" in Boda and McConville's *Dictionary of the Old Testament Prophets* (2012).

narrative was communicated and dispersed, and the purpose that the text had for the "original audience" (Yee, 1985:27). Furthermore, *Sitz-im-Leben* is manifest in the "typical forms of expression" (Berlejung, 2012b:37) associated with particular genres. These terms are associated with a diachronic approach to texts, given that it focuses on the transmission of and not solely on the text's final form. The purpose of including a discussion of genre and setting in life in a synchronic study of the text is two-fold – to draw attention to the context(s) in which the text is believed to be created, as well as to set up a background of the text which will be instrumental in later chapters which rely on an understanding of the social world of the text. Scholars have increasingly criticised the limits of using a solely synchronic or diachronic approach to texts, arguing that a synchronic approach too often treats the text as if it was created in a vacuum and subsequently ignores the context(s) in which it was shaped and formed.[80] On the other hand, given their purpose, diachronic approaches are not as definitive as synchronic studies and therefore do not offer forms that can be interpreted easily (Berlejung, 2012b:39-40).

It can be assumed that the written form – especially in its "final" version – was read predominantly by the literate male elite (Crenshaw, 2000:41-42). This implies that the book of Hosea as a written text was likely used for whatever purposes this group deemed necessary. Determining the use and motivation of texts is difficult, just as dating texts is difficult because it relies not only on textual but on physical evidence, which is difficult, or even impossible, to come by.[81] One way in which scholars have tried to combat the difficulties of working out a *Sitz-im-Leben* is to address the writing traditions to which the text may be affiliated and, consequently, what these traditions can suggest about the purposes or motives of the text. These traditions or "schools" are understood to be groups of writers preoccupied with a particular purpose, which is assumed to be tied to an institution of society "whether in the cult, public life, or the more private life of the family" (Sigmund Mowinckel quoted in Tofflemire, 2012:261). For example, wisdom literature is commonly tied to institutions like education because it is preoccupied with teaching its audiences[82] about becoming wise and how to live in the world (Dell, 2006:411). Crenshaw (2000:33) adds that "[i]nstitutional necessity…led to the

[80] See Johannes C. de Moor (ed.), *Synchronic or Diachronic? A Debate on Method in Old Testament Exegesis* (1995) for a variety of perspectives on the use of synchronic and diachronic methods.
[81] This is a widely held view. Please see James Crenshaw (2000) for more information.
[82] I use the plural here for an important reason. *Sitz-im-Leben* is intended to focus on the context of a text's original audience. In the case of Hosea, and most ancient biblical texts, it is difficult to know who this "original" audience is. Yee (1987) draws attention to the problematic nature of assuming a single "original" audience, given the likelihood that the text has been redacted and could have been approached in different – whether slightly different or very different – ways. She suggests instead that one must consider each redactionist as an author, and therefore, that each redactionist had an audience of some kind (Yee, 1987:43). This is also supported by scholars such as Ben Zvi (2000), Trotter (2001) and Kim (2003). Another thing worth pondering is if one should consider *Sitz-im-Leben* at all. Since the mid to late 20th century, New Form Criticism has questioned whether it is realistic to rely so heavily on an assumed original context given that it is highly unlikely that we will be able to figure out who this original audience is. Furthermore, it is repeatedly pointed out by scholars that most discussions of *Sitz-im-Leben* end up relying too heavily on theories and conjectures (Toffelmire, 2012:267). Kim (2003; based on the ideas of R. Melugin) suggests, therefore, that one must replace *Sitz-im-Leben* with *Sitz im Text*; in other words, scholars should rather focus on what the text suggests about tradition and genre.

transmission of wisdom literature from one generation to the next", which can also be applied to other schools, given that texts can be tied to various traditions and, by extension, different institutions. This can also be said about the book of Hosea, which shows relationships with historical traditions, such as the Jacob and Exodus traditions. However, it is important to stress that one cannot just assume that these traditions or schools existed. It would be careless, as Rooke (2006) points out, to believe that traditions are undoubtedly linked to the social situation(s) in which the text was written, given that forms could have been "used purely for rhetorical impact in contexts other than those in which they originated" (Rooke, 2006:393).[83]

The following discussion is, therefore, focused on the traditions with which scholars argue that the book of Hosea has a potential relationship and what these relationships could suggest about the purposes that the text may have served. Furthermore, this discussion also sheds light on the genres that may be prevalent in the text, as "types of literature" can represent specific traditions or institutions (Tofflemire, 2012:257-258). The discussion of traditions will then be followed by a discussion of significant themes or preoccupations of the book of Hosea, focusing on those that will be useful to this study.

10.1 Hosea, a Prophetic Text

As discussed in Position in the Hebrew Bible, the book of Hosea is part of the *Nevi'im*[84] or the prophetic writings. This subsection is one of the three parts, which include the wisdom writings (*Ketuvim*) and the law writings (*Torah*) that make up the TaNaK, or Hebrew Bible. Many Old Testament scholars[85] are concerned with finding out what unifies these prophetic writings, how they became part of the Hebrew canon,[86] and how Hebrew prophecy compares to the prophecy of their Near Eastern and Mediterranean neighbours.[87] The *Nevi'im* are, by implication, a part of what is referred to as prophetic literature. Before attempting to understand prophetic literature, it is crucial to understand what prophecy is and what sets it apart from other genres,

[83] As discussed in the previous footnote, some scholars doubt that it is possible to reconstruct a *Sitz-im-Leben*. It is for the same reasons that some scholars, like Sneed (2015c), doubt the existence of schools, but propose instead that more emphasis should be placed on the literature or text which does exist.

[84] The word "*Nevi'im*" (or נְבִיאִים) means "prophets". *Nevi'im*, along with the words נָבִיא (prophet), נבא (to prophesy) and חֹזֶה ("seer"), which is derived from חזה ("to see"), are the words which most commonly denote the prophets and refer to the sharing of messages (Redditt, 2012:588).

[85] These scholars can be found easier by referring to collections of essays where they have submitted essays and articles. Recommended collections include Ben Zvi, E. & Floyd, M. H. (eds.), 2000. *Writings and Speech in Israelite and Ancient Near Eastern Prophecy*; Coggins, R., Phillips, A. & Knibb, M. (eds.), (2008) *Israel's Prophetic Tradition: Essays in Honour of Peter R. Ackroyd*.; Amit et al. (eds.) 2006. *Essays on Ancient Israel in Its Near Eastern Context: A Tribute to Nadav Na'aman*; Grabbe, L. L. & Nissinen, M. (eds.) 2011. *Constructs of Prophecy in the Former and Latter Prophets and Other Texts*.

[86] See C. M. Toffelmire (2012), S. G. Dempster's "Canon, Canonisation", G. Y. Glazov "Canonical Criticism". These are all in Boda, M. J. & McConville, J. G (eds.), 2012, *Dictionary of the Old Testament Prophets*.

[87] See H. Ringgren, (2008), "Prophecy in the ancient Near East" and M. Nissinen (2000), "Spoken, Written, Quoted, and Invented: Orality and Writtenness".

such as wisdom texts or law books. Deborah Rooke (2006:393) not only defines what prophecy is but what it can look like:

> The basic concept of prophecy is that of a message from God which needs to be delivered either to a particular individual or (more often) to a group of people, whether that group is a subgroup of the nations of Israel and Judah or the nation(s) as a whole. Often the message is a condemnation of perceived sin that warns the group in question of the need to amend their ways if they are to avoid punishment…
>
> However, not all of the prophets' messages are warnings of doom and destruction. There are also promises of hope and restoration, which in the first instance are addressed to specific situations…but which subsequently take on a more generalised character and point to an indefinite time in the future when God will make everything right again for his people.

Therefore, by this definition, prophecies are believed to be messages which YHWH/God relays to the prophet. The prophet, in turn, relays this message to the people in a bid to both warn the people, as well as to give them hope. This corresponds with formulae and motifs present in most books of the *Nevi'im*, for example, "thus says YHWH" and "And the word of YHWH came to…" (Schmid, 2012c:394).

If prophecies are divine messages sent by God to particular prophets, then it can be assumed that prophetic books are the written version of these messages. This is supported by some who identify "symbolic actions", particularly in the narrative parts (like Hosea 1 and 3), "as a key characteristic" of particular prophetic texts (Schmid, 2012c:394). These "sign acts" are said to be "non-verbal actions and objects" which are used to relay "message content" (Friebel, 2012:707).[88] This indicates that "sign acts" act similarly to the gestures and expressions supposedly used when the prophet delivered the message to the listening audience.

However, the use of the term prophetic literature implies that these prophetic books are "far from being mere transcriptions of a given prophet's words" (Rooke, 2006:386). Instead, they are "sophisticated literary products that have undergone an extended process of development, as is evident from their content and structure" (Rooke, 2006:386). This "process of development" likely refers to how the text looks and is structured. It also refers to how it was formed and presented, particularly in terms of the supposed authors and traditions associated with the prophetic books since it is unlikely that the prophets wrote the prophetic books entirely themselves – if they wrote them at all.[89]

[88] This is achieved by making use of elements such as similes, references to motifs, and promises of future events.
[89] The debate om the extent to which the namesakes of the prophetic books wrote the texts is very old and is still discussed amongst scholars. Many, if not most, argue that the books underwent a lot of development which began

Unlike prophetic literature, the reality of a prophetic tradition is more difficult to ascertain because there is still a lack of consensus about how prophetic books were written and what a prophetic tradition – if it existed – looked like. There are several factors which seem to influence the views of scholars. These include the likelihood of prophets existing; the importance of prophecy in the contexts in which they were written, the reasons why a written version of prophecy was needed or desired;[90] the extent to which oral transmission played a role in creating or delaying the writing process;[91] Michael Floyd (2000) debates, saying:

> On the one hand, prophets were active in Israel's history from its primitive beginnings. They were basically oral poets or orators, not writers. Oral prophetic speech could be secondarily represented in written form, but prophecy itself could not authentically be written. The identification of prophecy with a canonical collection of writings meant that scribes had usurped the role of prophets and that prophecy had, in effect died. On the other hand, scribes became active in Israel's cultural history at a relatively late date. They were basically rationalistic intellectuals at home in academic institutions or schools (Floyd, 2000:120).

This, however, is but one view. Unfortunately, the factors scholars seem to focus on are difficult to ascertain because of a lack of field research and scholars are forced to rely on the text, related texts, and assumptions (Tofflemire, 2012:265, 267).

Textually, the book of Hosea is concerned with the topics of apostasy, the covenant, idolatry, social relationships such as marriage and parenthood, as well as the power dynamics between the people, the cult, and politics. These concerns indicate that the book of Hosea may have been associated with theo-political agendas, which were predominantly against the actions of the cult and political forces which are dealt with in the narrative (Crenshaw, 2000:39-40). Crenshaw explains that prophets [like Hosea] "may have wanted to influence policy and transform society from above" (2000:38). This idea is comparable to other prophetic books, such as Amos, which also show anticult leanings (Mason, 2012:635). Schmid (2012c) adds that since the book of Hosea's focus is on the fall of the Northern Kingdom, the text may have proposed an anti-Samaritan ideology – particularly in the post-exilic period. This view is shared with Bos (2013), but he prefers to refer to an Anti-Samaritan polemic, adding that anti-Benjamin and anti-Bethel polemics are also indicated. Day (2001:572) concurs, stating that Hosea contains both "pro-

with the prophets whom the books are named after (Toffelmire, 2012:260-261). There are some who counter this idea, like Bos (2013), who places the writing of the book of Hosea entirely in the Persian period (see the Introduction of his *Reconsidering the Date and Provenance of the Book of Hosea* [2013:1-34]).

[90] See Rooke's "Prophecy" (2006) and Crenshaw's "Transmitting Prophecy across Generations" (2000) for more information.

[91] See Ben Zvi & Floyd (eds.) *Writings and Speech in Israelite and Ancient Near Eastern Prophecy* (2000) and C. M. Toffelmire's essay "Form Criticism" (2012).

and anti-Judean glosses", which would, therefore, counter the proposition of a solely anti-Samaritan agenda.

Victor Matthews (2012:625) suggests that prophetic texts could be associated with the role of the prophet and would, therefore, be used as a means of indicating that with which the prophets were concerned. He goes on to say that a primary concern in the prophetic texts is the Israelites' covenant with YHWH and, as such, was used as a means to "defend an already existing social system…against cultural assaults and the continuous desire to worship other gods..." (Matthews, 2012:634). A concern with covenant is seen in most prophetic texts, including the book of Hosea (instances include 6:6 and 8:4-6). This implies that these texts are associated with the law as a concept but are more preoccupied with "the reality of injustice and the spirit of the law rather than specific legal injunctions" (Matthews, 2012:626).

10.2 History, Historical Traditions, and the Book of Hosea

The Old Testament scholar Gerhard von Rad famously claimed that "[the] Old Testament is a history book" (von Rad quoted by Dwight Daniels, 1990:1), and this statement has been the basis of many studies which are concerned with how the Bible is read as history. There are certainly cases where the prophetic texts show a connection to events of the past which are most often used as allusions or extended metaphors in presenting oracles and retelling narratives to the reader. It has been pointed out that any reader of the book of Hosea should have a grasp of biblical history, as there are many allusions to past events in Israelite history (Bos, 2013:163). Consequently, the text shows that it has relationships with historical traditions. The references in Hosea are most commonly found to allude to the books of Deuteronomy and Exodus. Still, other verses also refer to events and laws in the writings of Leviticus, Kings, and even Genesis.[92] In intertextual studies, scholars have often tied these allusions to particular traditions and authors, especially to the Deuteronomists. It is, therefore, clear that there is no singular way of looking at the history of the HB and that it is likely that various historical traditions may have existed. This brief discussion considers, amongst other things, the role of the Deuteronomists, Salvation History, and the Jacob, Exodus, and Wilderness Traditions.

The Deuteronomists[93] are probably one of the most discussed groups in Old Testament scholarship. While much about this group is debated, they are often claimed to be a single

[92] See Chapter 5 of Bos' (2013) *Reconsidering the Date and Provenance of the Book of Hosea* and H. F. Van Rooy's (1993) article, "The names Israel, Ephraim and Jacob in the book of Hosea". Bos (2013:163) adds that the book of Samuel, Judges and Kings can be added to this list.

[93] There are scholars who are concerned with distinguishing between the terms Deuteronomistic and Deuteronomic, as they have often been used interchangeably, and, naturally, this has resulted in misunderstandings and confusion regarding which term means what. In this study's discussion of the Deuteronomists, I use the term Deuteronomistic to mean the characteristics like linguistic features and content that books of the HB may share with the Deuteronomy. "Deuteronomic", on the other hand, refers to the characteristics and features of the book of Deuteronomy specifically (Coggins, 1993:23).

editor, or group of editors, which have been "praised or blamed for virtually every significant development within ancient Israel's religious practice" (Coggins quoting himself; 1999:22). Initially, however, the group is often said to be responsible for either the editing or the writing of the Deuteronomistic History.[94] Given the nature of that debate, the Deuteronomists have been referred to as editors, authors, redactors, historians, collectors and narrators (van Seters, 2006:359), which continues today because scholars cannot agree on what this group did, and if or when they could even have been active. Coggins (1999:27) points out three prevalent theories, which suggest that they were either Levites, associated with the wisdom schools, or related in some way to the prophetic tradition. Naturally, there is no consensus, given the lack of non-biblical sources. However, despite this, they are often attributed with a "wide-ranging and influential…movement" (Coggins, 1999:26). This is mainly due to the similarities in linguistic features, preoccupations, and content within the writings of DtrH and other books of the HB. It has also become so prevalent to state something is Deuteronomistic that scholars explore pan-Deuteronomism and its effects in studies of the OT.[95] The preoccupations and styles of the Deuteronomists, which are often compared between DtrH and other texts, including

> […] the themes of centralisation of cult, of the veneration of YHWH alone, of observance of the Torah, of the land promised and endangered. We can [also] discover common narrative patterns, such as the laws of the unfolding of history, which lead to blessing or curse." (Lohfink, 1999:41.)

As discussed earlier, one of the major preoccupations of the prophetic texts is the maintenance of the covenant, particularly the Mosaic covenant. This is also a significant concern in DtrH and the Pentateuch (Stuart, 1988:xxxii).

As time and scholarship have continued, more and more scholars have argued that the Deuteronomists also influenced other texts of the Hebrew Bible, including the prophetic writings. One of the reasons that have been used to support this idea is that some of the books of the minor prophets (including Hosea) have "similar introductory verses" (Coggins, 1999:30), which mention the kings of 1 and 2 Kings. Allusions and literary features like these have tied the book of Hosea, and its counterparts, to Deuteronomistic editing. Many scholars have drawn comparisons between the books of Hosea and Deuteronomy and debated the one's dependence on the other; Douglas Stuart's commentary goes as far as to say that the oracles in Hosea "depend for their substance upon the depository of covenant curses found in [the Books of]

[94] The Deuteronomistic History will be written as DtrH from now on. DtrH is commonly accepted as the books of the Old Testament ranging from Deuteronomy to 2 Kings. This scope was proposed by the scholar Martin Noth (1981:6), but he was not the first scholar who argued that there were historians and editors of the History books. For a thorough look at the history of scholarship surrounding the Deuteronomists, see John Van Seters' (2006) essay, "The Deuteronomist – Historian or Redactor? From Simon to Present".

[95] See Linda Schearing and Steven McKenzie (eds.) (1999) *Those Elusive Deuteronomists: The Phenomenon of Pan-Deuteronomism*.

Leviticus and Deuteronomy" (Stuart, 1988:7).[96] Others argue that Hosea may have had a more considerable influence on Deuteronomy (Kugler, 1999). A third group posits instead that Dtr historians and Dtr editors existed as two factions of the tradition and that the latter strove to "save and interpret precisely that heritage of those radical prophets which [the former] had ignored" (Albertz, 2012:352). Rainer Albertz (2012) says that Hosea (and the other prophetic books in the Book of the Four) may have been used to understand the history of Israel, but without suggesting that Judah was better off, as is suggested in DtrH. Unfortunately, the Deuteronomists debate is still ongoing, but prophetic texts like Hosea could likely have been read as a sort of history. Hosea could provide an alternative narrative or perspective for how or why the northern kingdom fell (Albertz, 2012:355).

Scholars, particularly Daniels (1990), have also explored Hosea's relationship with the Salvation History (*Heilsgeschichte*).[97] This interpretation of biblical history is based on the idea that the "history of God with men…is driven forward by the rhythm of promise and fulfilment related to the salvific gifts which form the foundation of life" (Daniels, 1990:1). In other words, Salvation History is concerned with understanding how the events in the HB lead towards YHWH's "saving act[s]" (Daniels, 1990:1). Given the prominence of the motif "The Day of YHWH" in the prophetic texts, the salvation history also considers eschatology and disaster (*Unheil*), especially how it is presented in the text, and what consequences it has for the salvation of the Israelites (Daniels, 1990:4).[98] While the prophetic writings, and the book of Hosea in particular, are not always considered as strictly part of the salvation history,[99] there are points of connection which likely include the promises delivered in the salvation oracles presented in the text (Schmid, 2012c:478).

As stated previously, the book of Hosea shows an undeniable link with history as it makes many allusions to Israel's past, especially from Chapter 9. These allusions include Jacob's life and some events of the Exodus, but Hosea also refers to events during the time in which the Israelites were in the Wilderness. These times, however, may not only include references to the Exodus and the Conquest but also (depending on the author's view on Hosea's dating) the events of Judah's exile (Bos, 2013:152). Furthermore, the references include the promises made to the patriarchs (Hosea 2:1; 9:10-17)[100], as well as the events at Baal-Peor (Hosea 9:10) and the destruction of cities which include Admah and Zeboiim (Hosea 11:8). Many of these

[96] Also see Bos (2013:130-136)
[97] Also see: L. Ruppert (1971), H-D Neef (1987), and J. Vollmer (1971).
[98] The motif, Day of YHWH is discussed under the section Important Themes, Preoccupations and Motifs in Hosea.
[99] See Dwight Daniels (1990:7-11).
[100] Jamie Viands' (2005) PhD thesis is focused primarily on the progeny blessing in Genesis 1:28 and its occurance in the Latter Prophets. This blessing has also been discussed by Bos (2013:107), Stuart (1988:38), and Dearman (2010:104), amongst others.

allusions have often been tied to the Jacob, Exodus, and Wilderness traditions (van Rooy, 1993:136).

The Jacob tradition deals mainly, as its name suggests, with events from Jacob's life. The allusions which are made in Hosea include the events of Jacob's birth and his struggle with the divine being (12:4-5), and Jacob's experiences in both Bethel (12:4-5) and Aram (12:13).[101] These allusions could have been "used as a paradigm for the exilic period and people's experiences at the time" (van Seters, quoted by Bos [2013:162]).

As for the Exodus and Wilderness traditions, these references occur far more frequently. Allusions to Exodus usually refer to when YHWH delivered the Israelites out of Egypt, but not as a happy reminder of YHWH's rescue. Instead, they are used as a warning that YHWH could send them back into the wilderness and into exile (Hos. 2:2, 17; 8:13; 9:3; 11:11; 13:4). The allusions to Exodus sometimes go hand in hand with allusions to the time in which the Israelites were in the Wilderness (Daniels, 1992:120).[102] An allusion which stands out is the event where the Israelites made the golden calf and worshipped it instead of YHWH (Hos. 8:5-6). This reference, however, is one of the few negative recollections of the time in which the Israelites were in the Wilderness (Bos, 2013:155). The Wilderness is often viewed in a positive light in Hosea, which is described as a time in which YHWH and his people were united or, more specifically, where YHWH knew his people (Hos. 13:5). Furthermore, it is also implied to be a place of rebirth, or a rekindling of an old relationship, when YHWH describes how he wants to lure Israel into the Wilderness and speak unto her heart (Hos. 2:16). In this way, the Exodus and Wilderness traditions are rewritten and rearranged versions in comparison to the versions which appear in DtrH, or the book of Exodus and Numbers (Bos, 2013:158).

10.3 The Influence of the Wisdom Tradition

Katherine Dell (2006:410) states that "the proverb is at the heart of the wisdom enterprise – it represents the distillation of observation and experience into a short and meaningful saying, one line or more". Wisdom literature is, therefore, the collection of these proverbs and idioms used to educate the Israelite people – mostly young men – through the experiences of older and more experienced community members (Dell, 2006:411). These experienced members of the community may also be the so-called "sages" to whom many who study wisdom literature refer (Sneed, 2015b:1). This group is unlike the prophets, as they are not focused on mediating YHWH's word, but "…[dividing] the world up into the wise and foolish, the discerner and the

[101] In his discussion of the Jacob tradition in Hosea, Bos (2013:160-161) identifies multiple events in Jacob's story which could be alluded to in the text, including the etymology of the name Israel and the theophany in Bethel.
[102] Scholars like Vollmer (1971) prefer instead to attach the time that the Israelites spent in the wilderness to a covenant tradition which may also be a part of the traditions to which Hosea refers.

mocker" (Sneed, 2015b:1). The sages are said to be concerned with intelligence and "…the intellect's capacity to assure the good life…" (Shields, 2012:642) by how people act and speak.

Scholars of wisdom literature say increasingly that the term "wisdom literature" has been too liberally applied to texts, which may not necessarily "fit the bill" (Fox, 2012:82-83). However, this statement relies upon a specific definition or understanding of wisdom literature, which is not a simple end to achieve. Scholars cannot seem to agree whether or not a wisdom school or tradition existed, let alone what "wisdom" as a construct even entails (Sneed, 2015b:1-3).[103] That being said, while the existence of a wisdom tradition is questionable, that of wisdom literature is not. Michael V. Fox (2015:28) explains that wisdom literature "is a heuristic genre, a construct of modern scholarship which is useful in describing the interconnections among ancient texts". It is, however, difficult to claim that the book of Hosea is wisdom literature, depending on one's chosen definition. Fox (2015:82) defines a wisdom book as a book which

> […] purports to discover and teach insights about the ethical and successful life (including the limitations on attaining it). It meditates on and teaches about such matters as the moral relation between deed and consequence and the efficacy of moral rules. It thinks about the powers and validity of wisdom itself. And all this without appealing to revelation or laws.

If one were to consider this definition, the book of Hosea would not find itself amongst this wisdom literature because it is a prophetic book and relies – at least by its definition – on oracles and revelations. That being said, the book of Hosea – as do most prophetic books – shows a relationship with wisdom literature, whether that relationship refers to influence or merely by their comparable form, style, and use of "wisdom language" (Shields, 2012:645). As Donn Morgan (1981:72-73) and, more recently, Martin Shields (2012) pointed out, the book of Hosea consists of many metaphors which refer to the natural world. The book also makes use of aphorisms, the verb ידע ("to know") and uses the phrase "the knowledge of God", which are commonly found in the wisdom genre (Shields, 2012:646). These characteristics may all indicate a connection between the book of Hosea and Wisdom literature.

Given the debatable existence of a wisdom school or tradition, one cannot determine the institution to which it likely had ties and, therefore, what purpose its related texts had. That being said, when one considers the role of the proverb, it is arguable that a use – intended or not – of a wisdom book was ethical instruction, and, by extension, a purpose of prophecy could also be that. The difference lies, however, in its focus – while wisdom literature generally educates about life and living well, prophecy – including Hosea – educates about specific

[103] For more information about the Wisdom Tradition, and the questions which have been posed about its existence, formation, influence, and what texts most likely form a part of Wisdom Literature, see *Was There a Wisdom Tradition? New Prospects in Israelite Wisdom Studies*, edited by Mark R. Sneed (2015a).

scenarios and deals with direct information from God and what happens when people fail to adhere to these orders (Shields, 2012:643).

10.4 Important Preoccupations and Motifs in Hosea

This section is focused on exploring the prominent themes – or preoccupations – and motifs of the book of Hosea. For this study, a motif – or leitmotif – is defined as a phrase or element (like a reference or formula) repeatedly appearing in a specific work. A theme or preoccupation, by comparison, is a "general concept or doctrine" of a work or many works which "is designed to involve and make persuasive to the reader" (Abrams & Harpham, 2009:205). These terms have, therefore, been used in discussions of the theology of biblical texts because they point out important aspects of faith or religion.

In this study, the discussion focuses on themes which indicate how the relationships between YHWH and the people are conceptualised. Furthermore, given this study's preoccupation with Land, this discussion also considers themes that deal with and involve land and illustrates the connections between the Land, YHWH, and the people.

The Covenant and YHWH's Household

The covenant is one of the central preoccupations of the HB and is even claimed to be "at the heart of prophetic teaching" (Dempsey, 2016:657). It is most commonly indicated by the term בְּרִית, which is commonly used to indicate a promise or bond that YHWH makes with his people, though these descriptors are but two ways in which covenant can be described.[104] While some covenants are potentially referred to and alluded to in the prophetic texts,[105] the one most often referred to is the Mosaic Covenant. This covenant was established at Sinai when the Israelites were moving towards Canaan, otherwise referred to as the promised land (Rata, 2012:100).[106] Like the Abrahamic Covenant, the Mosaic Covenant is emphasised by the promise/covenant formula "I will be your/their God, and you/they will be my people" (Rata, 2012:100), which indicates that the covenant is a reflection or representation of the relationship between YHWH and the Israelites. Therefore, the prophets are concerned with maintaining the covenant with YHWH and the people's actions that threaten it (Matthews, 2012:624).

Like some of the other prophets, Hosea deals with both the rejection of the covenant and the punishment which the Israelites face because of it. The actions which reject the covenant

[104] In his essay, "Some Semantic Notes on the Covenant" (2013), James Barr shows how the term's "semantic field [is] very wide, covering agreement, treaty, promise, obligation, and more" (Miller on Barr, 2012:21). He argues throughout that scholars should be wary of attaching themselves to singular descriptors, because these often rely on proposing a particular etymology of the term, for which there is no consensus (Barr, 2013:165).
[105] These covenants include but are not limited to the Abrahamic Covenant, the Priestly Covenant, the Davidic Covenant, and the New Covenant (See Rata, 2012).
[106] The Mosaic covenant includes elements of the Abrahamic Covenant, which Tiberius Rata (2012) explains is not to diminish their importance but to reaffirm the promise which YHWH made to Abraham.

include idolatry (Hos. 4:17; 8:4), a lack of justice and righteousness in the Land[107] (Hos. 10:13), the people's reliance upon treaties with other nations (Hos. 5:13; 7:11), and the use of wine, oil and grains (described as provisions from YHWH) as gifts to the Ba'alim instead of YHWH (Hos. 2:7).[108] All of these crimes culminate in the idea that the Israelites have forgotten YHWH, and have thus rejected the knowledge of him and his covenant[109] (Braaten, 2003:114).

This rejection of YHWH is also described as acts of harlotry and adultery, which tie in with the marriage metaphor/allegory used in Hosea 1-3 (Bos, 2013:137). The extended metaphor describes YHWH as a husband or head of a household and Israel (including the Land[110] and its people) as the wayward wife or the household of YHWH[111] (Parker, 2012:536-537). This is facilitated by the use of imagery and motifs, which refer to the marital relationship and the relationship between a father and a child.[112]

Many scholars have gone as far as to say that the marriage between YHWH and Israel is used to represent the covenant, or at least the relationship between YHWH and the Israelites, as described in the book of Hosea.[113] This is likely because marriage can be regarded as a kind of covenant between a husband and wife (Dearman, 2010:51). Furthermore, the use of formulas of marriage (and potentially divorce), which include "For she is my wife, and I am her husband", are used in the text when YHWH refers to Israel (Hos. 21:1, 4, 18).[114] This only further connects the covenant and marriage themes. Using the marriage metaphor, Israel's actions are easily compared and described as adultery (Hos. 4:1-2).[115] James Bos (2013) suggests that the use of infidelity and covenant-breaking was likely because it taught the reader how to go about worshipping YHWH, explaining why the northern kingdom and, according to some, Judah, faced punishment.[116]

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[107] This is discussed further under Justice, Social Justice & Righteousness.
[108] Hubbard's (2009) discussion of Hosea's major themes focuses on the idea of YHWH's sovereignty. The listed crimes are thus used to describe the people's rejection of this sovereignty.
[109] See the discussion of this motif under The Knowledge of God/YHWH.
[110] The role of the land is discussed under The Land and Creation Themes.
[111] The term "household" is most logical because it implies that one couple, along with their children and belongings, is being referred to. See Dearman (2010:44-49) for a complete discussion of the use of the term "household" as opposed to other terms.
[112] For an analysis of the use of Parent-child imagery in the book of Hosea, see Laurie J. Braaten's (1981) PhD thesis, "Parent-Child Imagery in Hosea".
[113] This has also been said of other prophetic texts. See Gordan P. Hugenberger (1994).
[114] For a more complete discussion of the marriage and divorce formulae, see Dearman's (2010) *Hosea*.
[115] For more information about how adultery is presented in the book of Hosea, see Keefe (1995; 2001), Naomi Graetz (1995), Konrad Schmid (2012c) and Tchavdar Hadjiev (2017).
[116] This has been one of many discussion points in many feminist readings of Hosea. These include the essays in Renita Weems (ed.) (1995), *Battered Love: Marriage, Sex, and Violence in the Hebrew Prophets*, and Athalya Brenner (ed.) (1995), *A Feminist Companion to The Latter Prophets*. James Bos (2013) points out that while the punishment of Hosea/YHWH's wife is "horrifying for modern readers", the text "would have vividly illustrated" why Israel needed to be punished because it was predominantly addressed to male readers who would likely have aligned themselves with the view of Hosea/YHWH (2013:137).

The Book of Hosea is also one of four other prophetic texts which allude to the New Covenant (Rata, 2012:103). This is so named because it refers to the covenant YHWH promises to make after the punishment of both Israel (the northern kingdom) and Judah. This is because both nations violated the covenants made with them in the past. These violations are described as apostasy in the book of Jeremiah because none of the people kept the covenant "even though God was their covenant-giving husband" (Rata, 2012:104). The New Covenant is also used to refer to the coming of the Messiah and the re-establishment of the Davidic line, as the New Covenant is linked to the Davidic covenant. In the book of Hosea, the New Covenant is most clearly described in Chapter 2, where YHWH promises that there will be no law (Hos. 2:23), the land will be fruitful (Hos. 2:24), and the people will be recognised as his people (Hos. 2:25). Furthermore, Hos. 3:5 refers to King David, which may indicate that the book of Hosea has some leanings to both the Davidic covenant and the New Covenant (Keefe, 2016:825).

This study must consider the implications of Hosea's preoccupation with the covenant, marriage, and adultery, as they not only involve the characters of the book of Hosea but the land as well. Since the land can arguably represent YHWH's wife, exploring how land is represented must include the consequences of the Land's characterisation as a wife. Furthermore, it must also consider the Land's role in the covenant and how much of an effect that has on understanding the Land's role in the book of Hosea.

The Land and Creation Themes

According to Walter Brueggemann ([1977] 2002) and Hilary Marlow (2012b), *the Land* can be understood by exploring its various facets, which are described as a land gift, land possession, land loss, land restoration, and land mourning and rejoicing (Marlow, 2012b:491). Allusions describe these aspects of the past and oracles of punishment and salvation for Israel. For example, references to YHWH's deliverance of the Israelites from Egypt (Hos. 2:17; 13:4) "…remind the people of God's gracious dealings with them in the past", and so call to them to repent for their actions by appealing to their understanding of the land as a gift or promise from YHWH (Marlow, 2012b:491). These references appear throughout the text.

The Land is commonly referred to by the word אֶרֶץ (or הָאָרֶץ). Along with the meaning, "land", the term can also be expressed as "ground" and "country" (Janzen, 1992:143). An additional term used to indicate land is that of אֲדָמָה, which Holladay (1971:4) translates as "the surface of the earth", reflecting similar ideas to הָאָרֶץ with its meanings "earth", "ground" and "country", but can also refer to "soil" (Janzen, 1992:144). אֶרֶץ often appears in conjunction with floral and animal imagery in the text. Animal imagery is often used as "graphic images to communicate effectively the nature of the judgement that God is about to bring upon a wayward people…" (Klingbeil, 2012:30; see Hos. 5:14). It is also used in images and metaphors of self-reliance and wealth, and in allusions to Israel's past (Klingbeil, 2012:32-33; Hos. 4:16). Floral

imagery is used similarly, particularly in describing the "aftereffects of judgement" (McKeown, 2012:249; Hos. 2:14) as well as forming a part of direct comparisons and metaphors for Israel (Hos. 9:10), and seldom in the salvation oracles (McKeown, 2012:250; Hos. 14:5, 7).

In Hosea, the land – the land of Israel, to be specific – is only referred to by אֶרֶץ. These direct references to the land are scattered in the text, but they are used predominantly in Chapter 2. This poses a bit of a problem – how can the land be central to a narrative if it is not referred to throughout? As Chapter 1 lays out, the land of Israel is not just the physical landscape, but social meanings attached to the land (Brueggemann, 2002:2). Consequently, the land refers to its geographical parts like its cities, boundaries, its natural landscape – including mountains, rivers, and valleys – as well as the symbolic meanings it takes on in the text.[117] As a preoccupation in Hosea, *the Land* is most often used to represent the people of Israel. This is seen first in Hosea 1:2, where the land is accused of committing whoredom. Here the land is used as a metonymy implies that the land is a body or represents a punishable body. Laurie Braaten (2003) posits that the land likely represents the adulterous wife/mother and that the children are also condemned because they, too, have committed whoredom and have, therefore, become associated with the crimes of their mother. The children's actions consequently defile the land, so the land is punishable for the same crime. This means that "[t]he fate of the land and people are united in corporate solidarity" (Braaten, 2003:109). However, Gert Kwakkel (2009) argues instead that the land can represent more than one particular character or thing by looking at specific verses which refer to הָאָרֶץ. These representations include particular characters, the animals who rely on the land to live, the geographical and political boundaries, which name it Canaan or Israel, and the land as it belongs to YHWH or Israel (Kwakkel, 2009:180-181). This implies that the land is used to represent a variety of things. These representations do not only include the physical geography of Israel, but the politics, society, institutions, and economics which are so tied to it that the land is regarded as entity-like (cf. Brueggemann, [1977] 2002:5). Consequently, when exploring the representations of the Land, one must consider all these parts which constitute the land as a multi-faceted theme and concept.

Since this study focuses on the representations of land in the book of Hosea, it must consider the thematic elements presented by the land theme. These elements will be instrumental in understanding the interplay of the social and natural makeup of the land in the book of Hosea, which inform its roles and representations.

Old Testament studies have also delved into the creation theme and creation theology and how it is prevalent throughout the HB. The theme is concerned with creating, making, and forming – specifically when it is an act of YHWH because it is based on the premise that God is the

[117] Hilary Marlowe (2012) expands on the Land's various parts in her entry, "Land", in the *Dictionary of the Old Testament Prophets*. This topic warrants further exploration, particularly regarding how Land comes to personify a nation in the Hebrew text.

supreme creator (Dempsey, 2016:660). The creation theme is important in the prophetic texts as they all deal in some measure with YHWH's acts of creating, destroying, and recreating.[118] Marlow (2012a) proposes that important aspects of creation in the HB (especially the prophetic writings) include YHWH's sovereignty over that which he has created, the maintenance of world order and justice, YHWH's "action of sustaining and providing for his creations", as well as YHWH's judgement and "restoration of creation" (Marlow, 2012a:106-107; cf. Dempsey, 2016:660-661).

While these aspects are demonstrated in various ways, they largely depend on the use of particular terminology, but most often in metaphorical language, which draws on creation, animal, and floral imagery. The terms associated with the creation theme are, naturally, focused on the actions of creating and establishing. The term most often associated with the theme is ברא (to create), but additional terms can also include עשׂה (to make), יצר (to form), יסד (to found/establish) and, in some instances, רבה (to multiply/make many).[119] As for imagery and metaphors, they most often describe YHWH, YHWH's sovereignty over his creation, his "ongoing involvement in and with his creation" (Marlow, 2012a:105), and YHWH's relationship with the people of Israel.

The book of Hosea has a substantial amount of metaphorical language, despite only using the terms עשׂה (to make; Hos. 8:4), יצר (to form/establish; Hos. 2:5) and רבה (to multiply/make many; Hos. 2:9). While the terms are typically used with YHWH as the subject, in Hosea they are most often used to indicate the actions of the Israelites, particularly when they disobey YHWH by making idols (Hos. 13:2) and altars (Hos. 8:11) for other gods. These actions are punishable by YHWH, which is indicated in the oracles of doom. These oracles of doom not only charge the Israelites with their crimes against YHWH but also detail the punishment they are to receive. Creation, however, will also face YHWH's wrath as a consequence of the people's actions (Hos. 4:3). This means that the Land, animals, and plant life will face YHWH's acts of de-creation and destruction (Hoffmeyer, 2005:144). Dempsey (2016) states that

> [c]reation imagery and related metaphorical language become part of the prophets' poetic expression in an attempt to shake the people out of their state of lethargy, indifference, or despair. The prophets even went so far as to depict God as a wild animal – a lion …and a bear… (Dempsey, 2016:660).

However, as much as the creation is destroyed because of man's actions, it is also restored and recreated if and when the Israelites return to YHWH and worship him alone (Hos. 6:1-3, 11). This indicates that YHWH is not only the creator and de-creator but that he is, in fact, sovereign over his creation, as the creation theme proposes.

[118] See Martin Klingbeil (2009:35).
[119] See Raymond Van Leeuwen (1997:731-732); Klingbeil (2009:27).

The elements of the creation theme, alongside the elements of *the Land* theme, have indicated an interest in scholarship to include nature – and the land – as part of the covenant YHWH holds with the Israelites. The Land, after all, is accepted by the Israelites as a gift from YHWH (Marlow, 2012b:491). Because the land is tied up with creation – which includes all elements of the natural world and humans – it is also in covenant with YHWH (Dempsey, 2016:661; see Hos. 2:18-25; 6:7; 10:4). This is stated in Hosea 6:7 and 10:4 which says that the people have transgressed the covenant with YHWH, and since they have to be punished, the land must "mourn" and be punished as well (Hos. 4:3). Both the creation theme and the land themes must, therefore, be considered by this study because they deal so clearly with how the land is treated in the book of Hosea, and how land fits within the dynamic between YHWH and the Israelites.

YHWH and Ba'al

It is believed by many that there is a polemic which addresses the conflict between YHWH and Ba'al in the book of Hosea (McConville, 2012a:341-342). In Hosea, one of the chief accusations against the Israelites is the worship of the Ba'alim (Hos. 11:2), which is punished by the destruction of Samaria and being ruled by the foreign Assyrian king (Hos. 11:5). Given its prevalence in the HB, the YHWH versus Ba'al conflict is recognised by some as a theme (Schmid, 2012c:480)".

At first, most scholars posited that the polemic addressed the "cultural conflict between 'Canaan' and 'Israel' in the Northern Kingdom" (Schmid, 2012c:480), which they argued was represented by the conflict of the gods, Ba'al and YHWH. This is mainly due to the interpretation of "the term Ba'al as an appellative…[or] a common noun…which could be employed for a variety of local deities" (Dearman, 2001:10).[120] This may also refer to YHWH, as he threatens Israel, saying, "…and you will not call to me, 'my Ba'al', again" (Hos. 2:18). Several scholars have since moved away from this thought, arguing instead that the term Ba'al (in its singular) was the only name of YHWH's great rival. However, as Dearman (2001) points out, many of these scholars do not consider the plural "Ba'alim" and what that means for their argument that a singular Ba'al is the enemy of YHWH. Furthermore, many Ba'al deities are named in the HB, but scholars cannot agree on which Ba'al is the one great rival.

As a polemic, the YHWH-Ba'al conflict should be considered in the study as Ba'al worship is likely part of the metaphorical whoring of which the land is accused, particularly in the people's (or rather, the elite's) "international 'liaisons' and cosmopolitan orientations" (Keefe, 2016:825-826; author's emphasis). Unfortunately, this study cannot be focused on finding out the identity of the rival of YHWH. However, it must accept that there could potentially be more

[120] See H. W. Wolff (1974) and Andersen and Freedman's (1980) commentaries on the Book of Hosea. Other studies and works which discuss this view and later interpretations of the polemic include Joachim Jeremias (1994), Else Holt (1995), and Alice Keefe (2016), to name a few.

than one Ba'al because of what the text suggests. Furthermore, regardless of the number or identity of the rival(s), YHWH still seeks sole worship (Hos. 13:4) and punishes the people because of their choice to worship and rely on others – divine or otherwise – rather than YHWH (Hos. 2:18).

The Day of YHWH

The Day of YHWH/ Day(s) of the Lord is a prevalent theme in prophetic literature. The theme is generally understood to refer "to a time of [YHWH]'s unmistakable and powerful intervention" (Barker, 2012:132). While its origin and meaning are debated,[121] most scholars find it reasonable to suggest that it deals with a future event (near or far) that will bring about both positive and negative happenings for Israel and Judah. The Day of YHWH is most often referred to as a judgement day or the end of the world, which is faced by the nations as well as Judah and Israel alike (Rendtorff, 2000:78). It is also, however, spoken about in salvation oracles where YHWH will deliver his people, and they will be in right standing with YHWH (Barker, 2012:132).

The Day of YHWH theme is identified by the phrase יום יהוה, which means "the day of YHWH", but can include the closely related variants היום ליהוה and יום ליהוה (Nogalski, 2003:193). The phrase is used predominantly in the former prophets and most of the XII. Given its prevalence in the XII, it has been claimed by Rolf Rendtorff (2000), James Nogalski (2003), and others[122] to be a theme which connects the Minor Prophets and is often used as a call to repent and return to YHWH. However, some scholars have claimed it is difficult to understand the theme when limiting it to occasions which use the exact phrasing and have thus suggested that other phrases could also be indicative of the day of YHWH (Rendtorff, 2000:82); these variations include ביום ההוא (on that day) and בימים ההם (in those days) (Barker, 2012:133).[123]

As with other themes, the phrases which indicate the theme are accompanied by metaphors and idiomatic expressions which describe what the day of YHWH will look like and what is prophesied to happen on that day. These metaphors are extensive and vary in focus, but most refer to the day, the nation which faces judgement, and how the nation will be punished (Barker, 2012:138-139).

The phrase יום יהוה does not appear in the book of Hosea, but the phrase בְּיוֹם־הַהוּא does (Hos. 1:5; 2:18, 20, 23). According to scholars like Nogalski (2003), this indicates that Hosea may also be counted amongst those who refer to the Day of YHWH theme. In Nogalski's (2003)

[121] See Joel Barker's essay "Day of the Lord" (2012) for a discussion of the key contributions towards understanding the origin of the theme.
[122] This has been discussed in David Petersen's (2000) "A Book of the Twelve?" (2000), Aaron Schart's (2000) "Reconstructing the Redaction History of the Twelve Prophets: Problems and Models", and Paul House's (2003) "Endings as New Beginnings: Returning to the Lord, the Day of the Lord, and Renewal in the Book of the Twelve".
[123] Cf. Jeffrey Geoghan's discussion of "Until this Day" in DtrH (2003).

discussion of the Day of YHWH in the XII, he explains that יום יהוה refers to "future events within *narrative* contexts" (2003:194; author's emphasis). In other words, while the book of Hosea (like other books in prophetic literature) may be written after the fall of Jerusalem, the Day of YHWH in the narrative context refers to a future day or event that has not yet happened in the confines of the narrative. However, there are mixed views on whether or not to regard any phrase but יום יהוה as indicative of the Day of YHWH. Stuart (1988:57) argues that since Hosea uses the phrase "on that day" rather than "day of YHWH", the events described should be treated as eschatological events, and the phrase should be seen as synonymous with prepositional phrases like "in the future" or "in the coming age" (Stuart, 1988:57). Many other scholars, like Dearman (2010) and Tully (2018), seem to agree with Stuart, given that they do not acknowledge the phrase as an indication of the Day of YHWH at all. The same might be said for the phrase בְּיוֹם תּוֹכֵחָה ("the day of correction"; Hos. 5:9) which is used in Hosea 5 and 9. Each of the references refers to a future day(s) of punishment where YHWH will enact his judgement upon the northern kingdom – named as Israel, Samaria, Ephraim, and Bethel (Aven) to be specific (Hos. 9:6-8, cf. Hos. 5:9) (Nogalski, 2003:198-199).

While it might be rash to completely deny the possibility that Hosea refers to the Day of YHWH, the phrases most clearly refer to a future day on which YHWH either reconciles with his people (Hos. 2:18) or when he exacts punishment on them (Hos. 9:6-8). However, since the phrases and the Day of YHWH indicate eschatological events, there may be some room for overlap. Unfortunately, this possibility cannot be explored here given the scope of the study, which means that the phrases will, by and large, be treated as eschatological events within the narrative rather than immediate references to the Day of YHWH.

The Knowledge of God/YHWH

The Knowledge of YHWH/God – predominantly indicated by the phrases דעת אלהים ("the knowledge of God") and דעת יהוה ("the knowledge of YHWH"), is a notable motif in the book of Hosea.[124] The motif is argued to be a part of the salvation history and a marker of the wisdom tradition (Schmid, 2012c:480). The references to the motif are predominantly focused on Israel's lack of understanding about who God/YHWH is (Hos. 4:1), their rejection of this knowledge (Hos. 4:6), and what that knowledge indicates about how the people should go about treating him (Hos. 6:6). Furthermore, it is also indicated by the accusations that the Israelites have forgotten YHWH (Hos. 8:14) (Schmid, 2012c:480). These indictments, as John Day

[124] These two phrases are presented slightly differently and may indicate two different foci of knowledge. John McKenzie (1955:23) draws on Wilhelm Reiss's idea that "the knowledge of [YHWH] is religious, the knowledge of [Elohim] is moral". He explains that by viewing the phrases as such, knowledge can be viewed as something that is universal and not Israelite-specific. Despite this argument being fairly dated, it may have a bearing on how these phrases are read in the context of the narrative.

(2007) points out, are addressed to Israel but, more importantly, to the priests as they are blamed for the people's lack of knowledge of God (Hos. 4:4-6).

To know what is meant by the knowledge of YHWH is difficult to pinpoint, but, as J. Gordon McConville (2012b) points out, it can be found in how YHWH is spoken of throughout the book of Hosea – including what YHWH says of himself. As discussed previously, Hosea draws heavily on past events; in this case, it works effectively to remind the Israelites of who YHWH is. In Hosea 12:10 and 13:4-8, the text refers to the events of Exodus 3:14, and 20:2-3 as the people are reminded that YHWH is "… [their] god from the land of Egypt" (Hos. 12:10), and that "[they] must know" no other "god…and no other saviour but [him]" (Hos. 13:14) (McConville, 2012b:186).

In studies of this motif in Hosea, the verb "to know" is often only regarded by its literal meaning, and many scholars have denounced the potential sexual implication of the term used in the text (Anderson & Freedman, 1980:283-284). Feminist scholars criticise this view and point out that these oversights are caused by a "focus on *what* the text means, [and neglect] *how* the text means" (Rosengren, 2007:142). Allan Rosengren (2007) thus explores how the final verses of Hosea 2 (particularly Hos. 2:22) may be read as an act of sexual intercourse when considering elements of the verse as mythologems and metaphors which resemble sexual intercourse. While disagreements about the use of the term "to know" may still be prevalent, the text may include the act of sexual intercourse as a layer of the marriage metaphor used in Hosea. It may also provide an interesting juxtaposition to the adultery and prostitution elements in the text.

The punishment for this lack and rejection of knowledge – like all of their errors – is the desolation of the land and the removal of plant and animal life (Hos. 4:3), as well as YHWH's rejection of his people (Hos. 4:6). Braaten (2003) explains that it is likely that the relationship is so marred by the people's "literal and spiritual whoredom" that they are now "incapable of returning to God" (2003:114). This will, however, change as YHWH will "betroth [them] to [him] in faithfulness and [they] will know YHWH" (Hos. 2:22). The motif, therefore, likely ties in with the salvation history, as suggested by Schmid (2012c:480) because it acts as a promise that the Israelites will regain the knowledge of YHWH. Since the motif shows yet another vital aspect of the relationship between YHWH and the Israelites, and with the effects that the lack of knowledge eventually has on the Land, this motif must be considered in the study.

Justice, Social Justice, and Righteousness

The Book of Hosea, like other prophetic texts, is preoccupied with justice and righteousness – or the lack thereof. This justice has to do with "[YHWH's] expectations for his people with

regard to every aspect of society," which include "legal matters… the royal court, aspects of worship, and community wellbeing" (Hayes, 2012:466).

The terms most commonly used to indicate this preoccupation are מִשְׁפָּט ("justice"/ "judgement") (for legal situations), צֶדֶק/ צְדָקָה ("righteousness") and צַדִּיק ("righteous one"). These terms are used alone, but they are often found to be in conjunction with one another to form hendiadys (Weinfeld, 1992:228). According to Elizabeth Hayes (2012), these word pairs "[pertain] to the right ordering of society within God's covenant community" (Hayes, 2012:466). This preoccupation, therefore, concerns the relationships between the people of the covenant. The relationships include those between the ruler and the ruled, the rich and the poor, and the priest and the worshipper. Furthermore, it also has to do with "attending to the needs of the land and creation" because "injustice was thought to have potential consequences for creation as a whole" (Irwin, 2012:719).

In Hosea, justice and righteousness are used together once, and in conjunction with another word pairing. This occurs in Hosea 2:19, where the word pairing "justice and righteousness" are paired with "in goodness and in mercy" (בְּחֶסֶד וּבְרַחֲמִים) in the marital metaphor and the New Covenant (Hayes, 2012:467). YHWH says, "And I will betroth you to me forever, and I will betroth you to me in righteousness and in judgement and in kindness and in tender mercies" (Hos. 2:19). This is a stark contrast to the Northern Kingdom before facing judgement; it is described as having neither justice nor "covenant compassion" due to false promises (cf. Hubbard, 2009:44; Hos. 10:4), having "ploughed iniquity" and "reaped injustice" (Hos. 10:13). Therefore, the word pairings are used to illustrate what the relationship between YHWH and the Israelites will look like under the New Covenant, which is a complete reversal of how the Northern Kingdom is described before it faces judgement (Dempsey, 2016:657).[125]

11. Summary and Conclusion

As outlined in the introduction, this chapter aimed to contextualise the book of Hosea as it exists in its assumed "final" form and to put the text into a format that will be useful for further analysis. This literary-exegetical analysis was divided into discussions related to textual and contextual elements to give a more nuanced approach to the text instead of only dealing with synchronic concerns.

The chapter began examining the textual concerns of the text of Hosea, which included textual criticism and translating the MT into English, demarcating the pericopes and the structure of the text, as well as analysing the morphology and literary techniques used in the text. These

[125] See E. R. Hayes (2012) for a fuller discussion of the use of justice and righteousness in Hosea, as well as other minor prophets.

discussions determined, in particular, the microstructures of the text and were highlighted especially in the pericope, morphological, and structural analyses. The pericope analysis determined that Hosea consists of 14 pericopes: Hosea 1:1-9; 2:1-3, 4:1-14; 5:1-7, 5:8-6:11; 7:1-8:14; 9:1-9, 10-17; 10:1-8, 10:9-11:11; 12:1-14:1; 14:2-10. These demarcations provided a basis for the structural analysis to establish the composition of the overall book, which included its structural units. Apart from the formal markers, the text's pericopes were highlighted by different concerns in content and morphology. The morphological analysis established important *Leitmotifs* for each pericope but, most significantly, identified the characters and locations of the narrative. While Israel (the people), YHWH and Hosea are most certainly the primary actants and speakers, the land also features as an actant. Therefore, along with being a major part of the narrative's setting, the land is attributed to various actions throughout the narrative and even represents the "mother" in Hos. 2. With these characters and locations in mind, the analysis turned toward exploring the structure of the text.

The text's overall structure comprises a prologue or superscript, three parts, and an epilogue. The three main parts deal with the marital metaphor (Hos. 1-3) and the oracles of Hosea (Hos. 4-11, 12-14). Each of these panels shows a repeated pattern of accusation-judgement-reconciliation. It is first established in the marital metaphor, which is built around a comparison between Hosea's relationship with Gomer to that of YHWH and Israel. Parts 2a and 2b then expand the pattern due to their focus on the oracles of judgment or blessing facing groups within Israelite society, the Israelites as a whole, and the land itself. In accusation, the text explores the various ways in which Israel has apostatised, which leads to YHWH's judgement of them and the punishments he inflicts on his household, made up of the people and Land. This pattern ends with the ultimate reconciliation between YHWH and the Israelites, where they are returned to a rejuvenated Land. This structural cycle repeatedly throws YHWH, Israel, and land together, supporting the idea that these characters are in a kind of relationship, particularly where land is implicated in Israel's transgressions and YHWH's punishments. This relationship is something that will be explored more closely in subsequent chapters.

The final considerations of the chapter dealt with the contextual aspects of the text, dating, *Gattung*, and *Sitz-im-Leben*, which tie in usefully with literary techniques such as allusion. Overall, Hosea is a prophetic text preoccupied with concepts such as covenant and Land, like the books of Amos and Jeremiah. It is also tied to other "schools", such as history, as well as some of the traditions associated with those schools, such as the Jacob and Wilderness traditions, which are presented in the various cases of allusion, metaphor, and simile in the text. Alongside these traditions, the discussion also pointed to prominent themes in Hosea, which included Land, Creation and Covenant. These are particularly important for this study because they deal with how the relationship between YHWH, the Israelites and the land are dealt with in the HB. The land is, as this discussion reveals, a complex concept which is representative of

the physical geography and the society and institutions of the people within it while also playing a part in the household of YHWH and the covenants which YHWH made with the Israelites.

In conclusion, each of these discussions provides a different angle from which to see and understand the book of Hosea and how land fits into the text. These perspectives will be incorporated into subsequent analyses of the text to explore more closely how land is described, how it is featured or omitted in the text, and what the implications of these discoveries are for understanding how the land might be represented in the Book of Hosea.

CHAPTER 3: SACRED SPACE AND THEORETICAL CONCERNS

1. Introduction

As laid out in Chapter 1, this study is concerned with understanding the relationship between YHWH, Israel, and the land in the book of Hosea, particularly the Land's role therein. This is because the land is represented in a variety of ways in the text: as a subject (Hos. 1:2), as a location (Hos. 4:1), and as part of the household of YHWH (Hos. 1:4). The land is, therefore, made up of social meanings and perceptions, but is also subject to the will of YHWH, as YHWH destroys (Hos. 2:5) and restores the land (Hos. 6:3). This is because the land is in a symbiotic relationship with YHWH and the people of Israel, and, as such, is impacted by how the people and YHWH relate to one another (Inge, 2003:36).

The representations of land are similar to those of sacred space, which is established as a symbolic and real point of connection between divine and human subjects (Hearson, 2020:19, 26). This study will, therefore, explore how the land can be regarded as a kind of sacred space and what this might reveal about its role and place in its relationship with YHWH and Israel. In order to achieve this, however, theoretical concerns must be explored, and a framework needs to be established before the representations of land can be examined in the text.

Since land and sacred space are preoccupied with relationships, it is befitting that the theoretical concerns are addressed through the lens of social-scientific criticism, or what Elliot (1993:16) considers to be "the phase of the exegetical task which analyses the social and cultural dimensions of the text". This is because social-scientific criticism considers the impact of the dominant cultural values, ideologies, and norms on the text, given that these values inform the treatment of relationships between people and, in biblical texts, between people and YHWH (cf. Mayes, 1989:130-132). Therefore, these values and norms will form a part of the theoretical framework which will be established for understanding sacred space and the elements, such as covenantal exchange and memory, which inform its creation and destruction.

It is important to state that social-scientific criticism can be used as part of diachronic or synchronic exegesis (Berlejung, 2012b:42) since it can be used to understand the world in which the text was formulated and written, as well as the world which is presented by the text and its story. This study focuses on the latter, or the "emic", "insider" perspective, and thus considers how land is treated in the narrative the text presents. As such, social-scientific criticism will be used carefully so as not to overlook "the hermeneutical gap" which exists between the people

of whom the text is representative ("them") and the modern reader ("us") (Van Eck, 1995:163-164), and fall into anachronistic traps.[126]

This chapter deals with the theoretical concerns of understanding and investigating space – particularly sacred space – and its representation in biblical literature. It begins by looking at space and spatiality and how the theories representing them have been used to understand space in the biblical text. I then turn towards sacred space, evaluate how sacred space is defined and treated by scholarship, and consider how the sacred can be represented spatially. With these considerations, the discussion then turns to the sacred and sacred space in the Hebrew Bible and expands upon key factors that play a role in maintaining sacred space – particularly covenantal – or asymmetrical – exchange and cultural memory.

2. Space and Spatiality

In the introduction to *The Routledge Handbook of Literature and Space*, Robert T. Tally (2017b) points out the undeniable impact of space in literature and its development in scholarship. This preoccupation with space has been discovered in various fields and schools, particularly geography, the humanities and even theology. Spatiality, or spatial literary studies, has been a prominent topic of conversation in the last decades, having taken over from "a discourse of time, history, and teleological development" characteristic of the 19th century as well as "the modern aesthetic" (Tally, 2017b:1) that came to represent much of 20th-century scholarship. This shift in focus marks what Tally (2013:11) and others (e.g. Bergmann, 2007:354) have called "the spatial turn". Laura Feldt (2014:186) describes the spatial turn in the following way:

> [w]hat characterizes the spatial turn is the interest in how space is produced, imagined, and lived, in addition to the conventional interest in space as a geophysical "reality". This means that space should not be investigated only as positions on a map or a passively existing materiality, but also in terms of practices, ways of moving about, experiences, modes of production, relations, and forms of engagement and use.

In the study of literature, this means that space is no longer treated merely as the setting of a story – a place in which actions unfold (Van der Bergh, 2014:214) – but that "literature…" is

[126] Victor H. Matthews & Don C. Benjamin (1994b:13) lay out several pitfalls which social scientists can fall into, particularly when using cross-cultural studies. One such pitfall is anachronism which is the assumption that cultures all function in the same; this can lead scholars to making inaccurate statements and conclusions at best, and ethnocentric statements at worst.

understood to be "…thoroughly bound up in a network of relations with space" (Tally, 2017b:1).

Space itself is difficult to define, particularly because so many fields have their proverbial fingers in the "space pie", and the term itself is often regarded as too complex to narrow down. However, space is often treated as "a dimension within which matter is located or a grid within which substantive items are contained" (Agnew, 2011:316). In his discussion of spatial thought, Schreiner (2016:342) explains that thoughts on space have largely been categorised into those who regard space "as an infinite container, volume or body" and those who regard space "as a network of relations". Spatiality, as it is applied to texts, has become more focused on the latter (cf. Schreiner 2016:343). Given this focus, space is often treated as something created, altered, and reproduced by people, whether these are individuals or societies. Space is thus also subject to time, context, and the human experience (Feldt, 2014:186-187).

Biblical scholarship concerned with space has increasingly applied the above definitions while finding its place in the spatial turn (Schreiner 2016:343) and has predominantly looked at how space is represented and (re)produced in biblical texts. In this endeavour, most scholars have relied on critical spatiality as both theory and model for approaching biblical spaces. Gert Prinsloo (2014:7) explains that "[c]ritical spatiality elucidates the importance of notions of spatiality for understanding human behaviour" and is thus concerned with social space and the social-scientific approach. Berquist (2002:15) also points out that critical spatiality lends itself to discussions from various fields in the natural and social sciences.

While critical spatiality has certainly opened itself up to various methods, many biblical scholars who have employed it have focused particularly on the works of the French Marxist philosopher and sociologist Henri Lefebvre and the American geographer Edward Soja. Lefebvre's *The Production of Space* (1991) is preoccupied with exploring "the dialectical interaction between spatial arrangements and social organisation itself" (Shields, 1999:157; source's emphasis) and resists the tendency to dichotomise the physical and mental aspects of spatial relations. He puts forward a three-part trialectic in order to address these concerns. It is made up of spatial practice, representations of space and spaces of representation, which correspond with the three "levels of space": the physical (spatial practice), the mental (representations of space) and the cultural (spaces of representation) (Lefebvre, 1991:11; cf. Shields, 1999:160-161). While these levels are different theoretically, Lefebvre (1991:40) asserts that they are "interconnected" and interdependent, much like the body.

Spatial practice, or "perceived space", is "revealed through the deciphering of [a society's] space" (Lefebvre, 1991:38). It is concerned with "experienced spaces" (Thacker 2009:20), in other words, with an individual's or a group of society's "daily reality (daily routine) and urban reality (the routes and networks which link up the places set aside for work, 'private' life and leisure)" (Lefebvre, 1991:38). Then, the representations of space "are the logic and forms of

knowledge, and the ideological content of codes, theories, and the conceptual depictions of space linked to production relations" (Shields, 1999:163). These would include geography, cartography and other disciplines which deal with cityscapes and the kinds of ideas that are conceived and perceived about them (Lefebvre, 1991:45). This knowledge thus informs how space can be ordered or created mentally (cf. Maier, 2014:76). Finally, representational space is "space as directly lived through its associated images and symbols" (Lefebvre, 1991:39). This space relies upon description and imagination, which effectively ties symbology to a space. Representational spaces also deal with "communal values, traditions, dreams, and…collective experiences" (Maier, 2008:12), as well as the contestation of these. Lefebvre (1991:39) explains that representational spaces allow imagination to thrive, which, in turn, encourages change so that alternative traditions, values, or other forms of signification can be adopted without altering the physical landscape.

Along with Lefebvre, users of critical spatiality have also frequently applied Soja's "Thirdspace" (1996) or his "trialectics of spatiality", which is a response to and reworking of Lefebvre's spatial trialectic within the postmodern context (Maier, 2008:13). According to Maier (2008:13), Soja interprets Lefebvre's spatial trialectic as "ontology of space" which renames the perspectives "Firstspace", "Secondspace", and "Thirdspace", and places particular emphasis upon Thirdspace and its qualities of challenging signification. Tim Cresswell (2004:38) explains that Soja's work critiques binary notions of spatiality, which include the mental versus the tangible and space versus place. In order to "challenge" these notions, Soja (1996:67-68) views Thirdspace as a kind-of ultimate lived space which disrupts the markers or signifiers which divide First- (physical, material) and Secondspace (mental, knowledge-based) and indicates that Thirdspace is "practiced and lived rather than simply being material (conceived) or mental (perceived)" (Cresswell, 2004:38). He refers to this process as "Thirding-as-Othering" (Soja, 1996:60-61), which makes Thirdspace a site in which ideologies are tested and resisted. Ultimately, Thirdspace is a "readymade location for social emancipation" (Meredith, 2016:77; cf. Soja, 1996:68).

While Lefebvran and Sojan trialectics consider physical, mental, and lived spaces, Victor Matthews (2013:61) points out that space must also consider the role of time in the production of space, particularly because space cannot be truly separated from time. This view is shared by various scholars, including Yi-Fu Tuan (1977:129), who describes "historical time and oriented space [as] aspects of a single experience", Edward Casey (2000:186), who argues that place is for keeping and maintaining memory, and Maurice Halbwachs (1980:130), who regards place as central to collective memory as space, group and time influence each other in forming and altering collective memory.[127] In order to address this unexplored space in the trialectic models put forward by Lefebvre and Soja, Matthews (2013:61-62) postulates that the models

[127] Collective memory will be discussed further later on.

can be expanded by including a "Fourthspace", which would express "remembered space". This remembered space relies upon mental or "cognitive mapping", which can be understood as "a process composed of a series of psychological transformations by which an individual acquires, codes, stores, recalls, and decodes information about the relative locations and attributes of phenomena in his everyday spatial environment" (Downs & Stea, 1973b:9). What memory adds to this process, Matthews (2013:61) explains, is a final and lasting link to a location even if it has been transformed in its physical, mental, or lived aspects. While older memories are perpetuated by those who first used the space, additional memories can be formulated by the same people. In contrast, new memories can be attached to the space by cultures who take over the space (Matthews, 2013:74-75). This also reflects the contestation over space represented by Thirdspace (Soja, 1996:61). As such, the (re)production of space can be examined through the lens of time by considering how memories associated with a particular social space can change experiences and uses of that space (Matthews, 2013:62).

Alongside Lefebvre and Soja, social space has been explored in conjunction with "Ancient Near Eastern Spatial Orientation" (Prinsloo, 2014:9). This orientation has to do with the ancient Near Eastern worldview, which imbues the cardinal directions with symbolic meaning and provides a vocabulary with which to express both positive and negative states of being (Prinsloo, 2014:9-10; cf. Wyatt, 2001:35). These orientations are described in relation to "the self" and the body, celestial and geographical measurements (Wyatt, 2001:35). The world, as the ancient Near East sees it, is divided into three parts: a heavenly dome, a flat plate representing the earth, and the underworld/netherworld/Sheol below the earth and the primordial waters (Prinsloo, 2014:10). The centre of this worldview is marked by the intersection of two axes which determines spatial orientation.

Wyatt (2001:35) explains that ancient Near Eastern orientation can be described according to the cardinal directions, particularly their axes, namely, the East-West axis and North-South axis. The former represents time, as the axis follows the sun's movement. The East is associated with the term קֶדֶם ("east", "past", "front", "to face") and symbolises the past because it recalls "memory and narrative" which inform a person of their history and "how [they] came to be where [they] are" (Wyatt, 2001:35-36). Consequently, the West is indicative of the future. The Hebrew term associated with the West is אַחַר ("west", "future", "back") since it is viewed as being behind the body and thus represents "the unseen, unknown and unknowable" (Wyatt, 2001:36). While the East-West axis refers to the temporal sphere, the North-South axis is concerned with functions, values, and morality. As such, the South or "right" (יָמִין) is representative of strength, "security, well-being and the morally 'right'", while the North is regarded as "sinister" (שְׂמאֹל) and characteristic of danger, particularly as unknown powers were believed to come from the north (Wyatt, 2001:36). Finally, and most importantly for sacred space, is the centre point at which these axes (the moral-spatial axis) intersect. This is where a person or self is at-centre, which implies holiness and reality. The site of the

intersection is marked by the primordial hill and the temple which resides on it, which act as a point of connection between the heavens, the earth, and the netherworld. According to Wyatt (2001:39), the temple is a place of "reality and therefore sacredness", and that distance from there – that is, distance from the self and temple – means that holiness and reality begin to break down.[128]

Biblical scholarship has extensively incorporated the works of Lefebvre and Soja in consideration of the constructions and representations of space.[129] While the baseline consideration of space as actively constructed is valuable and relevant to my analysis, these theorists have not fully incorporated the implications of the divine in such constructions. Theories focused on both constructed and inherent sacred space – including the specific biblical notions of covenantal exchange and cultural memory – however, explore the interconnected relationships between humans, the divine, and the land with more nuance.

3. Sacred Space

Definitions in English dictionaries often link the sacred to the divine by stating that the sacred is "connected with God or a god or goddess, and treated as holy" (*COED&T* s.v. "sacred"). The English "sacred" is derived from the Latin *sacer,* which means "set apart…wholly consecrated" (Maier, 2008:15). This definition has been the single point on which few theorists would disagree; the sacred must, logically, be distinct from the ordinary. Sacred space is, therefore, the sacred manifested, established, found, or located in a particular place.

While sacred spaces may look different between people, cultures and religions, sacred spaces often share similar aspects and traits. These similarities are predominantly location, as sacred spaces can be constructed environments such as temples, or they can be found in nature or contain natural elements, including trees, rivers, and mountains. Buildings such as temples function as spaces where humans can commune with a deity, usually through worship and sacrifice. This means that a sacred space's purpose is generally driven by a desire to access the divine – whatever that looks like. It is not surprising then that the term "sacred space" is derived from a combination of the Latin *sacer* and *facere,* which mean "to make sacred" or to "sanctify"

[128] This point is particularly relevant for graded holiness, which will be discussed later on in the chapter.
[129] One such example is Christl Maier's *Daughter Zion, Mother Zion: Gender, Space, and the Sacred in Ancient Israel* (2008), which considers how Jerusalem is treated as a sacred space along with notions of gender in the HB in order to understand how Jerusalem was conceptualized by the biblical authors. To achieve this, Maier uses Lefebvre's Production of Space as a model for sacred space. She approaches Hosea similarly in her essay "Sacred Spaces in the Book of Hosea: The Intersection of Gender, Space, and the Sacred in Ancient Israel from a Feminist-Theological Perspective" (2014) and demonstrates how the spatial practice of the Israelites shows how sacred spaces like Shiloh are represented as legitimate or illegitimate sacred spaces.

(Maier, 2008:15). This suggests that the sacred does not only refer to that which is "wholly consecrated" but also the act of sanctification – or becoming consecrated.

3.1 Definitions of Sacred Space

In the study of religion, there are two prominent views of what the sacred entails and how something comes to be sacred; Chidester & Linenthal (1995) summarise these views as the "substantial" definition and the "situational" definition. The former relies on an understanding of the "essential character" of the sacred – that is, something which scholars such as Rudolph Otto (1950) refer to as "holy", Gerhardus van der Leeuw as "power" (1986) and Mircea Eliade as "the real" (1959). This view holds that the sacred is determined by the divine and has little human involvement.

The comparative religion scholar Mircea Eliade is, arguably, the most significant contributor to the "substantial" definition. He argues that

> [t]he sacred always manifests itself as a reality of a wholly different order from "natural" realities…the *ganz andere*…the sacred is equivalent to a power…to reality. The sacred is saturated with *being*. Sacred power means reality and at the same time enduringness and efficacity (Eliade, 1959:10-12).

This "reality", Eliade states, is "the opposite of the profane" or what he refers to as the "*unreal*" or "*pseudoreal*" (Eliade, 1959:12-13; original emphasis). The profane is thus framed as the ordinary and commonplace and stands in contrast to the holiness and extraordinariness of the sacred.

When it comes to sacred space, Eliade bases some of his major propositions on the work of Rudolph Otto (1950), who first referred to the "sacred" or "holy" as an experience of the "numinous" or the divine. He describes this experience as the *mysterium tremendum et fascinans*, an event described as being "beyond human recognition" (Kang, 2008:6) but eliciting a response either of terror, fear and trembling or awe and fascination. Eliade, inspired by Otto, proposes that "the sacred manifests itself in a hierophany,[130] and so breaks the homogeneity of space revealing an absolute reality, a space distinguished from the ordinary of profane space" (Maier, 2008:14). Hierophanies can take the form of anything in the profane or secular world, like "the concrete form of a rock, plant, or incarnate being", and is transformed, in essence, into the holy or set apart (Eliade quoted by Kang, 2008:14). The hierophany is, therefore, a paradox, which explains how the relationship between the sacred and the profane works. Eliade (1959:10) regards the sacred and the profane as two realms of the world and,

[130] Hierophanies are, very basically, manifestations of power, being, "the real" or the divine in the world and can mark places as sacred because of the connection that the manifestation makes between the divine and human or earthly (cf. Eliade, 1959:20; Shiner, 1972:426).

since the sacred is opposite to the profane, people, who are part of the profane world, will experience and recognise the manifestation as something completely different.

Eliade (1959:13) considers a human's encounter with the sacred as paramount in religion and proposes that when religious people discover the sacred, they will be led to seek the sacred or "the real" over the world of the profane, that is, the ordinary or "unreal". Since hierophanies can be located at particular locations, it means that "…sacred space makes it possible to obtain a fixed point and hence to acquire orientation in the chaos of homogeneity, to 'found the world' and to live in a real sense" (Eliade, 1959:23). There are two things that Eliade suggests here; the first is that there is a particular location around which people situate or "orient" themselves and communicate with the sacred, and the second is that this location brings about creation. The fixed point Eliade is referring to is what he calls the *axis mundi*, otherwise understood as "the central pillar of the universe, supporting the sky, and separating it from the earth below, so that it maintains the cosmos in its created state (that is, as intended by the gods at creation)" (Wyatt, 166). This *axis mundi* thus establishes order or orientation within a space, which is ordinarily regarded as chaotic (Kang, 2008:19).

When people have discovered an *axis mundi*, they may erect sanctuaries and the like, thereby creating an "*imago mundi*" which acts as a copy or repetition of the axis mundi (Eliade, 1959:42-43). These spaces replicate the hierophany by setting it apart from profane space and establishing rules which intend to retain its sanctity. However, it is important to note that while an *imago mundi* may be erected, it is only a replica and a reminder of the sacred, not the sacred itself. This means that apart from discovering or experiencing the hierophany, human involvement is not relied upon in the substantial definition of sacred space.

The role of humans is one of the key differences between the substantial and situational definitions. While the substantial definition holds that sacred space is a result of the sacred becoming manifest in particular places, the "situational" definition prefers to view the sacred and sacred space as being reliant upon the meaning that people – or society – give to it (Chidester & Linenthal, 1995:6). In other words, the sacred – and, by extension, sacred space – is a social construct and, as such, is changeable and subject to time, place, and culture.

One of Eliade's most prominent critics, Jonathan Z. Smith, is arguably one of the most influential scholars of the "situational" definition. Like Eliade, Smith (1987:36) argues in favour of distinguishing between the sacred and profane, but his view of sacred space finds its influences in a definition of the sacred proposed by Emile Durkheim. Durkheim (1995) presents a sacred-profane dichotomy based on the idea that "religious beliefs…presuppose the classification of all the things, real and ideal, of which men think, into two classes or opposed groups, generally designated by two distinct terms…the profane and sacred" (Durkheim quoted by Kang, 2008:9). This means that the sacred is not reliant on the divine nor reactions to supernatural events, happenings, or "mysteries". Instead, it is determined and categorised as

sacred by a group of people who have sought an object/item/person/being/idea which highlights their identity as a group (Pals, 2006:110-111). The implications that Smith draws from this definition are that the sacred is "located…at the nexus of human practices and social projects" and that the sacred is "an empty signifier" (Maier, 2008:14). However, while Smith maintains Durkheim's definition of the sacred, he puts forward an alternative argument for how people go about sacralising space; he argues that sacred space is "the result of the cultural labour of ritual, in specific historical situations, involving the work of attention, memory, design, construction, and control of place" (Chidester & Linenthal, 1995:6). In other words, space is sacralised through ritual – that is, repeated, purposeful – acts such as sacrifice and worship that become embedded in both the memory of the individual and the group.

Christl M. Maier (2008:15) points out how Smith's view of sacred space corresponds with Yi-Fu Tuan's "creation of space". In his foundational, *Space and Place: The Perspective of Experience*, Tuan (1977:178) states that:

> Places can be made visible by a number of means: rivalry or conflict with other places, visual prominence, and the evocative power of art, architecture, ceremonials and rites. Human places become vividly real through dramatization. Identity of place is achieved by dramatizing the aspirations, needs, and functional rhythms of personal and group life.

Like Tuan, Smith (1987:28) highlights that humans shape space, the meanings they choose to attach, and the needs and desires they have for the space. Similarly, Smith counters Eliade's proposition that the sacred and profane exist as two worldviews and proposes two alternative religious perspectives: locative and utopian. The former is understood as being "this-worldly", thus tied to specific places in the current time, where there is a concern with creating and preserving social order. The latter, in comparison, is focused on the "other-worldly", which is not tied to place and considers a time and space "beyond the present" (Kang, 2008:30). Smith adds that these worldviews are "coeval existential possibilities" (Smith quoted by Kang, 2008:30), meaning that they can coexist with one other at one moment, regardless of whether one vision is held higher than another at a given point. Furthermore, these visions are accessible at any given time or space and are only subject to man and his experience of the world.

3.2 Responses to the Study of Religion and Sacred Space

While the study of religion has, without a doubt, greatly impacted the approaches to and understanding of sacred space, scholarship has not always followed the exact paths set out by the substantial and situational definitions. The following discussion is a brief overview of responses and counterarguments raised about the views of sacred space presented by scholars of religion. These concern particular reactions to the substantial and situational definitions, the sacred-profane divide and what sacred space looks like and consists of.

If a scholar claims that the substantial definition has had the most influence on the study of sacred space in the HB, it would be difficult to disagree. After all, Eliade draws heavily on ancient Near Eastern literature and myth for his conceptions of sacred space, of which the HB is a part. Eliade's theory also relies on and expands on an apparent relationship between the divine and sacred space, which is, as many would argue, vital for understanding what role YHWH/God has or might have in the existence of sacred space (Pals, 2006:119).

While these merits cannot be discounted, it must also be acknowledged that the substantial definition has also faced great opposition – particularly when counting scholarship in general and focusing on Eliade's contributions towards its stance. Eliade's theory of religion, in particular, has faced several criticisms from scholars.[131] One of the main concerns that have been pointed out is Eliade's use of sources and his methodology. The view of sacred space that Eliade and his predecessor and major influencer, Rudolph Otto, present, claims that sacred space is a phenomenon that is unaltered by time, culture, or history (Maier, 2008:14). In other words, sacred space is created in the same way, for different people, across time. He shows this by comparing rituals, myths, and narratives of cultures and religious groups from different geographical locations and times (Kang, 2008:21-22). Joseph Schultz (1993:30) explains that this methodological issue is understandable, given that the focus and "the objective of comparativists is to discover the patterns, to note how the partitive insights jell to make a particular way of looking at things or a fundamental way of life".

However, while Eliade's methodology seems to support his claims, Schultz (1993:30) claims that Eliade's theory is negatively impacted by a tendency in western scholarship to apply and organise patterns into "…hierarchical definitive systems…[and] to universalize his findings". As a result, the comparisons Eliade makes between cultures often highlight cultural similarities while ignoring contextual cues, culture-specific views, and experiences of religious phenomena. Smith (1987:3-4) indicates that this is the case in Eliade's discussion of the *axis mundi*, which results from a convolution of an Australian aboriginal myth and some ancient Near East creation myths/narratives that recount the creation of the world from atop a primordial hill.[132] This type of approach can result, most obviously, in erroneous conclusions, which can cause further issues when other scholars accept analyses at face value. For this reason, those who align their views of sacred space with Eliade's should do so carefully, questioning the applicability of his conclusions and how he uses sources to ensure that they do not make similar errors. Alternatively, others, such as Kang (2008:3), have suggested that Eliade's contributions should be used only to "stimulate reflection".

[131] There are a number of criticisms that Seung Il Kang (2008:17-27) expands on in a discussion of Eliade's conception of sacred space as well as in footnotes. I will focus only on the relevant concerns here.
[132] Smith's (1987:1-4) critique of Eliade's analysis of the Tjilpa myth can be found in the first chapter of *To Take Place*.

In the last decades, the situational definition, and the contributions which Jonathan Z. Smith has made to the conceptualisation of sacred space have been growing in popularity, mainly due to its applicability in various studies and approaches to space in general. In her book *Daughter Zion, Mother Zion: Gender, Space and the Sacred in Ancient Israel* (2008), Christl M. Maier combines the lenses of Gender Studies, Spatial theory, and Sacred Space to investigate how Jerusalem/Zion has been represented as space in the Hebrew Bible. Maier's theory is informed largely by Henri Lefebvre's (1978) *La Production de l'espace* (the Production of Space). In his work, Lefebvre shows how space is a social construct – or a "social product" (Maier, 2008:11) – which is both formed by "social processes" but also recreates and reinforces these social processes (Maier quoting McDowell, 2008:11). As Maier points out, this supports the arguments made by Jonathan Z. Smith, whose views on sacred space extensively shape Maier's contributions. Given her focus on Smith's theory, Maier's concerns with Eliade's theory, therefore, also echo his.

Despite the increasing popularity of the situational definition, there is evidence of critique and opposition from those concerned with the study of space and the Hebrew Bible. These views have primarily to do with the role of humans and rituals in the establishment of sacred space. The critique also appears to vary between contributors, scholars of the situational definition and the commonly held views of the definition. Blake Hearson (2020), for example, argues against elevating the role of humans in the production of sacred space. He explains that some cases in the HB do not support humans erecting sacred sites to the extent that human involvement is viewed as dangerous; he cites the story of Babel in Genesis 11 as a specific example. In that case, the people of Babel decide to build a sacred city without the input of God nor consideration for God's will; the result is the destruction of the tower and chaos among the people (Hearson, 2020:20). Hearson later posits that "...what God rejected was any control that mankind might have over determining where and when a temple can be built" (Hearson, 2020:29). This means that though humans build temples and altars, and erect pillars and sanctuaries in the biblical narrative, their legitimacy is dependent upon God's instruction, specifications, and his desire for these sites to be established. For these reasons, this study will consider how the divine – YHWH – and the human – Israel – contribute to the production, reproduction, and the decreation of sacred space.

Durkheim's approach to sacred space has likely met with the harshest criticism. The majority of the criticism he faces, however, has likely to do with the sacred-profane dichotomy he proposes, but this is something he shares with many other scholars who opt for a separation of the sacred and profane (Kim, 2014:118-119; fn. 81) – including Eliade.[133] Scholars such as

[133] Apart from the polarization of the sacred and profane, others have targeted his reductionist view of religion and society's relationship with it. In his view, religious ideas, phenomena, and beliefs are merely reflections of society and its needs or wants – "Society controls; religion reflects" (Pals, 2006:112). Several scholars have countered Durkheim in this regard, including Daniel Pals (2006:113; original emphasis) who states, "It is one thing to say

Wesley A. Kort (2007) have criticised the separation of the sacred and the profane, especially when it results in the mistreatment and neglect of the profane. As it stands, the profane is viewed by some as meaningless, apart from the role it plays in revealing and highlighting the sacred, or that "it becomes easy to pit "sacred space" against the "profane" (Kort, 2007:34). This purposelessness is only highlighted by Eliade's (1959:23) argument that religious man seeks out the sacred or "real" which is something that provides the man with order and orientation, in order to turn away from the profane or "unreal" which represents chaos and neutrality. The implication is that the profane is something man must desert or get away from, as it holds no value. Larry Shiner (1972:425) argues against the polarisation of the sacred and profane, asserting that this polarity "has been overdrawn to the point of obscuring the actual character of human spatiality in its manifold dimensions". He claims that profane and sacred space work together and hold equal significance in what he refers to as "lived space". Evans-Pritchard, though critiquing Durkheim's dichotomisation of the sacred and profane, responds similarly, stating that "[they] are on the same level of experience, and, far from being cut off from one another, they are so closely intermingled as to be inseparable" (Evans-Pritchard quoted by Kang, 2008:11-12).

Despite the aversion on some scholars' part to the treatment of the sacred as entirely separate from the profane, many continue to support the separation, albeit for alternative reasons than the ones proposed by Eliade and Otto. Sara Japhet (1998:56), for example, states that "…the Bible itself does not share their [Eliade and Otto's] assumptions" that the sacred is merely the "absolute other" and that the sacred and profane are strictly "alternative modes of being of humanity's relationship with the world". She suggests that this argument implies that the Bible and everything it discusses is found entirely in the realm of the sacred; as such, it ignores the complexities of the subjects it deals with and relies on a vague understanding of the sacred. Instead, Japhet (1998:56) posits that the so-called realms of the sacred and profane "co-exist" and that they should be separated based on the fact that "[t]he "sacred", according to the Bible, is truly what is "absolutely other", not only in terms of the human experience of standing *vis-à-vis* God, but also in terms of "the physical and material aspect of humanity's relationship to holiness and its latent perils". She explains that while God establishes the sacred and organises the world according to his will, the role of the divine – whether in terms of "presence, control, [or] providence" – is not enough to imbue the world with sacredness; it is also reliant on people's actions of recognising, remembering, and retaining that which God has determined or shown to be sacred (Japhet, 1998:56). This is often achieved by the people's dedication to

that *alongside* its other claims and purposes, religion *also* has a social function; it is quite another to say that religion has *only* a social function".

holiness, which encourages/ "obligates" an observance of rules and guidelines when dealing with sacred objects, places, and people.[134]

Unlike Durkheim, Smith's contributions have received more of a mixed response amongst biblical scholars. Some criticism surrounds his emphasis on ritual determining where a sacred space should be located. Kang (2008) and David Cave (1996) counter this view, asking: "…before a ritual is directed toward a place, something exceptional typically happens to bring special attention to that place. In other words, what is it, in the first place, that makes a place so special that it warrants ritual?" (Kang, 2008:32). Still, despite this wrinkle, Smith's discussion of ritual is meaningful as it finds a way of explaining how human action is involved in both creating and maintaining sacred space.

There is an assumption amongst scholars who study the sacred and sacred space that sacred space can be located anywhere and that any number of things can become sacred and form part of a sacred space (Kang, 2008:3). This view has been supported by prominent scholars such as Eliade (1959:12), who states that hierophanies can take the form of anything – even "the entire cosmos". Most studies on sacred space have focused entirely on built environments such as temples and sanctuaries as well as altars,[135] and sacred spaces and sites have also been said to be found in nature and containing natural elements (Kang, 2008:3). These include mountains, such as the "mountain of God", hills and trees. The study of the body and the sacredness thereof has also become prominent in recent years, as witnessed in publications like the edited volume *Perceptions of the Body and Sacred Space in Late Antiquity and Byzantium* (Bogdanović, 2018).

Most recently, Hearson (2020) and Japhet (1998) have complicated this assumption in their discussions of sacred space in the HB. Both scholars posit that the creation of sacred space depends upon God's actions and purposes (Japhet, 1998:57). This appears to indicate that both scholars support Eliade and Otto's treatment of the divine's role in the establishment of sacred space. However, while agreeing that the divine is central to the creation of sacred space, both scholars oppose the role of the *mysterium tremens*, saying that "…not every natural movement or act is automatically sacred, but only those declared by the Lord" (Hearson, 2020:28; Hearson quoting Richard Clifford). Hearson (2020:19) adds to this by saying that since God created the world, it contains some level of holiness, but that particular places are designated as holy because of their special status as sites in which God can "meet with selected people".

The implication which can be drawn here is that while any place or space could be demarcated or considered sacred, it should not be assumed that all natural spaces or temples are sacred. Conversely, some sites which are not labelled as sacred might be treated as such because it is a

[134] This point is in line with the use of shame, a biblical social value, as a means of social control (see Bechtel, 1997).
[135] Kang (2008:2) includes a useful list of biblical studies on sacred space in architecture in footnote 3.

place where God has met with someone or where someone has experienced divine revelation (cf. Hearson, 2020:17). Hearson (2020:21) also points out that one cannot assume that sacredness is always a permanent state or, more pointedly, that sacred space will always remain sacred. He suggests that sacred space functions in one of three ways: a phone booth or landline, a telegram, or a cell phone. These are each based on his argument that God sets up sacred space as a means of "connecting" with his people and where his people can connect with him. The tabernacle, for example, is understood as a cell phone or a "portable sacred space…[whose] sacredness…is dependent entirely on the structures and objects associated with it" (Hearson, 2020:23), and the burning bush in Exodus 3 which is referred to as a telegram because its holiness lasts only as long as the interaction between YHWH and Moses (Hearson, 2020:22).

What is valuable about the ideas Hearson and Japhet put forward is that they consider the extent to which something can be viewed as sacred and what happens if and when space is no longer treated that way by people, society, or the divine. In other words, they open up discussions about how and why space might be desacralized or lose its sacred status – a debate which many scholars, like Eliade, have not considered nor explored (Kang, 2008:13, fn 26).[136] This discussion is also particularly relevant to this study, given the book of Hosea's focus on the destruction of the land and spaces deemed sacred by the Israelites. What must, therefore, be addressed is how sacred space is created, maintained, and destroyed by the divine and humans. In other words, I would like to understand how sacred space might be a social construction while also considering that YHWH had a role in the representation of sacred space in Hebrew texts such as Hosea.

4. Sacred Space in the Hebrew Bible

Since the book of Hosea is a Hebrew text and is, by implication, aligned with biblical views of sacred space, it is imperative to establish what these are. Therefore, the following discussion focuses on how the sacred and sacred spaces are defined in biblical Hebrew and how they are treated in the HB. This section is also concerned with creating a helpful framework for how sacred space is created and maintained in the HB, which could propose how the land might be represented as a sacred space in Hosea. This framework also considers and expands upon the factors which impact the creation and maintenance of sacred space, particularly adherence to the covenant and its stipulations and cultural memory.

[136] Unfortunately, the number of studies on the desacralisation of sacred space is lamentable; some contributions which have been made to improve these include dissertations (e.g. Hearson, 2005 and Tubbs-Loya, 2010), and some books (e.g. K. M Hayes, 2002).

4.1 Defining Sacredness and Sacred Space

The term in the HB closest to the English "sacred" is קדשׁ, a verbal form which is translated as "to be, become, remain holy" (Levine, 1987:241). The common derivatives of קדשׁ include קֹדֶשׁ (n., "holiness") and קָדֹשׁ (adj., "holy"). The Hebrew term for sacred space, like that of the sacred, coincides with the English and Hebrew definitions. The term מִקְדָּשׁ (n., "of the holy place") is, like holiness and holy, derived from the root קדשׁ ("to be holy"). It is often translated as "holy place" and "sanctuary" (Holladay, 1971:211), and it is said to denote a "closeness to God's power" and to encourage "sanctification as a means of the community to partake in this power" (Maier, 2008:15). In more concrete terms, Wyatt (2001:161) points to sacred spaces, particularly the temple at the centre of the world, as the "junction" where heaven and earth meet. These definitions highlight two key things: Sacred space has to do with a relationship with the divine, and people have a role to play in the existence of sacred spaces through their pursuit of sanctification and holiness in order to experience the divine.

While there are contextual differences between the terms sacredness/holiness and sacred space, the definitions above show that to grasp sacred space, one must first understand what holiness or sacredness is and how it functions. According to Baruch Levine, defining and describing holiness is a difficult task. In "The Language of Holiness: Perceptions of the Sacred in the Hebrew Bible", Levine (1987:241) states that holiness "[a]s a concept […] relates to a complex of elusive phenomena that retain an aura of mystery and resist definition". He explains that this is due to the wide array of contexts in which the term may be featured – at least from an academic perspective. This means that "holiness" as a concept is, to some extent, dependent on the user and what they are trying to achieve.

Despite the differences which may be incurred as a result of field focus, method, or purpose, there are places in which scholars' understanding of the sacred or the holy overlap. Like the various English definitions of the term "sacred", holiness has very much to do with God or the divine and the notion of being separate, unique, or "withheld from ordinary use" (Holladay, 1971:313). William Holladay (1971:313) also indicates that the term connotes the action of showing or proving that something is holy. In other words, the acts of consecration, sanctification and dedication are tied into what is understood as holiness. This would imply that something described as "holy" simply is that way, is assigned that way, or is altered/affected/made to be that way.

In his 1999 article, "Holiness in Leviticus and Beyond: Differing Perspectives", David P. Wright explicates holiness and its functions in the HB. According to Wright (1999:352), holiness "…may be defined basically as a state of being…that is commensurate with the divine presence. What is not holy, particularly what is impure, poses a threat to holiness". This definition is then used to illustrate the relationship between holiness and God by how holiness

can be approached regarding persons, places, objects, and time. Like the previously mentioned definitions, Wright's findings offer two critical factors concerning holiness. The first is that holiness is something that God/YHWH determines. In other words, something becomes holy because God/YHWH bestows holiness upon it or declares it to be so.

Blake Hearson (2020) discusses and explicates God's role in determining sacred space in one of his most recent publications, *Go Now to Shiloh: A Biblical Theology of Sacred Space*. The "theology" which Hearson puts forward develops the ideas of sacred space that Sara Japhet (1998) proposes in "Some Biblical Concepts of Sacred Place". The principal argument Japhet posits (1998:57) is that sacred space "at its most basic level" is the "existence of a direct and immediate link between that place and God". She explains that this "link" is established at the particular sites where God dwells or where he chooses to reveal himself to people (Japhet, 1998:59). This revelation is not dependent upon his presence but can be "where [he] cause[s] [his] name to be remembered" (Exod. 20:24, own translation; Hearson, 2020:25).[137] Hearson clarifies by stating, "At the bare bones level, sacred space is a place where God has declared himself accessible to the worshipper" (2020:19). This means that sacred space is a place that God and his people use as a means of engaging and communicating with one another.

The second and more complex factor that Wright's (1999:353) article deals with is that holiness relies on obedience to rules and regulations that YHWH sets out. This call to obedience is motivated by two important factors. The first is that holiness is "a volatile state" and "[d]efilement may virtually undo the effects of sanctification" (Levine, 1987:246). This factor is complemented by a second factor which is a command to Israel in which YHWH states, כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדֹשִׁים כִּי קָדוֹשׁ אֲנִי וְלֹא תְטַמְּאוּ אֶת־נַפְשֹׁתֵיכֶם ("For I am YHWH, your God. Consecrate yourselves therefore and be holy for I am holy. You shall not defile yourselves…"; Lev. 11:44, own translation).[138] The implication here is that holiness is a part of God's "sphere…of being or activity… [which] might correspond to a claim of ownership, a statement of close association, or proximity to cultic presence" (Jenson, 1992:48). The command also indicates that God is the "ideal manifestation" and the "source of holiness" (Kim quoting Wright, 2014:90) and that it is an instruction for the people of God to act like God, seeking out holiness. This, according to Wright (1999:353), results in "God and God's people [coming] into dialectical interplay: when the people live a life in accordance with divine holiness, they are, in turn, sanctified by God". As indicated earlier, this process of sanctification

[137] Exod. 20:24 reads in full, "You will make an altar of the earth for me, and sacrifice your burnt offerings and your peace offerings, your sheep, and your oxen [on it]. In every place [where] I cause my name to be remembered, I will come to you and bless you". Unless specified, all translations used in this dissertation are my own. These translations are all based on the BHS, the scholarly edition of the MT.

[138] The full command is written across Lev. 11:44-45, which reads: "For I am YHWH, your God. Consecrate yourselves therefore and be holy for I am holy. You shall not defile yourselves with any swarming thing that crawls on the earth. For I am YHWH, who brought you up from the land of Egypt [to] be your God. Therefore, you will be holy because I [am] holy".

and consecration achieves two goals: It provides people with a manner in which to be consecrated, and it helps people combat the impure so that holy objects, people, places and time retain their sacred status.

4.2 Graded Holiness, Purity Codes, and Sacred Space

The idea that holiness requires an engagement with and obedience to rules corresponds well with what social-scientific criticism says about "biblical social values". Social values in the biblical world have to do with honour and shame, two singular traits determining a person's or group's socially recognised worth (Plevnik, 1998:106). When a person has honour, it means that they have an acceptable relationship with Israelite society, particularly the covenantal ethics which govern the people. Furthermore, if a person is shamed, it means they have a lack of honour or are amongst those who do not have an acceptable relationship with society. It is, therefore, expected that those who are part of the Israelite community strive toward gaining and retaining honour.

One way in which honour is maintained is by adhering to the laws and purity codes instructing Israelites how to live. These purity codes and regulations deal with every aspect of Israelite life, so they explain how the people are expected to engage with fellow Israelites and foreigners, what and what not to take into their bodies, how to handle pure and impure objects, and how to act within particular places (Neyrey, 1996:91-92). Holiness is treated quite similarly to purity in this regard. As mentioned before, holiness is bestowed upon something/someone by God/YHWH but is also something impure things can positively or negatively impact. This includes impure behaviour – particularly that of a person whose honour/purity/holiness is in question. This means that if a person commits actions against the Torah or the covenant or flouts YHWH's instructions, it is an act of disobedience. As a result, they face being shamed by their community members (DeSilva, 2000:25). Furthermore, disobedience or a lack of consideration of social laws can also lessen the purity or holiness of things around them as well as the places in which they dwell or live (Van Eck, 1995:196). This means that a person or place can change from a state of purity to uncleanness or that impure or improper acts can reverse acts of sanctification. It is, therefore, useful to consider holiness as a spectrum rather than a static state of being.

Wright (1999:355) explores this idea in the article as well. In his discussion under "Holiness of places", he states, "Not only does holiness inform the identity and conduct of persons within the ancient community of faith, differentiated as it is, it also gives structure to space, the community's habitation and God's". This "structure" is what Wright (1999:351-352) refers to as "graded holiness", a concept which is based on the idea that holiness is not merely a quality which is assigned or used to describe something, but that it is something measured and that

places, people, time and objects can represent varying levels of holiness.[139] This means that spaces – and even spaces or places within spaces – can be classified differently.

The system on which graded holiness relies is referred to as the "Holiness Spectrum" by Philip P. Jenson (1992), and it measures holiness on a scale from most holy to most unholy or impure. The spectrum is demonstrated by the terms קדשׁ (holy), חל (profane), טהר (clean) and טמא (unclean) and is subject to context to understand how one might determine something or someone's level of holiness or impurity (Jenson, 1992:41, 45).[140] This is because these terms, including "living" and "dead", "may be symbolised as the maintenance of the created order and divisions" (Wyatt, 2001:184). It is useful here to consider holiness as a sister term to purity and the profane as a sister term to the unclean because they can function similarly, even though they have unique lexical and semantic qualities.[141] Jenson (1992:47-48) describes the relationship between these terms in the following way:

> [H]oliness (and its opposite, the profane) represents the divine relation to the ordered world, and the clean (with its opposite, the unclean) embraces the normal state of human existence in the earthly realm. The holy-profane pair represents (positively and negatively) the divine sphere, and this may be distinguished from the human sphere (which is marked by the opposition between clean and unclean). The presence of a holy God and a holy sanctuary in the midst of Israel ensures that these two points of view overlap in a complex way.

This statement indicates how intertwined the realms of the divine and human are with one another: the sacred-profane level represents God's command for his people to be like him (Jenson, 1992:50), while the clean-unclean level provides humans with a way in which to deal with a world which is not always conducive to sanctification (Jenson, 1992:53-54). The statement above also indicates how these spheres and the relationship between the divine and human can translate into space: just as people can bring shame and impurity upon themselves, sacred space can also become impure or even profane (cf. Jenson, 1992:55). Sacred space is, therefore, subject to purity rules which determine how the Israelites are to interact with the space and how they are to conduct themselves as worshippers of God/YHWH.

The axes of sacred-profane and clean-unclean are further explored in their relation to space with what is referred to as "graded holiness". Wright (1999) and Jenson (1992) illustrate how graded holiness relates to the arrangement of the tabernacle or sanctuary, which was set up in the wilderness; they base their arguments on its descriptions in the books of Exodus, Leviticus, and Numbers. These descriptions of the tabernacle and its components show how holiness is differentiated by how the space is ordered geographically, by the terminology used to describe

[139] This counters Eliade's analysis somewhat as graded space offers variability and does not enforce an all-encompassing, generalised sacred-profane duality (Jenson, 1992:43).
[140] Jenson (1992:40) refers to this group of terms as the "holiness word group".
[141] Levine (1987) discusses these differences in detail in his explication of the sacred in the HB.

each space, by the distribution of the materials and sanctuary furniture which adorn the space, and by who is granted access to particular spaces within the sanctuary space (Wright, 1999:356). Jenson (1992:89, 92-93), along with scholars like Wyatt (2001:183), also remark upon the necessity of boundaries that secure access between rooms of the tabernacle and, in Wyatt's case, ancient Near Eastern temples.[142] These boundaries are often represented physically since they can take the shape of walls, fences, veils or curtains, as well as entrances and doors. However, boundaries are also symbolic and social constructs as they reinforce order, hierarchy and morality while granting or restricting access based on a person's degree of holiness and role within the temple institution (Lamont & Molnár, 2002:168).[143]

Regarding its geographical arrangement, the sanctuary is located in the middle of the camp, which is primarily regarded as impure. This is not to say that the Israelites who live there are entirely unclean. The camp merely faces a great deal of impurity because it comes into contact with things that deem it less holy than the sanctuary, like expelled bodily fluids, corpses, as well as sick and ailing persons (Wright, 1999:356-357; cf. Lev, 4:12, 14:40). There are, therefore, rules which deal with purity management in the camp as well as rules which determine who may enter the sanctuary grounds and when they may do so (cf. Jenson, 1992:93). The camp is organised symmetrically and surrounds the tabernacle so that it can be defended from outside threats. These threats, namely the foreign nations, are regarded as impure as they are not part of God's chosen people and, as such, do not adhere to the same purity or moral codes (e.g. Gen. 17; Lev. 11:44-45).

The sanctuary is divided into two parts: the sanctuary grounds or courtyard and the sanctuary tent, further divided into the shrine and the adytum. The sanctuary grounds consist of a fence around the perimeter of the sanctuary and an open courtyard. Therefore, the courtyard and sanctuary proper are marked as separate from the camp and have additional protection. The courtyard (החצר) is most often used for sacrifices made by Israelites who have been deemed pure and priests who have a higher level of purity than laypeople (Jenson, 1992:91). The level of purity or holiness that the courtyard possess depends on one's perspective. Jenson (1992:91) explains that "the area on which [the people] stand could be regarded as possessing a lesser degree of holiness, or the people there could be regarded as being raised to a certain degree of holiness. The courtyard is a transition area where such ambiguities are to be expected". Regardless, Levitical guards kept unclean people and those not intending to make a sacrifice

[142] Wyatt's (2001:183-207) analysis of ancient Near Eastern worldview, including that of the Israelites, is particularly useful for understanding the importance of boundaries in both temple and other spaces which deal with purity and holiness. He also considers the impact of boundaries being broken and what that means for each culture he considers (cf. Wyatt, 2001:183).

[143] Apart from Michèle Lamont & Virág Molnár's (2002) "The Study of Boundaries in the Social Sciences", other useful publications dealing with symbolic and social boundaries are Loizos Heracleous' (2004) "Boundaries in the Study of Organisation" and Lamont, Sabrina Pendergrass & Mark Pachucki's (2015) "Symbolic Boundaries".

from entering the court; this implies that the courtyard contained a higher level of purity than the camp (Jenson, 1992:92).

The difficulty with determining the courtyard's degree of holiness is less of a problem when it comes to the sanctuary tent and its parts. Access to the sanctuary itself is limited entirely to priests, who are expected to undergo various purity rituals and rites to deem them acceptable enough to enter the sanctuary tent (Wright, 1999:356; cf. Lev. 21). The shrine is found in the front of the sanctuary and is separated from the courtyard with the outer curtain and from the adytum with the inner curtain (cf. Exod. 26). It is accessible to all of the priests and, as such, is referred to as הקרֹשׁ ("the holy place"; e.g. Exod. 26:33). While all priests can enter the shrine, it is only the high priest who may enter the backroom of the sanctuary tent. This backroom is called the adytum but is also referred to as קרֹשׁ הקרָשׁים ("the most holy place"/ "the Holiest of Holies"; e.g. Exod. 26:33). The Holiest of Holies is so named because it houses the ark of the covenant and it is, for all intents and purposes, the room in which YHWH dwells (Exod. 26:34). Since YHWH is regarded as the holiest being and dwells in this particular room, access to the space is limited to the high priest, who is required to follow even stricter purity codes in comparison to his fellow priests to maintain his access to the room (cf. Lev. 16).

From what has described the sanctuary space, it becomes clear that when holiness is organised spatially, it is graded by its proximity to that which is holiest. This has also been tied to the conception of temples of the ancient Near East, including those described in the HB. According to Wyatt (2001:192), references to a "Holy of holies" or "cella" imply that there are "progressive degrees of purity, sanctity and separation from the profane world" and "emphasize[…] hierarchical and moral transformations" in temple spaces. This view is based on the vertical axis of the ancient Near Eastern worldview, which he uses to describe as part of a "heavenward journey" or a "horizontal movement…transformed into a vertical movement". This is a person's journey through various moral and spatial boundaries while climbing higher and higher towards heaven or the divine (Wyatt, 2001:192), thus pointing to a progression towards holiness. This worldview implies that the holiness of an object or person is determined by their relation to the holiest place or their accessibility to YHWH, which is further facilitated by how they manage their holiness in terms of boundaries, law, and ritual.

4.3 Covenant and Covenantal Exchange

Since adherence to the law and, therefore, to YHWH are required for maintaining the sanctity of space, it is imperative to discuss the covenant under which the law is developed and stipulated. In general terms, a covenant may be understood as "[a] mutual agreement between two or more persons to do or refrain from doing certain acts; a compact, contract, bargain; sometimes, the undertaking, pledge, or promise of one of the parties", and may also include "[a] formal agreement, convention, or promise of legal validity" (*OED online* s.v. covenant).

Scholars exploring the economics of the ancient Near Eastern world have extended such definitions to include the particularities of the covenantal exchanges between the divine and a nation.

Covenantal exchange is described by Zeba Crook (2006:84) as a form of asymmetrical reciprocity, which is one of the four significant categories of reciprocity and types of exchange he identifies. Crook bases his exchange model first on the work of Marshall Sahlins (1972) and Ekkehard Stegemann and Wolfgang Stegemann (1999). Sahlins' work on reciprocity is based on "primitive exchange", or how a government-less culture deals with exchanges within, between and outside of kinship groups – whether these are symmetrical or not. In his *Stone Age Economics* (1972), Sahlins determined two significant factors in any exchange: the social status of both the giver and receiver (or what Sahlins [1972:196] calls "kinship distance")[144] and the type and value of the object or service being exchanged between the two parties (cf. Crook, 2006:79). These factors play a part in what Sahlins (1972:190-191) refers to as "a continuum of forms" of exchange, which includes, but is certainly not limited to, a more straightforward tit-for-tat kind of reciprocity. Since any number of reciprocal exchanges are possible, Sahlins (1972:193-196) uses three broad subcategories based on the above factors, which group similar forms of reciprocity.

Generalised reciprocity or "the solidarity extreme" refers to exchanges which are, for all intents and purposes, "putatively altruistic" (Sahlins, 1972:193), where "material concerns are subordinated to social concerns" (Crook, 2006:79). These relationships can, therefore, occur between parties of any social or kinship distance because the most crucial part of the exchange is that kinship and social ties are retained (Crook, 2006:79). These relationships do not rely on explicit terms of return for the objects or services which Party A offers to Party B, which is why "gifts", "sharing", "hospitality" and "generosity" are commonly attributed to generalised reciprocity (Sahlins, 1972:194).

Unlike the "sustained one-way flow" (Sahlins, 1972:194), which comes to represent many generalised exchanges, balanced reciprocity represents "the customary equivalent of the thing received and…without delay". These forms of reciprocity are characterised by terms like "transaction" and "agreement" as they denote formal and "equal" relationships with particular stipulations (Sahlins 1972:194-195). Since these relationships depend upon each party doing or bringing their part, conditions are enacted when one party reneges on their part of the deal or responds later than agreed upon. This can include a falling out or a participant's refusal to continue supplying the object or service (Crook, 2006:80).

Sahlins' (1972:195) final subcategory of exchange is called negative reciprocity or "the unsociable extreme", so named because it involves taking or receiving services or objects

[144] This is redubbed as "social distance" by Crook (2006:79).

without repayment – or, at least, an attempt to conduct a transaction "toward net utilitarian advantage". Since this form often results in taking advantage of the giver, this form of reciprocity most often occurs outside of kinship circles and between tribes because it presents a threat to kinship relationships (Crook, 2006:80). Some examples of negative reciprocity include theft as well as exchanges which rely upon placing pressure on one of the parties, which is found in gambling and bartering (Sahlins, 1972:195).

4.3.1 Crook's Model of Reciprocity and Asymmetrical Exchange

While Crook (2006, cf. Crook, 2004) bases his model on the "primitive exchange" proposed by Sahlins (1972), he develops it further to become one in which "kingship institutions…are equally significant and where status is derived from more than kinship alone" (Crook, 2006:80). As mentioned earlier, he also consulted the work of Stegemann and Stegemann (1999), who modified Sahlins' model to reflect an ancient Mediterranean context and its forms of reciprocity and exchange. Therefore, Crook develops a model with more variability in the kind of relationship that the giver and receiver have – whether that is a familial tie or one determined solely by each party's rank in society. Regarding the service or object offered by the giver, the exchange will be impacted by how the giver would like to be repaid – or not.

While Crook's (2006:80-81) use of negative reciprocity remains the same as Sahlins' (1972:195), he adds to his model the "familial reciprocity", which Stegemann and Stegemann (1999:34, 36) establish with their model, and he renames balanced reciprocity to "symmetrical reciprocity" and generalised reciprocity to "asymmetrical reciprocity". Familial reciprocity refers to exchanges within domestic circles and across kinship families. Exchanges between clans are described as "egalitarian" (Crook, 2004:56) because a tribe or clan's status overrides that of its members and ensures that "there would be equality relative to those outside the family unit". These exchanges resemble those described in Sahlins' "balanced reciprocity" or "generalised reciprocity", depending on the kinship distance. Words often associated with familial reciprocity can be "charity, hospitality, gifts…" (Matthews, 2007:152) because most exchanges do not come with a defined or specific return time or date.

"Symmetrical" exchanges are so named because the parties involved are often of equivalent social status and because what is exchanged or reciprocated is of matching or even greater value. What this means is that symmetrical exchanges can occur in different fields – like the market with market transactions or between families in marriage exchanges which involve dowries (Crook, 2006:81). What is more is that in some cases, the status of the parties does not have to matter, particularly in exchanges that happen in the market since the importance of the exchange lies mainly in the quality of the item or service which is being traded.

Like symmetrical reciprocity, asymmetrical reciprocity is quite similar to its original counterpart (generalised reciprocity) in Sahlins' model (1972:193), given that there is a

disparity in social status between benefactor and recipient, and the method of repayment is not equal, nor does it necessarily look like that of the service or object initially given. Covenantal exchange is one of two kinds of asymmetrical reciprocity. The other form of asymmetrical exchange is patronage, which represents a form of reciprocity that is almost indistinguishable from covenantal reciprocity (Crook, 2006:83). These two forms of reciprocity share common features, including the disparity in the social class of the benefactor and the benefiter, the often-inequivalent value of the exchanges. They are also similar in how these relationships are formed, particularly in terms of oath-taking and laying out the terms and conditions of these exchanges. Unfortunately, this results in situations where various types of asymmetrical exchange are treated only as patronage and clientage (Crook, 2006:83), a form of reciprocity associated mainly with the Graeco-Roman period.

Crook (2006:86) points out that what distinguishes patronage from benefaction[145] is the "formality" associated with covenants. When a covenantal oath is declared between two parties, it is done in public, often with a ceremony and witnesses, and is, therefore, a binding contract. Furthermore, while loyalty is often an expected form of repayment in both covenantal and patronage relationships, loyalty is also a part of the binding contract. In other words, unlike clients who could renege upon repayment of loyalty, recipients in covenantal arrangements must continue to show respect, loyalty, and gratitude towards their benefactor; otherwise, they face the curses laid out in their contract (Matthews, 2007:158).

4.3.2 Covenant and Covenantal Exchange in the HB

Covenant as a concept has been a point of focus in countless OT studies, particularly in theological fields, and for some time now in social-scientific studies.[146] To make sense of asymmetrical exchange, particularly covenantal exchange, some studies have suggested that covenantal exchange is akin to the treaties of the ANE (McCarthy, 1981).[147] Other scholars, including Robert Davidson (1989:327-329) and Robert Miller (2012:34-39), have shown that comparing the covenants of the HB to these treaties can be problematic, mainly because treaties can function differently in terms of location and time. What is helpful about these comparisons,

[145] Crook (2006:83) also uses the term *euergetism*, a term which he borrows from Stephan Joubert (2000), alongside patronage.
[146] Robert Miller (2012:8-17) provides an exhaustive history of scholarship concerned with covenant and covenant theology.
[147] McCarthy's (1981) *Treaty and Covenant* is not the first contribution to this line of thought. Mendenhall's (1955) *Law and Covenant in Israel and the Ancient Near East*, which looks particularly at the similarities of the Sinai covenant and Hittite treaties, was one of the first studies which considered the impact which international treaties could have in the exploration of covenantal exchange and agreements of this kind. In his analysis of Mendenhall's contribution to the study of the covenant, Miller (2012:33) refers to several more scholars who were influenced by Mendenhall's propositions.

however, is that they speak of the formality which comes with covenantal exchanges and what elements to look for in covenantal relationships in the HB.[148]

Crook (2006:84) states that covenantal exchange has three main elements or characteristics. The first is that covenantal exchange involves the participation of two parties of unequal status, which also speaks to the asymmetrical nature of the arrangement. Scholars, including McCarthy (1965:22), have thus likened covenantal exchange to the reciprocal relationships between suzerains and their vassals.[149] These parties, being groups or individuals, can include the involvement of the divine, whether as benefactors or enforcers of the covenant, as oaths can be made with the support of gods (cf. Olyan, 1996:204-205). This remains true in the HB, as covenants and oaths are made between YHWH and Israel, as well as Israel and the nations – though the latter is seen as a violation of the covenants which have been established with YHWH.[150]

Since covenantal exchange represents a more formal arrangement than that of patronage, covenants entail "a formal and legally binding oath" – a characteristic that Crook (2006:84) describes as the covenant's "most important feature". These oaths were "sworn in the name of the gods" (cf. Liverani, 1990:180-196) and regarded as legal agreements and, therefore, came with terms – explicit or implicit – for each of the parties. Therefore, the third characteristic of covenantal exchange is that covenants are to make specific reference to obligations" which are to be met by the parties involved. As pointed out earlier, participants could face serious consequences should either of them fail to meet their designated obligations – even if these responsibilities are "radically unequal" (Foster, 2006:39); as Foster (2006:40) puts it, these terms are, for better or worse, "inescapable" should they decide to enter into a covenant initiated by YHWH.[151]

What contributes to the formality of these covenants – and the loyalty of its parties – is that these oaths were made in public (Crook, 2006:85; cf. Josh. 24) or, at least, were made known to the public. To clarify, a covenant which YHWH initiated was not necessarily made in front

[148] Crook (2006:84) adds that "comparisons can be made without being drawn into the debate concerning whether the former (suzerain-vassal treaties) provided the source and inspiration for Israelite covenant ideology"; on this point, we are also in agreement.
[149] There are seemingly countless scholars who make this comparison, particularly as it features in discussions concerning the similarities and differences of Hebrew covenants and vassal treaties in the ANE. Apart from the scholars mentioned in fn 3, other sources include Michael Horton (2009:23-24), McConville (1997:747) and Foster (2006:38-39).
[150] Cf. Matthews, 2007:156. This point will be explored further later.
[151] Sylvia Linington's (2003) "The concept of the covenant in the Old Testament in Gerhard von Rad's Old Testament Theology, volumes I and II and other theologies of the Old Testament" explores the extent to which covenants of the OT are obligatory and the implications which could follow from this. She concludes that these covenantal agreements become binding as soon as Israel/Israel's representative acts upon the terms set by YHWH (Linington, 2003:62-63). She also highlights that while entering into covenants is conditional, "it must not be overlooked that the law must be kept unconditionally in order to keep the covenant relationship intact. Once the people accepted, they were bound to their promise" (Linington, 2003:63).

of people; for example, Moses was alone with YHWH at the burning bush (Exod. 3:1-3), and no one is mentioned to be near Abram when YHWH first promised him many generations (Gen. 12:1-3). However, these covenants implicated the people of Israel – or the people who were to become Israel (cf. Gen. 12:1-3). So, the covenant with YHWH was shared with them and, along with that, the conditions with which the covenant was to be kept. Dumbrell (2013:128; cf. Deut. 31:9-13) suggests that this was likely through public readings of the oath and its sanctions. As such, the role of making these covenants public could have been to implement social control (cf. Matthews, 2007:151) since obedience to the covenant was shown in public (Olyan, 1996:217), particularly with rites and sacrifices.

The terms with which covenants are made in the HB deal predominantly with the needs – and, at times, the wants of Israel, particularly their future and inheritance (e.g. Gen. 12:1-3), the land and its fertility (e.g. Deut. 11:10-12), and kingship (cf. Ps 89:3-4).[152] As a benefactor, YHWH provides Israel with these things. The terms of these covenants are not always laid out, but the most common manner in which they are expected to "repay" YHWH for these covenantal gifts is by gratitude and loyalty (חֶסֶד; Holladay, 1971:111 cf. Malina, 1993:86), which includes obedience to God and the laws which he has laid out for them (cf. Crook, 2006:87). Israel remains faithful to the covenant agreement, as long as they worship YHWH as their sole god, thus forsaking the worship of other gods (Deut. 6:4-5). Furthermore, they are also expected to separate themselves from foreign nations (cf. Gen. 17:9-14), whether that is politically (Deut. 7:16) or by rejecting foreign practices deemed impure or profane by YHWH (Deut. 7:25-26). Like other forms of asymmetrical exchange, a covenant can also require repayment in gratitude and even honour, which can be expressed "through appropriate sacrifices and other cultic rites" (Olyan, 1996:206).

In the HB, YHWH remains faithful to the covenant, so when sanctions or curses (ארר "to curse"; cf. Deut. 27-28) are enacted, it is because Israel has broken the terms of the covenant and reneged on the oath (cf. Foster, 2006:40-41). These sanctions can include the removal of the Land's fertility by natural phenomena like droughts and pestilence (e.g. Deut. 28:22, 38-42), the destruction of the land and people by wars and attacks by foreign nations (e.g. Deut. 28:25-26) and even exile from the land (e.g. Deut. 28:36). These curses are often delayed by the issuing of warnings to the people to repent and return to covenantal faithfulness alongside threats of destruction to their way of life (cf. Hos. 2:5). So, if Israel chose to continue rebelling against YHWH, they would eventually face the sanctions YHWH laid out.

[152] This is by no means a complete list, as covenants can be quite particular, but the three items mentioned here summarise some of the predominant concerns. Bautch (2009:10-11) also provides a short comparison of the main concerns of the Abrahamic, Mosaic and Davidic covenants which will be discussed further below.

4.3.3 Hebrew Terminology Associated with Covenantal Exchange and the Covenant Formula

As discussed under *Gattung* and *Sitz-im-Leben*, a term often used in the HB to express covenant is the noun בְּרִית (*b^{e}rît*) (Dumbrell, 2013:4). According to Moshe Weinfeld (1975) and many others,[153] the etymology of בְּרִית is challenging to determine, and though different etymologies have been investigated, there are no clear answers. Weinfeld's (1975:253-255) entry in the Theological Dictionary of the Old Testament works through four possibilities: בָּרָה ("to eat"), the Akkadian word *birīt* ("between"/ "amid"), ברה II ("to look for"; which is related to the Akkadian *barû* ("to look"), and the Akkadian *birītu* ("fetter", "clasp"). He suggests that this final term is "the most plausible solution" because the term corresponds with similar words used to indicate treaties, particularly the Akkadian *riksu* and the Hittite *išḫiul,* which are translated as "bond" and connote a connection based on "validity and reliability" (Weinfeld, 1975:255). Barr (2013:165) adds that the essence of Weinfeld's claim is to indicate that "the 'original' sense of *berît* is not a contract or agreement between two parties but the imposition of an obligation". This means that "covenant" can be synonymous with terms such as "oath" and "promise" (cf. McCarthy, 1972:111).

Other scholars, like Gordon McConville (1997) and Ernest W. Nicholson (1986), argue against looking at the meaning of בְּרִית in isolation when trying to understand the idea of the covenant in its entirety. While these authors consider how biblical covenants resemble and compare to treaties and law codes of the ANE world, other scholars[154] have highlighted that *b^{e}rît* is not always used to indicate the covenant or covenantal exchange in the HB. In his work, *Declaration and Covenant,* Paul Kalluveettil (1982:3) goes as far as to indicate and deal with "b^{e}rît" and "non-b^{e}rît passages". Another issue one faces with the term is that it refers throughout the HB to different kinds of relationships, which include "a marriage bond…a b^{e}rît of friendship and love…a pact between king and people" and other commitments between two parties (Kalluveettil, 1982:7-9); these examples mentioned here only deal with relationships of obligation between people.

According to Holladay (1971:48-49), בְּרִית denotes a relationship between men and brothers and between God and men. Since the word is a noun, it can be used to indicate a particular covenant established between parties but is mainly a part of verbal phrases. According to Dumbrell (2013:16), בְּרִית is often combined with the verb כָּרַת (*kārat*; "to cut"), a combination which can be translated into various forms of "cutting" or making a covenant. This phrase refers solely to establishing a new covenant rather than maintaining an already established one. The

[153] A few sources include James Barr (2013), McConville (1997), Klaus Baltzer (1971) and McCarthy (1972).
[154] Mendenhall, 1962:715; cf. Schäder's (2010) "Patronage and Clientage between God, Israel and the Nations"; McCarthy's "berît in the Old Testament History and Theology" (1972). Kalluveettil (1982:3 fn. 12) refers to several other scholars who claim the same.

maintenance of a covenant is expressed instead with the combination of בְּרִית and the *hiph'il* form of קוּם ("to arise"), which reads as וַהֲקִמֹתִי אֶת־בְּרִיתִי אִתָּךְ and can be translated as "to carry out a covenant" (Gen. 6:18; Dumbrell, 2013:18).

Another verb associated with בְּרִית is אָלָה ("to swear", "to curse"), where the meaning of the sentence would be something like "to swear an oath" or "to swear a curse"[155] (Foster, 2006:41). The phrase can be attributed to oath sanctions which are made a part of the covenantal obligations as they clarify any consequences which will befall the parties who do not meet the stipulations of the agreement or exchange. Foster (2006:40) adds that these sanctions ensure the parties' commitment and are further bolstered by "divine authority and intervention", which are "intrinsic to ANE covenant-making".

Along with the use of the above words, some scholars have also pointed toward the covenant formula as "the best summation of all covenant theology" (Miller, 2012:24)[156] and is preferred by many scholars over בְּרִית because it is used "more systematically" and is featured in all of the covenants between YHWH and Israel and is used repeatedly throughout the HB.[157] The formula is first established in the Abrahamic covenant (Gen. 17:7-8) and is a two-part statement which shows two key ideas: "I [YHWH] will be your [Israel] God" (1) and "You [Israel] will be my [YHWH] people" (2) (Rata, 2012:100; my insertions). The formula can vary in its iterations, whether in phrasing, its inclusion of both elements, or focusing on a particular stipulation. For example, Ezekiel 37:27 combines both terms: וְהָיִיתִי לָהֶם לֵאלֹהִים וְהֵמָּה יִהְיוּ־לִי לְעָם ("I will be their God, and they will be my people"), while Gen. 17:8 looks particularly at YHWH's role as Israel's God: וְהָיִיתִי לָהֶם לֵאלֹהִים ("And I will be their God"). The formula is also often used alongside the promise of Land, a place the people of Israel will live and receive the blessing of being YHWH's people (Rata, 2012:100).

4.3.4 Covenants in the HB

While בְּרִית has been shown to indicate many instances of covenantal exchange, this study is more concerned with the covenants between YHWH and Israel, as these are the covenants to which Hosea refers – apart from those covenants which Israel pursues with her "lovers", Assyria and Egypt (Hos. 2:7, 12:2). These covenants are limited to the Abrahamic covenant, the Mosaic/Sinaitic covenant, the Davidic covenant, and the new covenant.

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[155] For example, Deut. 29:11 reads לְעָבְרְךָ בִּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאָלָתוֹ and can be translated as "for your transgressing into a covenant of YHWH, your God, and into his oath".

[156] See Hans H. Schmid (1980) and Rolf Rendtorff (1998). Rendtorff's (1998) *The Covenantal Formula* has been particularly influential as it looks at the various forms that the formula can take and how these forms feature in the HB.

[157] Cf. McCarthy, 1981:182-185. The Noahic covenant is not included here because YHWH's covenant with Noah involves the entirety of creation and its continuation (see Gen. 8:21-22). When YHWH makes his covenant with Abraham, the promises are made specifically to Abraham and his descendants, who would become known as Israel and YHWH's people (cf. Gen. 12, 15, 17), which correlates directly with the covenant formula.

The Abrahamic Covenant is laid out in Gen. 12, 15 and 17, in which YHWH promises Abraham "posterity, land, and a relationship with Himself" (Linington, 2003:58). These terms are delivered alongside the promise of a particular land upon which the Israelites – or those to become the Israelites – will live under the blessing and protection of YHWH. The terms of the covenant are seemingly realised in stages, mainly when the people are in Egypt as they are recognised as a "great people" (Exod. 1:1-7) in Sinai when they are given the law and enter into a "relationship with God in a special covenant" (Linington, 2003:58; Exod. 19:5-6), and in their pursuit of Canaan where they will gain their so-called "promised land" (Josh. 13:8-32).[158]

The stipulations which Abraham is to meet are not stated obviously in Gen. 12 and 15, though there is an implication that Abraham would have had to trust that YHWH would deliver these promises. Dumbrell (2013:68) points out that YHWH asks Abram to leave what he has known all of his life, along with "…natural connections…social customs…land, clan and family…the very areas…[which] would have been thought to provide ultimate personal security". The return of Abram's sacrifice is a future in a new land which extends even to Abram's descendants, who will become "a great nation" and who will be "blessed" (Gen. 12:3) in exchange for Abram's willingness to trust YHWH and what he has pledged. Kalluveettil (1982:180-181) argues that these promises are not "reward[s] for Abraham's loyalty…[r]ather, the promise invites loyalty" – which Abram gives freely, thus indicating his acceptance of the terms (cf. Linington, 2003:60).[159] Along with this trust and hope of loyalty, YHWH puts forward the necessity of circumcision in Gen. 17. This final obligation is both a signifying act in the establishment of the covenant but also designates the people as YHWH's since he will not recognise the uncircumcised as his own (Gen. 7:13-14).

The Mosaic, Sinaic Covenant or "Old Covenant", is arguably the most prominent of the covenants YHWH makes with Israel in the HB, mainly because it deals with how Israel, as YHWH's covenant people, are to live and honour him. It is, therefore, most influential in the prophetic books, as Rata (2012:100) states. The establishment of the covenant is explored predominantly in Exodus, starting with Moses' meeting with YHWH at the burning bush (Exod. 3), the formulation of the ten commandments (or "ten words"; Exod. 20) and the renewal of the covenant after the people worship the golden calf (Exod. 32, 34). The covenant itself features the use of בְּרִית (e.g. Exod. 34:10) as well as the covenant formula (e.g. Exod. 6:7). Its form has also been compared to Hittite treaties[160] given that they have several similarities including

[158] Dumbrell (2013) presents an exhaustive account of the Abrahamic covenant's continuation in later patriarchal narratives which follow Abraham's (100-101) and its involvement in the formation of the Mosaic covenant (119-121).
[159] Dumbrell (2013:68) concurs, arguing that "God confer[s] greatness rather than rewarding it" and that "the move of Abram was a response to divine guidance, rather than the result of a personal religious urge".
[160] Mendenhall's (1955) *Law and Covenant in Israel and the Ancient Near East* is likely one of the most influential and most polarising exploratory works concerned with the covenant. He focuses particularly on the Mosaic covenant and its law and how the formulation of these relates to Hittite treaties.

the explication of the oath stipulations and sanctions, as well as the "public proclamation" (Flanders et al., 1996:199).[161] The Mosaic covenant revisits or "reemphasises" the terms laid out in the Abrahamic covenant (Exod. 6, 34; Rata, 2012:100) and adds to it the promise of deliverance for Israel from captivity in Egypt (Exod. 3).

The stipulations of the covenant, or the "Mosaic law" (Rata, 2012:100), are one of the chief concerns of Exodus but are also explored in Leviticus and Deuteronomy. They deal with the behaviours, customs, and religious aspects of being in a relationship with YHWH, including setting up the tabernacle, a sacred space in which purity and the like are managed (Flanders et al. 1996:199). Along with these guidelines are laid out blessings which will follow when the people remain committed to YHWH and their covenant and curses, which act as punishments for breaking the covenant law; these are expanded in Lev. 26 and Deut. 4: 27-28, 30 and 32.[162] As discussed earlier, these deal predominantly with the fertility of the people and the land (e.g. Lev. 26:42; Deut. 28:18, 53), as well as the people's health and wellness (e.g. Lev. 26:14; Deut. 32:39). These sanctions play out in various cases throughout the HB, but they are particularly central to prophetic literature as they explore the causes and consequences of Israel's relationship with the covenant, whether that is in their loss of the land and exile, their return from exile, or in their idealised future living (cf. Rata, 2012:100-103).[163]

In 2 Samuel 7, YHWH makes another covenant, this time with David, and pledges to make his descendants the kingly line "forever" (2 Sam. 7:13). Along with this promise, YHWH also brings about a period of rest from the affliction of "violent men" and the warfare that usually entails (2 Sam. 7:10). While these promises are clear enough to detect, there has been considerable concern about the covenant's conditions, or lack thereof, because of textual difficulties (Eslinger, 1994:2). [164] Furthermore, there has been further discussion about the relationship the Davidic covenant has with both the Mosaic and Abrahamic covenants, and whether the Davidic covenant eclipses or adds to them (McConville, 1997:750). What is clear is that the covenant will be fulfilled, at least in part, during (2 Sam. 7:9-11) and after David's lifetime (2 Sam. 7:11-16). Furthermore, the Davidic covenant is revisited as a future hope in

[161] Apart from Mendenhall's analysis of the text, there are sources which discuss these similarities too, including Dumbrell (2013:126-129). Dumbrell (2013:129-132) and many others, including Miller (2012:29-47), have laid out responses, particularly criticisms of the parallels which Mendenhall draws.
[162] Stuart (1998:xxxii-xlii), who follows the impact of the curses and blessings of Leviticus and Deuteronomy in some of the minor prophet books, lays out a useful guide to these curses (xxxii-xl) and blessings (xli-xlii), organising the references by the type of punishment or blessing.
[163] In his discussion of the prophetic office, Dumbrell (2013:212) explains that it "was directly related to, and owed its rationale to, the Sinai Covenant", citing Deut. 18:15 as support. The role of the prophets, especially in the monarchy, was to interpret the Mosaic law and to remind the Israelites of their covenant obligations.
[164] Lyle Eslinger's (1994) *House of God or House of David: The Rhetoric of 2 Samuel 7* considers the textual difficulties of 2 Sam. 7 and their effects on scholarship, particularly on the relationship between the Mosaic and Davidic covenants and the conditionality of the Davidic covenant.

Hosea 3:5, indicating that the covenant will be fulfilled after the people have returned to the land from exile.

The formulation of the covenant does not rely on the term בְּרִית, though it is used in a later iteration of the Davidic covenant in 2 Sam. 23:5, which states: "…for an eternal covenant he [YHWH] made with me, set in all things and protected" (כִּי־בְרִית עוֹלָם שָׂם לִי עֲרוּכָה בַכֹּל וּשְׁמֻרָה). The text is also "reminiscent of the promise in Gen. 12:1-3" as it revisits the promised great nation, land and influence outlined in the Abrahamic covenant (McConville, 1997:750), thus indicating some relationship with the covenant formula. Finally, unlike the previously mentioned covenant, the Davidic covenant uses father-son imagery (2 Sam. 7:14) to describe the relationship between YHWH and Israel. This has often been regarded as an attribute solely linked to patron-client relationships but has been shown to be a marker of covenantal exchange (Crook, 2006:89-90).[165]

When the exile marks the failure of the Abrahamic, Mosaic and Davidic covenants, YHWH proposes a new covenant he will enter into with the once divided kingdom when they have returned from exile (cf. Dumbrell, 2013:245-246; cf. Jer. 31:31-32). The covenant terms and stipulations are explored in Jeremiah 31,[166] where the primary concern is Israel's return to the land and what this return is to look like (cf. Jer. 30:1-3), considering "the chronic apostasy of the people" (McConville, 1997:752). Jeremiah 31:1, like the covenants before, employs the covenant formula: "…I will be the God of the families of Israel, and surely they will be to me, a people" (אֶהְיֶה לֵאלֹהִים לְכֹל מִשְׁפְּחוֹת יִשְׂרָאֵל וְהֵמָּה יִהְיוּ־לִי לְעָם). YHWH also promises to "build [them]" up again (e.g. Jer. 31:4-5, 12, 17), to return them to the land (e.g. Jer. 31:5-10, 17-18, 23-25) and to bless them in abundance (e.g. Jer. 31:5, 12-14, 25). Finally, this return will see YHWH writing his law "upon their heart" (Jer. 31:33) so that they will "know [him]" (Jer. 31:34). This knowledge of YHWH is Israel's main requirement of the covenant and symbolises how Israel is to live as his chosen people, which includes recognising YHWH as their sole deity, and adherence to the law (cf. Rata, 2012:104). Furthermore, the covenant calls for the purification of the heart, which indicates that obedience to the law results from the love the people ought to have for YHWH (Dumbrell, 2013:265; cf. McConville, 2012b:186).

Along with the covenantal formula, the new covenant is formulated with father-son imagery (Jer. 31:20), as well as בְּרִית in Jer. 31:31, stating: "Behold, [the] days are coming, says YHWH, when I will make with the house of Israel and the house of Judah a new covenant" (הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְכָרַתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית יְהוּדָה בְּרִית חֲדָשָׁה:). These are coupled with versions of "to know", indicating a relationship to the central motif, the knowledge of YHWH

[165] See F. Charles Fensham's (1974) "Father and Son as Terminology for Treaty and Covenant" for further explication.
[166] The new covenant is also detailed in Isaiah 40-55 and the book of Ezekiel, but Jeremiah is regarded as its primary source.

(cf. Schmid, 2012c:480); this phrasing is also associated with treaty formulations (Horton, 2006:51-52).

This discussion of covenant and covenantal exchange reveals that YHWH and Israel's relationship is repeatedly tied to space, whether that is the promise of the Land, the pledge to deliver the Israelites from hostile nations like Egypt, or the continuation of the land and its management. Furthermore, the stipulations with which the covenants are laid out (particularly the Mosaic Covenant) require obedience to the covenant law, which resembles the people's respect for the law and boundaries which maintain sacred space. Consequently, it is the act of reneging on the responsibilities laid out by covenantal stipulations and law which results in the profanation of sacred space, the exile of the people of Israel and the ecological devastation of the Land. As such, the study must consider what bearing the covenant has upon the representation of land and sacred space in Hosea, particularly in its destruction and recreation.

4.4 Cultural Memory and Sacred Space

In the discussions above, memory is repeatedly alluded to as being part of both the creation and, particularly, the maintenance of sacred space. In this following section, I explore how memory has been conceptualised in general and in the context of the ancient world, focusing mainly on the world of the HB. What follows that discussion is establishing what memory – particularly cultural memory – looks like in the texts of the HB.

While memory can be defined very basically as either the ability to retain and recall information or a recollection of an event or object (*OED online* s.v. memory), studies of memory show that the term goes beyond the processes of information retention and the creation of "historical agents" such as museums and statues. Instead, memory is about who is remembering and forgetting (Klein, 2000:130). Furthermore, limiting memory to a singular definition is difficult since "the concept of 'memory' undoubtedly travels in fascinating ways between academic disciplines and across geographical space…between historical periods" (Whitehead, 2009:4). What this means, as Mieke Bal (2002:24) and Anne Whitehead (2009) point out, is that memory is a "travelling concept" (Bal, 2002:24) and, as such, is something reflective of a particular time and culture.

Angelika Hartmann (2006:329) describes the various groups of the ancient Near East as "cultures of remembrance" because memory is part of the formation of their cultural identity. In a similar vein, Jan Assmann (2011:16) points out that the Israelites, in particular, are a nation in which memory is an integral part. This is because "Israel formed and preserved itself in accordance with the imperative "keep and remember"…[thus becoming] the prototype of nationhood". This communal type of memory and memory-making is referred to as "collective memory", a term which was created by the theorist Maurice Halbwachs in the germinal studies *On Collective Memory* (1992) and *The Collective Memory* (1980), and then developed further

by Assmann (2011) in *Cultural Memory and Early Civilisation: Writing, Remembrance, and Political Imagination.*

Collective memory is a "schema, which comprises incomplete, wavering, and imprecise impressions that can be fitted together under suitable stimuli" (Whitehead, 2009:126). According to Halbwachs (1980:22), one's ability to recall the past or remember is dependent upon people who can contribute to a picture of a past event, whether to verify or refute details or even to contribute further information towards this image. Among these witnesses or contributors, he explains, is ourselves, but stresses that memories only gain accuracy if they are also sustained by others' recollection, thus claiming that memory is a social or cultural activity. To put this more clearly, Halbwachs (1992:43) states: "No memory is possibly outside frameworks used by people living in society to determine and retrieve their recollections". Though various critics have criticised this claim, his theory points toward memory formation and retention in a group of people. For Halbwachs, every social or cultural group "has its own distinctive memories, which its members have constructed, often over long periods of time" (Whitehead, 2009:128) and are only forgotten when "the groups keeping these remembrances fade away" (Halbwachs, 1980:82).

Like social space, group memory is constructed around shared or collective experiences, ideas, and values (cf. Whitehead, 2009:128-129). Assmann (2011:22) refers to these as "figures of memory" because "ideas must take on a form that is imaginable before they can find their way into memory". In this light, Halbwachs (1992:200) explains that memories must be linked to events, places, and "personalities" when they are first made and are also solidified as collective memories when they are attached to a "significant truth" (Assmann, 2011:24) and are reshaped into culture-specific ideas, teachings, or ideologies (Halbwachs, 1992:188). This is achieved when memories feature "…a concrete relationship to time and place, a concrete relationship to a group, and an independent capacity for reconstruction" (Assmann, 2011:24).

While Halbwachs (1980:105-106) certainly opened up doors for those studying shared memory, he also limited the scope of collective memory in the differences he makes between history and memory. In this regard, he claims that though collective memory can recall events very long ago, it focuses on experiences which occur or have occurred in "living memory" or the present. He contrasts this with history, which he regards as something beyond the sphere of recollection within existing groups. It is at this point where Assmann (2011:30-31) critiques Halbwachs' theory, arguing that it is both possible and reasonable for memory to "extend beyond the span or range of a life-time" (Whitehead, 2009:131) and argues instead that shared memory can extend back generations.

To achieve this, Assmann (2011:34-35) distinguishes between "communicative memory" and "cultural memory", two forms or "frames" of memory which deal with the recent and distant past. The former resembles Halbwachs's "collective memory". As such, it refers to memory

limited to the recent past. This type of memory dissipates once the group of "carriers" – the people who communicate this memory with others – have all died, only to be replaced by a new memory. "Cultural memory", by comparison, is "characterised by distance from the everyday, or its transcendence" (Whitehead, 2009:132). These memories are longer-lasting, older than 100 years, and are recollected by "symbolic figures", including commemorative events such as festivals and stories, like those of the Exodus and celebrations like the Passover feast (Assmann, 2011:37-38). Assmann (2011:38) adds that "[s]uch examples show that cultural memory is imbued with an element of the sacred. The figures are endowed with religious significance, and commemoration often takes the form of a festival". Along with this ceremony are designated "special carriers" responsible for keeping and sharing these memories, such as priests, scribes, scholars, and prophets (Assmann, 2011:39).

The formulation of cultural memory echoes that of sacred space, as both deal with a separation from the ordinary – sacred space is a "set apart" space (Maier, 2008:15), while cultural memory is the concern of people who are "separated from everyday life and duties" (Assmann, 2011:39). Furthermore, similarities can also be drawn with a covenantal exchange, which can involve a reciprocal arrangement which takes place over several generations (Crook, 2006:85; cf. Rata, 2012:99) and requires the cooperation of priests, kings, and others who are tasked with keeping the covenant and its stipulations in the memory of the people (Rata, 2012:100, 102-103; cf. Brueggemann, 2002:71). For these reasons, this study will regard cultural memory as a chief concern in the exploration of Land's representation as a sacred space.

4.4.1 Memory and Space

As pointed out earlier in this chapter, there is a strong connection between space and time and, therefore, place and memory because place acts as a receptacle for memories, and memory serves as "a place wherein the past can revive and survive" (Casey, 1987:186). Halbwachs's (1980:152-156) use of "religious space" effectively illustrates memory's dependence on place. He explains that when religious groups see and experience particular locations, structures, or objects, they can retrieve memories or, instead, "recover a mental state that [they have] experienced many times" (Halbwachs, 1980:152). This "mental state" is informed by the group's repeated experiences in these spaces (like attending church services regularly), by the symbolic forms attached to the spaces (like the concentric circles of holiness expressed in the sanctuary) and by the use and repetition of traditions in these spaces (like pilgrimages in Israel).

In this sense, place or setting gives memory substance – even if these places are without a geographical sense. Assman (2011:25) explains that houses provide a kind of anchor for a family whether that family is physically in that home or not. With this in mind, places act as frames for memories, which means that memories can be recalled when a person is in that place

or when they are thinking of that space. This point is elaborated upon by Ben Zvi (2012:141) in his discussion of "sites of memory", which take the form of places, events, texts,

> "which act as ciphers to be activated within a particular social discourse, and as places to be visited and revisited within a particular social discourse, and as places to be visited and revisited, as part of a self-supportive mechanism of sociali[s]ation and social production".

Furthermore, the objects in the space bolster the ability to recall further as they act as symbolic figures, like priests act as figures for a people's history and customs. This means that places reinforce the knowledge – that is, the laws, customs, and rituals – that inform the culture's identity by acting as sources that help people recall experiences. Ultimately, "memory…tends toward spatialization" (Assman, 2011:42).

4.4.2 Remembering, Forgetting and Knowing in the HB

In the HB, memory and remembering are captured most directly by the word זכר, which means "to remember". The term can also refer to "reflection", "memorial[s]", "commemora[tion]" (Allen, 1997a:1100-1101), as well as being "mindful" and being "made known" (Holladay, 1971:88-89). The act of remembering plays a critical role in the HB, especially since remembrance and its synonyms are often treated as attributes of the relationship between YHWH and Israel. In this regard, remembering is often treated as a means of praising and acknowledging all YHWH has done for Israel – particularly regarding YHWH's salvific acts. These salvific acts are commemorated – and committed to memory – by creating "memory figures" like traditions and annual feasts in YHWH's honour (Assmann, 2011:2-3, 37).[167] One such event is the Passover, otherwise referred to as *Pesach* (פֶּסַח), which celebrates the protection of Israel in Egypt, as well as the Exodus, where YHWH rescued the people from slavery in Egypt (Berlejung, 2012c:84-85; Exod. 12:21-23).

Remembering YHWH, his efforts to help Israel and his law was also a stipulation of the covenant (Dumbrell, 2013:161). Dumbrell (2013:183-184) explains that remembering

> […] assumes a significance going beyond psychological recall of events. The claims of Yahweh upon Israel cannot be understood apart from historical memory. The commandments are not expressions of abstract law, but are bound up in events, parts of God's redemptive history towards Israel. The covenant history of Yahweh with Israel continues to be based upon the divine interventions of the past. The role of Israel's memory is thus not to relive the past, but to emphasize obedience for the future.

[167] Assmann (2011:175-205) focuses particularly on the Exodus and wilderness traditions as "figures of memory" in the Israelite and Jewish worldviews.

Therefore, cultural memory – particularly recalling memories – encourages Israel to obey and stay loyal to YHWH (Allen, 1997a:1102). This is captured in Deut. 11:18, YHWH tasks his people with laying his words on their hearts and minds, binding them as signs on their hands and cloths between the eyes. The verse implies that YHWH's instruction and law should be known and remembered so well that it becomes a part of their very being (Assmann, 2011:196). Similarly, Deut. 8:2 reads, "And you shall remember the whole way that YHWH, your God, has caused you to go these forty years in the wilderness to humble you, to test you to know that which is in your heart, whether you would keep his commandments or not".

While remembering is an action which is praised, forgetting is often used to describe the purposeful turning away from or rejection of YHWH (Allen, 1997c:104) as well as a "neglect of the covenant" (Allen, 1997b:185). Forgetting is conveyed with the use of two words, נשׁה and שָׁכַח, with far more emphasis on the latter, as נשׁה occurs only a handful of times in the HB (Ringgren & Kornfeld, 2000:60). שָׁכַח and its derivatives are used throughout the HB but are used predominantly in Hosea, Jeremiah, and Deuteronomy to describe both Israel's tendency towards and actual apostasy (Preuss, 2004:674). When Israel no longer recalls memories from their past, it is seen as a dismantling of their relationship with YHWH and often likened to adultery and divorce. This imagery is prominent in the book of Hosea, where the YHWH-Israel relationship is described in marital terms (e.g. Hos. 2:4). Israel's "adultery" often takes the form of idolatry but is also marked in their "abandoning temple worship…violating religious and social obligations of the covenant…trusting in material aid...or, in the case of priests, ignoring their duty to teach the law" (Allen, 1997c:104). What forgetting can look like in the HB, therefore, is a breaking down of the structures meant to keep cultural memory alive.

Similar conclusions can be drawn from the references to YHWH's "remembering" and "forgetting"; "forgetting" is quite similar as it is, like the actions of Israel, often conceived as rejection by YHWH's subjects (Allen, 1979c:104). Such occurrences are found predominantly in laments, where sufferers ask for YHWH's favour and protection. That said, there are also crucial differences between the uses of the terms for YHWH and Israel, as remembering is often proposed as YHWH's response to Israel's faithful or unfaithful actions. For example, YHWH remembers the faithful plight of the barren Hannah in 1 Sam. 1:19 and honours her vow, but he also "remembers [Israel's] sins, storing them up for judgement" (Allen, 1997a:1104). Additionally, YHWH is almost always regarded as more loyal to Israel and their covenant because formulations of forgetting are presented in the negative, thereby implying his continued regard and focus on Israel (Preuss, 2004:675-676).

Remembering and forgetting, that is, memory – cultural or otherwise – are closely aligned with the act of "knowing", or the internalised knowledge of a people (Assmann, 2011:23). In the HB, "to know" (יָדַע) is a broad and multifaceted word which deals with knowledge acquisition

in both mental and physical terms, faithfulness, and attention, as well as physical intimacy (Fretheim, 1997:410). One iteration of יָדַע, the knowledge of YHWH (דַּעַת אֱלֹהִים), is a combination of various guidelines, laws, and expectations for how Israel should live. דַּעַת אֱלֹהִים is both a relational term and an acknowledgement of the terms of the covenant in that it highlights the structures of a "right relationship" between the nation and YHWH, which is frequently based on the details of the covenant. Furthermore, these relational bonds are demonstrated through the maintenance of cultural memory, as shared knowledge is revisited and reinforced through acts of worship, which enable the people to "experience…the same power of salvation inherent in the original events" (Fretheim, 1997:413). In contrast, references to a lack of knowledge imply an overturning of this "right relationship" and a movement toward rejecting, or forgetting, the knowledge of YHWH and his covenant.

The intersection of remembering, forgetting, and knowing lies in each term's connotations to the covenant and sacred space. The relationship between YHWH and Israel is either maintained by Israel remembering and knowing YHWH or, conversely, forgetting this knowledge and bond. Since, as stated above, the covenant forms part of this knowledge, Israel's adherence to, or rejection of, its terms may be linked further to the construction and maintenance of sacred space. Therefore, should Israel "forget" YHWH – his knowledge and his covenant – the sanctity of sacred space deteriorates. YHWH may also choose to forget or turn away from Israel in light of their transgressions (e.g. Hos. 5:15), thereby severing their connection to him and the sanctity he brings to space.[168]

5. Summary and Concluding Remarks

This chapter was preoccupied with creating a framework for understanding sacred space and the components that impact its beginning, continuation, and end. This began with considering how space has been defined and explored in the study of religion, which applies two major definitions to sacred space. One of these proposes that sacred space is an absolute reality determined by the divine (the substantial definition). The other considers space, including that of sacred space, as a human construction (the situational definition). This study, in line with the views presented by Japhet (1998) and Hearson (2020), proposes that sacred space is neither essentialist nor entirely a social construct in the narratives of the HB. This is because humans and the divine – in this case, YHWH – can be involved in the physical and mental construction, maintenance, and destruction of sacred spaces.

This point has guided the second and more significant part of the discussion, which focuses on the treatment of sacred space in the HB. From what Hebrew terminology suggests, sacred space

[168] There are singular instances in which YHWH seems to turn away from Israel without any clear provocation. These are discussed by H. D. Preuss (2004:676).

is meant to denote a closeness to the divine/YHWH, which suggests that YHWH's presence is required in a sacred space, as well as sanctification or the human process of attaining or upholding holiness (Holladay, 1971:313). Both of these aspects of sacred space come to the fore in spatial representations of holiness, or what is referred to as "graded holiness" (Wright, 1999), because holiness increases as proximity to "the holiest of holies" where YHWH resides decreases. These concentric circles of holiness are demarcated by boundaries which keep impurities out and reduce the chance of profanation; this is achieved by enforcing purity codes, rituals and laws which govern how purity is to be managed and how access is given in spaces such as the tabernacle.

These codes, rituals and laws are stipulated under the covenant, a formal treaty between YHWH and Israel, and define how Israel is meant to live in the Land. The structure of this covenant is based on asymmetrical exchange (Cook, 2006:84), in which YHWH (the benefactor) cares for and blesses Israel (the benefiter) with Land, prosperity, inheritance and, most importantly, a relationship with him for generations (Linington, 2003:58). As repayment, Israel is expected to remain faithful to YHWH, obeying him and his law, and pursuing the knowledge of YHWH (Rata, 2012:100). YHWH's covenantal promises are intended to last generations, which, in turn, means that the stipulations of the covenant remain in place. Memory, particularly cultural memory, is thus essential for upholding the covenant and the laws, rituals, values, and codes which come with it because it reminds the people of what YHWH has done for them and how they are to live as YHWH's people, ensuring their loyalty to him (Allen, 1997a:1102).

What is repeatedly conveyed in this chapter is that sacred space is reliant upon a relationship with the covenant and cultural memory. Without covenant, the people have little reason to remind themselves of the gratitude due to YHWH for his salvific acts, nor accountability towards remaining holy as YHWH has commanded. Without memory, the covenant falls apart as soon as the people forget YHWH and the law by which they are meant to live, which results in YHWH's rejection. Therefore, without memory and covenant, there would be no management of holiness in sacred space, let alone a reason for YHWH, who demands holiness of his people (Lev. 11:44-45), to remain in that space. This concludes that without the presence of YHWH and the continued sanctification of the people, there would be no need for sacred space, at least sacred space in the HB.

In Chapter 4, this study explores the representation of land in the Book of Hosea and how this might be linked to sacred space. As such, the analysis of the text must consider how the relationship between sacred space, covenant (or covenantal exchange) and cultural memory are illustrated in Hosea and how the intersection of these elements might have a bearing upon the rendering of the land and its maintenance, destruction, and recreation. This discussion may, therefore, lead to further understanding of the role that land plays in its relationship with YHWH and Israel, whose relationship is intertwined with sacred space, covenant, and cultural memory.

CHAPTER 4: SACRED SPACE, LAND AND HOSEA

1. Introduction

As laid out in the concluding remarks of the previous chapter, Chapter 4 needs to consider how the relationship between sacred space, covenant and cultural memory might impact the depiction of land in the book of Hosea. A short exposition precedes this analysis on the treatment of holiness and its relationship to the land to establish some preliminary thoughts of how the land has been treated as holy in the HB. This discussion refers to relevant terminology and phrasing and how the views of land which stem from these might tie in with Chapter 3's explication of sacred space. The chapter then turns toward the text and considers how sacred space will be approached, considering the book of Hosea's content and structure. Finally, the study will examine how sacred space, covenant, and cultural memory work together to represent the Land.

2. Preliminary Considerations: "Holy" Land and Hosea

It is important to note that the land is rarely described as "holy" in direct terms in the HB (Janzen, 1992:145);[169] the phrase, אַדְמַת הַקֹּדֶשׁ ("Land of holiness") or "the site of a divine revelation" (Safrai, 2018:5) can be found in Zechariah 2:10. Though descriptions of the Land's holiness are rare, there are passages in the HB which imply that the land is sacred; one such example is Hosea 9:3-4, which compares the profanity of the nations over the sanctity found in the land from which the people are exiled. The Land's holiness can also be drawn from the features of the land being referred to as holy. For example, Wright (1992:243) points out that the Land's sacredness is connoted by references to the "holy mountain" (הַר הַקֹּדֶשׁ, e.g. Zech. 8:3) which is a central part of the Land.[170] The most prominent features to which the term הַקֹּדֶשׁ ("the holy") is attributed, however, are the cities of the land – particularly Jerusalem (e.g. Isa. 11:9).[171]

Along with these designations of holy places within the Land, it is important to note that, like sacred space, the holiness of the land has not been treated as "…an inherent status, but totally dependent on God's decision to be present in or withdraw from it" (Janzen, 1992:145). Orlinsky (1986:52) adds that the Land's sacredness is "derived immediately and directly from the

[169] Ze'ev Safrai (2018:5) states more directly that "the epithet 'holy' is not explicitly applied to the land in the biblical sources but is only implicit, and even then, it refers more to Jerusalem than to the Land.
[170] Wright cites several verses which refer to the holy mountain, including several from Isaiah (for example, 11:9 and 57:13).
[171] See Isa. 48:2, 2:1; Neh. 11:1, 18.

holiness of God Himself" and since "God is holy and His presence…and abode are holy, …they generate holiness…[so] the land (as His people) is holy and must be maintained unmarred and undefiled by wrongdoing". It is in this final requirement that the Israelites' role is largely found. In his explication of holiness and its relationship with people, places, objects and time, Wright (1999:357) considers the relationship between land and holiness in HB; he finds that the Land, just as much as the sanctuary, is subject to laws, codes and boundaries which govern its assumed sanctity because "sins pollute the land". This argument is supported by Hearson (2020:33), who describes "the destruction of a place and the people's removal…as Israel's responsibility". Therefore, the Land's holiness resembles that of sacred space as both are impacted by YHWH's presence – or lack thereof – in the land and people's pursuit of sanctification, which could maintain the Land's sanctity or, if sanctification was neglected, destroy the land entirely.

In the book of Hosea, one can find various references to holy or set apart sites, such as the shrines in Bethel, Shechem, and Gilgal, and, of course, the land of Israel itself (e.g. Hos. 10:15). It also refers to places of worship on hills and mountains and the erection of pillars and altars (e.g. Hos. 4:13). While these so-implied sacred locations abound, Hosea, similar to other texts concerned with the land (e.g. Jeremiah), has shown to be most concerned with their desecration and destruction and later reconstruction over their initial establishment (Dearman, 2010:17). This means that the narrative deals with the Land's devastation but also includes references to the future and presents a view of the land as it ought to be – sacred, fruitful, whole, and inhabited by the Israelites.

The combination of the people and Land's judgement, the accompanying punishment, and the recreation of the land has been used by scholars to support the structure of the narrative. It has also influenced my analysis of the text's structure. This is because the structure of the text reflects these factors as repeated motifs of accusation, punishment and blessing or reconciliation, which appear in different combinations in each pericope as well as the structural panels (cf. Tully, 2018:2-4). [172] Thus, the analysis below is constructed around each structural panel (Hosea 1-3, Hosea 4-11, and Hosea 12-14). It considers the impact of the movements between the oracles of judgment, punishment, and blessing on the representations of sacred space and land in the book of Hosea.

As discussed under Dating in Chapter 2, the "final" version of the text was likely completed during the Persian Yehud, and written by the literati – the elite and literate caste of Israel post exile and post-monarchy (Ben Zvi, 2005:12). This has a bearing on how one reads the text, and how one is to understand Land's position in the overall narrative. Since this dating places the text after the Babylonian exile, it is likely that the text was read by a re-united Israel. This is

[172] While I do not agree entirely with Stuart's (1988:17-19) indication of these motifs in his analysis, his discussion of the motif combinations is quite useful. His commentary includes an extensively emended version of the MT. As a result, his translation of the text may have lent itself more easily to the conclusions he reaches about how frequently the combinations occur in a particular pericope.

reflected in passages such as Hos. 2:1-3, where the "sons of Israel and Judah" are "reassembled" in the land from which they were previously expelled (Hos. 2:2). That being said, the audience is repeatedly made to think about the exile throughout the text, often by descriptions in which the Exodus which initially liberated them is reversed or they are sent back to Egypt or the wilderness (Ben Zvi, 2005:14).[173] Along with these threats are reflections upon a history in which Israel – pre-monarchic Israel to be exact – turned away from YHWH, committing apostasy by revering idols and making covenants with neighbouring nations. As such, the book of Hosea for the Persian Yehud likely presents a re-examination of the Israelite's past, particularly the final events of the Northern Kingdom which lead to their end as tenants of the Land (Trotter, 2001:194). This re-examination then also doubles as an admonition, warning the re-united Israel of the dangers of apostasy by exploring the depths of Assyria's relationship with iniquity and, by examining the loss of the land, points to a repeatable result if this ill-fated entanglement should occur again.

3. Hosea 1-3: An Introduction to Sacred Space and Land in Hosea

As discussed in Chapter 2's structural analysis, the first three chapters or first four pericopes[174] of the text are centred around Hosea, Gomer, YHWH, and Israel's marriages – or households. YHWH's command to Hosea to marry Gomer, "a woman of prostitution" (אֵשֶׁת זְנוּנִים; Hos. 1:2), is intended to mirror his relationship with his household which is guilty of apostasy (Dearman, 2010:45). Though limited in scope, this mirroring shows how each of these relationships is marred by mistrust as a result of Gomer and Israel's deception (e.g. Hos. 2:7), and how YHWH responds by destroying the land and people as punishment (e.g. Hos. 1:3). It also sees the reconciliation of both households and the reversal of the punishments exacted for Gomer/Israel's prostitution (Hos. 3:5).[175]

As established in Chapter 2, the land is also a part of YHWH's family and is established as such in the opening verse of Part 1, which says, "Take for yourself a woman of prostitution as the land surely commits acts of prostitution, thus forsaking YHWH" (Hos. 1:2).[176] In this instance, the land represents the wife as well as the household of YHWH, which means that its story and representation are tied up with the marital metaphor which is used here (Dearman, 2010:47, 90-91). Therefore, to understand what happens to land, one needs to look at the actions and attitudes of the people and how YHWH responds, both in retaliation and in forgiveness.

[173] These passages include Hos. 2:16-17; 3:4-5; 5:11-15; 8:8-9; 9:1-9; 12:10.
[174] These pericopes are Hos. 1:1-9, 2:1-3, 2:4-25, 3:1-5. See 2.5.2 "Demarcating the Smaller Pericopes" for my full analysis and demarcation of pericopes.
[175] See James. M. Trotter's (2001:185-186) discussion of the "topography" of Hos. 1-3 in *Reading Hosea in the Achaemenid Yehud*.
[176] Cf. Ben Zvi, 2005:36-37 and Dearman, 2010:44-49.

3.1 Hos. 1:1-9 Marriages and Children: A Sign-Act

Text with Masoretic Accents	Verse	Literal Translation
דְּבַר־יְהוָה	אֲשֶׁר הָיָה אֶל־הוֹשֵׁעַ בֶּן־בְּאֵרִי בִּימֵי עֻזִּיָּה יוֹתָם אָחָז יְחִזְקִיָּה מַלְכֵי יְהוּדָה וּבִימֵי יָרָבְעָם בֶּן־יוֹאָשׁ מֶלֶךְ יִשְׂרָאֵל:	1	A word of YHWH that was upon Hosea, the son of Be'eri in the days of Uzziah, Jotham, Ahaz [and] Hezekiah – the kings of Judah – and in the days of Jeroboam, the son of Joash, [and] the king of Israel.
תְּחִלַּת דִּבֶּר־יְהוָה בְּהוֹשֵׁעַ פ וַיֹּאמֶר יְהוָה אֶל־הוֹשֵׁעַ לֵךְ קַח־לְךָ אֵשֶׁת זְנוּנִים וְיַלְדֵי זְנוּנִים כִּי־זָנֹה תִּזְנֶה הָאָרֶץ מֵאַחֲרֵי יְהוָה:	2	The beginning of YHWH's speaking through Hosea. And YHWH said to Hosea, "Go. Take for yourself a woman of prostitution and children of prostitution for the land surely commits acts of prostitution, [thus] forsaking YHWH."
וַיֵּלֶךְ וַיִּקַּח אֶת־גֹּמֶר בַּת־דִּבְלָיִם וַתַּהַר וַתֵּלֶד־לוֹ בֵּן:	3	And he went and took Gomer, daughter of Diblaim. And she conceived and bore him a son.
וַיֹּאמֶר יְהוָה אֵלָיו קְרָא שְׁמוֹ יִזְרְעֶאל כִּי־עוֹד מְעַט וּפָקַדְתִּי אֶת־דְּמֵי יִזְרְעֶאל עַל־בֵּית יֵהוּא וְהִשְׁבַּתִּי מַמְלְכוּת בֵּית יִשְׂרָאֵל:	4	And YHWH said to him, "Name him Jezreel (He sows) for in a little while I will charge the bloodshed of Jezreel on the house of Jehu, and I have caused the destruction of the kingdom of the house of Israel.
וְהָיָה בַּיּוֹם הַהוּא וְשָׁבַרְתִּי אֶת־קֶשֶׁת יִשְׂרָאֵל בְּעֵמֶק יִזְרְעֶאל:	5	And it will happen on that day. I will break the bow of Israel in the valley of Jezreel."
וַתַּהַר עוֹד וַתֵּלֶד בַּת וַיֹּאמֶר לֹו קְרָא שְׁמָהּ לֹא רֻחָמָה כִּי לֹא אוֹסִיף עוֹד אֲרַחֵם אֶת־בֵּית יִשְׂרָאֵל כִּי־נָשֹׂא אֶשָּׂא לָהֶם:	6	And she conceived again, and she bore a daughter. And he said to him, "Name her Lo-Ruhamah (Without mercy) because no longer will I have compassion for the house of Israel because I utterly destroy them.
וְאֶת־בֵּית יְהוּדָה אֲרַחֵם וְהוֹשַׁעְתִּים בַּיהוָה אֱלֹהֵיהֶם וְלֹא אוֹשִׁיעֵם בְּקֶשֶׁת וּבְחֶרֶב וּבְמִלְחָמָה בְּסוּסִים וּבְפָרָשִׁים:	7	But I will have compassion for the house of Judah, and I will deliver them by YHWH, their God. And I shall not deliver them by bow nor sword, and not in battle nor horses or by horsemen."
וַתִּגְמֹל אֶת־לֹא רֻחָמָה וַתַּהַר וַתֵּלֶד בֵּן:	8	And she weaned Lo-Ruhamah, and she conceived and bore a son.
וַיֹּאמֶר קְרָא שְׁמוֹ לֹא עַמִּי כִּי אַתֶּם לֹא עַמִּי וְאָנֹכִי לֹא־אֶהְיֶה לָכֶם: ס	9	And he said, "Name him Lo-Ammi (Not my people) because you are not my people and I [am], 'Not I Am' to you."

As discussed previously, Hosea 1 is an introduction to the marital metaphor, which is used as a paradigm to understand the YHWH-Israel relationship (Tully, 2018:19-20). This chapter deals with the first two phases of the relationship, namely, accusation and punishment. The former is concerned with the actions which Gomer or Israel takes (e.g. Hos. 1:2), and the latter considers the consequences of these actions, which also include how Hosea and YHWH respond to Gomer and Israel (e.g. Hos. 1:6). Furthermore, each of these phases is presented as a combination of command and explanation, as YHWH orchestrates Gomer and Hosea's marriage, while also relating information about his relationship with Israel (e.g. Hos. 1:3-4).

The analysis below suggests that in each phase, comments are made about the state of the covenant and the sanctity of the land by the manner in which Israel and Gomer transgress as well as the sanctions of YHWH because of these transgressions.

In Hosea 1:2, the ties between Gomer and Israel, and Hosea and YHWH are set up, and Israel or, rather, "the Land" faces YHWH's first accusation. YHWH commands Hosea to "[t]ake for [himself] a woman of prostitution and children of prostitution as the land surely commits acts of prostitution…" (Hos. 1:2). Since the land is both the physical landscape as well as a representative of the nation of Israel, the prostitution which is attached to the land symbolises a more significant accusation of covenantal infidelity on the part of Israel (Dearman, 2010:54, 90)[177] which culminates in מֵאַחֲרֵי יְהוָה ("forsaking YHWH"; Hos. 1:2 cf. Hos. 1:9). This rejection of YHWH occurs because the Land, which functions as a "personified metonymy" for Israel, no longer meets a necessary condition of the covenant: "You [Israel] shall have no other gods before me" (Exod. 20:3; cf. Josh 24:14, 23).

YHWH's accusation of prostitution is reiterated in Hosea 1:4, which states: "And YHWH said to [Hosea], "Name him Jezreel for yet a little I will charge the bloodshed of Jezreel on the house of Jehu". This particular reference is to the massacre of the Omride dynasty and the house of Ahab at the hand of Jehu, an army officer of the Northern Kingdom (Stuart, 1998:28), who caused the dynasty's downfall due to the rampant idolatry in the Land.[178] According to McComiskey (1992b:20), the purpose of this allusion is twofold. The first is to point to the reason for Israel's destruction: "…nowhere else in the book are the murders at Jezreel cited as the cause of Israel's demise. It is Israel's idolatry and unwise international policies that brought about her downfall". In other words, each of these houses – Ahab, Jehu, and Israel – met their end for the same reason: pervading idolatry and Ba'al worship. The second point of the allusion is to highlight the seriousness of breaking the covenant: the house of Israel, including the Land, will face a similar – if not an increase in the magnitude of – violence which obliterated the house of Ahab (cf. Dearman, 2010:93-94).

This violence is detailed in the remaining verses of Hosea 1 (Hos. 1:4-9), as YHWH enacts covenantal sanctions upon the people and describes the punishment phase of the Israel-YHWH relationship. The passage is structured around the naming of Hosea and Gomer's children, יִזְרְעֶאל (Jezreel; "He sows"), לֹא רֻחָמָה (Lo-Ruhamah; "No mercy") and לֹא עַמִּי (Lo-Ammi; "Not my people"), whose names become indicative of the kind of sanctions YHWH aims at Israel for breaking the covenant. These sanctions begin with Jezreel, whose name points towards the "sowing" of justice or, more specifically, the "…destruction of the kingdom of the house of Israel" (Hos. 1:4), which refers to the Land's devastation, and the end of Israel's tenure as inhabitants of the Land. Hence YHWH begins to punish Israel by removing them from the

[177] See Stuart's (1988:26-17) explication of the term "prostitution" and its uses in Hosea in his analysis of Hos. 1.
[178] The destruction of Ahab and his dynasty by Jehu is captured in 2 Kings 9-10.

once-promised land and leading the people either to death or exile (Ben Zvi, 2005:46 cf. Trotter, 2001:187). YHWH then turns towards withdrawing his compassion and mercy from the people with the intention of "utterly destroy[ing] them" (Hos. 1:6). He achieves this by "break[ing] the bow of Israel" and by refusing to save them by their favoured means of salvation, namely, "sword…battle…horses…horsemen" (Hos. 1:7). This removal of arms implies that the people have little chance of defence and that they no longer have much political strength. As such, these sanctions could indicate that the chances of the Northern Kingdom becoming a great nation amongst other nations is slim, effectively rejecting another covenant promise (cf. Gen. 12:2-3; Landy, 2011:18). The passage then turns towards a final punishment with the naming of Lo-Ammi, who becomes representative of YHWH's decision to disown the Israelites as his household when YHWH addresses Israel saying: "you are not my people and I [am], 'Not I am' to you" (Hos. 1:9). This statement is a direct reversal of the covenant formula used to express the YHWH-Israel relationship, particularly in the formulation of the Mosaic covenant (Exod. 6:7), and thus symbolises a cessation of their "special" relationship as covenant partners (Gen. 17:7-8).

With the Israel-YHWH relationship seemingly at an end, and the Hosea-Gomer relationship heading in a similar direction, some conclusions can be reached about the sanctity of the Land. According to Hearson (2020:33), the sanctity of space – or, in this case, the loss thereof, is determined by both YHWH and Israel's actions. For Israel, it is made clear that they commit covenantal infidelity by no longer seeking YHWH for salvation (Hos. 1:7). In response to their lack of faithfulness to him, YHWH begins to dissolve his covenant with Israel by removing the benefits and promises he made to them when establishing the covenants. As a result, the people are rendered landless as well as godless (Trotter, 2001:186). With people and YHWH having separated, there is no sense in calling the land sacred anymore.

3.2 Hos. 2:1-3 Reconciliation: Sons of Israel and Judah

Text with Masoretic Accents	Verse	Literal Translation
וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃	1	And it was that the number of sons of Israel will be like the sand of the sea, which cannot be measured and cannot be counted. And it will happen in the place where it was said to them, "You [are] not my people". It will be said to them, "Sons of the living God".
וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֶאל׃	2	And the sons of Judah and of Israel will be assembled together. And they will appoint for themselves one head. And they will come up from the Land. For the day of Jezreel is great!
אִמְרוּ לַאֲחֵיכֶם עַמִּי וְלַאֲחוֹתֵיכֶם רֻחָמָה׃	3	"Say to your brothers, "My people", and to your sisters, "Loved ones".

While Hosea 1:1-9 suggests a finality about YHWH's household and the sanctity of the Land, Hos. 2:1-3 sees a reversal of the punishments which YHWH inflicts on people and Land, indicating that the YHWH-Israel relationship has entered the third phase: "reconciliation or blessing" (Stuart, 1988: 36).[179] The passage takes place after Israel and Judah have returned from exile to a land transformed (Hos. 2:2), which results in a hopeful return of faithfulness towards YHWH and covenant in Israel's future.

In Hosea 2:1-3, YHWH alludes to his previous covenants with Israel, which begins with a reference to the promise he made to Abraham about giving him so many sons that they would outnumber the stars (Gen. 15:5). Like Hos. 1:1-9, the passage also relies on the names of Hosea and Gomer's children; this time, however, their names indicate a turnaround for Israel's fate, which consequently generates a change in how the land is treated and represented. In Hos. 2:1, the people multiply so that "the number of sons of Israel will be like the sand of the sea which cannot be measured…[nor] counted", and in Hos. 2:2, they "appoint for themselves one head", which means that the "destruction of the kingdom of the house of Israel" spoken of in Hos. 1:6-7 is reversed. Additionally, the people of Israel and Judah are brought together again under one king as the kingdoms are reunited (see Hos. 1:6-7; Stuart, 1988:38). This reunion is explicitly captured in Hos. 2:2-3 and includes a reworking of Lo-Ruhamah's name. Though Lo-Ruhamah is not mentioned directly, her name is reworked in the statements that the sons of Israel and Judah make towards each other, namely, עַמִּי ("my people") and רֻחָמָה ("loved ones") (Hos. 2:3). By reusing the root רחם, the passage implies that the people are no longer separated by who receives YHWH's compassion anymore, and, given that they are "loved ones", are no longer without mercy (see Hos. 1:6-7; cf. McComiskey, 1992b:25). With no mention of war or battle, YHWH joins the houses in peace as they "come up from the Land", where the people will reside together under YHWH and one king (Hos. 2:2). These reversals of punishment thus take place in the Land, which has been restored after YHWH "broke the bow of Israel in the valley of Jezreel" (Hos. 1:5) and is re-envisioned as the site where the people come together after having fallen there in the text's first chapter. Therefore, as YHWH sowed chaos and destruction in Hos. 1, he woos his people and the land back in Hos. 2.

While the passage recalls Jezreel and Lo-Ruhamah's names for particular punishments, Lo-Ammi's name is used to represent a reversal of YHWH's statement, which essentially divorced him from Israel in Hosea 1:9 and ended the covenants he previously made. In Hos. 2:1, Lo-Ammi's name is referred to in YHWH's statement, "And it will happen in the place where it was said to them, 'Not my people', it will be said 'Sons of the living God'". The verse uses his full name, לֹא עַמִּי, and proceeds to include the phrase בְּנֵי אֵל־חָי ("Sons of the living God"), which seems to replace the original covenant formula in Exod. 6:7, in which YHWH refers to

[179] See my structural analysis in Chapter 2.

Israel as עַמִּי (“my people”).[180] With this reworking of the covenant formula, YHWH bestows upon Israel a new name, which represents a re-establishing of his relationship with them. Then, in Hos. 2:3, the people are reassembled and are told to call each other עַמִּי (“my people”). This term reuses the root עם, recalling Lo-Ammi’s name from Hos. 1:9, but reversing the meaning thereof in Hos. 2:1 to symbolise a reunion of Israel and Judah. Since these statements are made in the land (Hos. 2:1), from which “they will come up” (Hos. 2:2), the passage creates the idea that there is a pursued reconciliation of YHWH, the people, and the Land, who all together form the household of YHWH.

With the household reformed, and the covenant formula called on throughout the passage, one can conclude that YHWH’s actions are preoccupied with the restitution of the covenant as well as the blessings, intimacy, favour, and privileges which come with it.[181] Since the breaking apart of Israel and YHWH resulted in the delegitimisation of the Land’s sacredness in Hosea 1, their reunion would mean a return of holiness to the Land. These conclusions can also be expanded upon when Hos. 1:1-9 and 2:1-3 are read in combination, as there is an apparent movement from accusation to punishment and then to reconciliation. Within these phases, there is also a movement from the Land’s destruction (Hos. 1:4) to its reconstruction (Hos. 2:1-2). What these passages offer, therefore, is a cursory look into the impact that YHWH’s relationship with Israel has on the land as it presents the consequences of Israel’s apostasy, YHWH’s punishments, and their final reunion.

3.3 Hos. 2:4-25 A Lawsuit, A Gateway of Hope and A Reconciliation

While the handling of accusation, punishment, and reconciliation in Hosea 1:1-2:3 is relatively brief, each of these phases is expanded in Hos. 2:4-25 as the text offers more detail about Israel’s infidelity, which ruins their relationship with YHWH, and how the relationship is gradually mended (Trotter, 2001:191). As outlined in the structural analysis,[182] the pericope comprises three subunits: Hos. 4:4-15, 4:16-17, and 4:18-25. Hosea 4:4-15 is concerned with laying out YHWH’s accusations against Israel and Israel’s subsequent chastisement, while Hos. 2:16-17 acts as a bridge between the punishment Israel faces and their reconciliation, which is discussed more fully in Hos. 2:18-25.

[180] Stuart (1988:38) asserts that the phrase, בְּנֵי אֵל־חָי, is unique to Hos., and only אֵל־חָי “living God” is used elsewhere in the HB, namely, Josh. 3:10 and Pss 42 and 84.
[181] The ways in which YHWH reconciles himself and his people in the passage are also referenced in the covenant blessings of Leviticus and Deuteronomy – much like the punishments that he doles out in earlier verses. For example, YHWH’s reversal of “the destruction of the kingdom of the house of Israel” (Hos. 1:4) is that the people multiply, echoing the blessing of Deut. 30, as well as the patriarchal covenant in Genesis, which declares that the people of Israel will be “like the sand of the sea which cannot be measured and cannot be counted” (Hos. 2:1) (Stuart, 1988:638).
[182] See the structural analysis in Chapter 2.

3.3.1 Hos. 2:4-15 The Lawsuit: Addressing the Wayward Wife

Text with Masoretic Accents	Verse	Literal Translation
רִיבוּ בְאִמְּכֶם רִיבוּ כִּי־הִיא לֹא אִשְׁתִּי וְאָנֹכִי לֹא אִישֶׁהּ וְתָסֵר זְנוּנֶיהָ מִפָּנֶיהָ וְנַאֲפוּפֶיהָ מִבֵּין שָׁדֶיהָ׃	4	Contend with your mother! Contend! For she is not my wife, and I [am] not her husband. She must take away her prostitution from her face and her adulteries from between her breasts.
פֶּן־אַפְשִׁיטֶנָּה עֲרֻמָּה וְהִצַּגְתִּיהָ כְּיוֹם הִוָּלְדָהּ וְשַׂמְתִּיהָ כַמִּדְבָּר וְשַׁתְּתָהָ כְּאֶרֶץ צִיָּה וַהֲמִתִּיהָ בַצָּמָא׃	5	Lest I strip her naked and render her like the day of her birth. And I will make her like the wilderness, and I will make her like the dry earth, and I will kill her with thirst.
וְאֶת־בָּנֶיהָ לֹא אֲרַחֵם כִּי־בְנֵי זְנוּנִים הֵמָּה׃	6	And on her sons, I will not have mercy, because they are sons of fornication.
כִּי זָנְתָה אִמָּם הֹבִישָׁה הוֹרָתָם כִּי אָמְרָה אֵלְכָה אַחֲרֵי מְאַהֲבַי נֹתְנֵי לַחְמִי וּמֵימַי צַמְרִי וּפִשְׁתִּי שַׁמְנִי וְשִׁקּוּיָי׃	7	Indeed, their mother has prostituted herself! She who conceived them has acted shamefully. For she said, “I will go after them – my lovers – those who give my bread and my water, my wool, and my flax, my oil, and my drink.
לָכֵן הִנְנִי־שָׂךְ אֶת־דַּרְכֵּךְ בַּסִּירִים וְגָדַרְתִּי אֶת־גְּדֵרָהּ וּנְתִיבוֹתֶיהָ לֹא תִמְצָא׃	8	For this reason, behold! I will fence in [her] road with thorn bushes, and I will block her with a wall so that she will not find her paths.
וְרָדְפָה אֶת־מְאַהֲבֶיהָ וְלֹא־תַשִּׂיג אֹתָם וּבִקְשָׁתַם וְלֹא תִמְצָא וְאָמְרָה אֵלְכָה וְאָשׁוּבָה אֶל־אִישִׁי הָרִאשׁוֹן כִּי טוֹב לִי אָז מֵעָתָּה׃	9	And she will pursue her lovers eagerly, but she will not overtake them. She will seek them, but she will not find [them]. So, she said, “I will go and return to my first husband because he was better to me then than now”.
וְהִיא לֹא יָדְעָה כִּי אָנֹכִי נָתַתִּי לָהּ הַדָּגָן וְהַתִּירוֹשׁ וְהַיִּצְהָר וְכֶסֶף הִרְבֵּיתִי לָהּ וְזָהָב עָשׂוּ לַבָּעַל׃	10	But surely she does not know that surely I gave to her the corn and the new wine and the fresh oil, and the silver [which] I multiplied for her and the gold [which] they made into Ba‘al.
לָכֵן אָשׁוּב וְלָקַחְתִּי דְגָנִי בְּעִתּוֹ וְתִירוֹשִׁי בְּמוֹעֲדוֹ וְהִצַּלְתִּי צַמְרִי וּפִשְׁתִּי לְכַסּוֹת אֶת־עֶרְוָתָהּ׃	11	Therefore, I will bring back and take my corn in its time, and my new wine in its appointed time, and I will snatch my wool and my flax, [which were] for covering her nakedness.
וְעַתָּה אֲגַלֶּה אֶת־נַבְלֻתָהּ לְעֵינֵי מְאַהֲבֶיהָ וְאִישׁ לֹא־יַצִּילֶנָּה מִיָּדִי׃	12	And now I will strip her immodesty in front of her lovers. No one will rescue her from my hand.
וְהִשְׁבַּתִּי כָּל־מְשׂוֹשָׂהּ חַגָּהּ חָדְשָׁהּ וְשַׁבַּתָּהּ וְכָל מוֹעֲדָהּ׃	13	And will cause to cease all of her exultation – her celebrations, her new moons and her sabbaths – and all of her appointed festivals.
וְהַשְׁמֹתִי גַּפְנָהּ וּתְאֵנָתָהּ אֲשֶׁר אָמְרָה אֶתְנָה הֵמָּה לִי אֲשֶׁר נָתְנוּ־לִי מְאַהֲבָי וְשַׂמְתִּים לְיַעַר וַאֲכָלָתַם חַיַּת הַשָּׂדֶה׃	14	And I will destroy her vines and her fig trees of which she said, “they are to me a wage (of prostitution) which my lovers give to me.” So, I will make them a forest, and the beasts of the field will consume them.

וּפָקַדְתִּי עָלֶיהָ אֶת־יְמֵי הַבְּעָלִים אֲשֶׁר תְּקַטֵּיר לָהֶם וַתַּעַד נִזְמָהּ וְחֶלְיָתָהּ וַתֵּלֶךְ אַחֲרֵי מְאַהֲבֶיהָ וְאֹתִי שָׁכְחָה נְאֻם־יְהוָה: פ	15	And I will punish her for the days of the Ba'alim when she burned sacrifices, and she adorned herself with her rings and her jewellery, and she walked after her lovers [and] so forgot me. An utterance of YHWH.

Hosea 2:4-15, like Hos. 1:1-9, discusses the fall of Israel and the land and considers Israel's transgressions of YHWH's law and covenant and the consequences of this iniquity. The passage also makes a shift away from referring directly to Gomer and speaks instead of the Israelites' "mother", who is also YHWH's "wife" (Hos. 4:4). Subsequently, adultery is added to the accusations that YHWH makes against land and people (Hos. 2:4) and stands alongside the prostitution of which the land is first accused in Hos. 1 (Hos. 1:1). The subunit looks specifically at the mechanics of Israel's violations of the covenant – particularly adultery – and the consequences of this adultery on the relationship of Israel, YHWH, and land as YHWH places sanctions on the people.

In the first paragraph (Hos. 2:4-6), YHWH lays out his present concern for Israel and follows this by threatening future actions he will take if this apostasy continues. This combination creates a helpful framework for understanding the rest of the passage, which deals less with threats than actual punishments that Israel faces for their faithlessness. In Hosea 2:4, YHWH begins by warning Israel to "Contend with [their] mother", who must "…take away her prostitution from her face and her adulteries from between her breasts" (Hos. 2:4), repeating the legal term ריב ("to contend") to create something like a court-case scenario (cf. Stuart, 1988:45).[183] This warning is followed by two actions YHWH threatens to take; in Hos. 2:5, he will make his wife become like the wilderness, and in Hos. 2:6, YHWH will show no mercy to her children "because they are sons of fornication". What is significant about these verses is that they reproduce the punishments used in Hos. 1:1-9 by reflecting Hosea's children's names and drawing attention to the effects of Israel and YHWH's separation (cf. Dearman, 2010:109-111). In the opening line of the paragraph, YHWH revisits Lo-Ammi's name and the punishment he set out in Hos. 1:9, saying: "she is not my wife, and I am not her husband", which implies something like a divorce, even if it is not a divorce formula.[184] This denial of the familial relationship indicates a breakdown in the connection and intimacy of YHWH and the Land.[185] The effects of this separation are evident in verse 5, where YHWH proposes to "…strip

[183] Stuart (1988:73) is a popular proponent of the view that Hosea as a text is set up like a court case in which Israel is indicted by YHWH for their acts of prostitution.
[184] Stuart (1988:47) explains that while the wording could indicate a "legal divorce formula", there is no evidence to support this. He adds that despite this formula, the significance lies not in the assumed divorce but in the allegations of adultery that are made here. Several commentaries take the same stance, including McComiskey (1992b:32-33).
[185] The treatment of the land as YHWH's wife would be an extension of the metaphor in Hos. 1:2, where the land is accused of prostitution. Furthermore, it would also be in line with the treatment of the Land as a metonymy for

[his wife] naked and render her like the day of her birth…[making] her like the wilderness…". Given that the land becomes "dry" and "kill[ed]…with thirst" (Hos. 2:5), there is an implied removal of life-sustaining gifts like food and shelter because the act of stripping, similar to the first use of Jezreel and the act of sowing in Hos. 1:4-5, renders it incapable of producing the things Israel needs for nourishment or protection (McComiskey, 1992b:33). Additionally, YHWH adds that he will show "no mercy" (לֹא אֲרַחֵם) to his wife's "sons of fornication" (Hos. 2:6), recalling the lack of compassion he showed Israel in their destruction with the naming of Hosea's daughter, Lo-Ruhamah (אֶת־לֹא רֻחָמָה; Hos. 1:6-7). The montage of images used in Hos. 2:4-6 and discussed above represent further consequences for the sanctity of the land due to this breakdown of the covenantal relationship between YHWH and Israel. By removing both titles of "wife" and "husband", the connection between Israel and YHWH is severed because it denies Israel's access to YHWH. This means that the land cannot be sacred anymore since YHWH's name is taken from the people and land (Hearson, 2020:27). Therefore, as much as it becomes uninhabitable, the land becomes profane as its access to YHWH's holiness is stripped.

This loss of connection and sanctity is explored further in the remainder of the passage and is part of what can be described as a tradition of syncretism. This tradition is not evident immediately at the start of the second paragraph (Hos. 2:7-10), which restates the main accusation against Israel, namely, that she "has prostituted herself…[and] acted shamefully…[by] go[ing] after [her] lovers" (Hos. 2:7). However, it becomes apparent as the manner of Israel's infidelity is laid out, starting with the second half of verse 7. The wife states: "I will go after them – my lovers – those who give my bread and my water, my wool, and my flax, my oil, and my drink", which points out that Israel erroneously believed that her "lovers" were the ones who provided for her basic needs (Tully, 2018:41). The statement indicates that she forgot her husband and that he gifted these items, a point which is reiterated in verse 10, where YHWH states that "surely she does not know that surely I gave to her "corn…new wine…fresh oil…the silver…and the gold [which] they made into Ba'al". These forgotten memories point towards a lack of knowledge of YHWH which can be understood as "the supreme good" that informs how the household of YHWH is meant to live in the Land, particularly with a respect and love for him and obedience to his law which flows from that respect or "knowing" (McConville, 2012b:345). This means that the knowledge of YHWH would rely on the understanding that YHWH is Israel's sole provider and, as such, should inform their cultural memory, given its continued importance in Israelite life (cf. Assmann, 2011:72). The passage indicates, however, that these memories have become distorted as Israel has seemingly replaced or supplemented YHWH's role for another god, and as a result, has violated the stipulations of the covenant and rejected the knowledge of YHWH (cf. Brueggemann, 2002:98-99). These violations are illustrated further by her realisation that she

Israel, which represents several ideas, including the nation, the geographical land, and the institutions of Israel (cf. Garrett, 1997:39).

"[cannot] overtake her lovers", [186] followed by a subsequent return to YHWH "because he was better for me then than now" (Hos. 2:9). This attempted "quick fix" fails as she has already condemned herself by her attachment to Ba'al, which is repeatedly enforced by her relentless pursuit of the false god (Dearman, 2010:115).[187] This indicates that Israel forgot YHWH's law which prohibited Ba'al worship even before their entry into the land (Deut. 12). As such, Israel's lack of knowledge and continued faithlessness create a tradition of infidelity, and as sacred space cannot exist where there is syncretism (Hearson, 2020:28), the land loses its sanctity because of it.

YHWH's formal response to Israel's apostasy is laid out in the third paragraph (Hos. 2:11-15) as he puts forward the sanctions he intends to bring against his wife and reduce their opportunities for idol worship. These sanctions can be summarised as a removal of the means for Israel's sustenance and protection because YHWH strips the land of the plants which produced food and drink, like "corn" and "new wine", as well as products which could produce clothing, like "wool and…flax" (Hos. 2:11, cf. 2:14). Given the depletion of resources, the land will be incapable of protecting or nourishing Israel and will also leave Israel naked "in front of her lovers" (Hos. 2:12). Furthermore, it also indicates that Israel will no longer have the means with which Israel commits apostasy as Israel will see the end of "her celebrations, her new moons and her sabbaths…and all of her appointed festivals" (Hos. 2:13), which were used in their syncretistic religion celebrating both YHWH and false gods (Hubbard, 1989:85-86). The text also refers to the destruction of "vines and fig trees, which were a symbol of affluence" (McComiskey, 1992b:39). With the end of these events and the removal of icons of wealth, Israel has no chance to venerate their false gods, nor create other traditions and memories associated with syncretistic cult events because they do not have the necessary items to do so.[188] As a result, Israel is left without fertility and its products, without religion, and without an occasion for creating or re-establishing joyful memories. Ultimately, Israel receives only shame with these punishments as she is left naked in front of her lovers, signifying her end as a great nation as she faces the ultimate humiliation (Hos. 2:12; cf. Tully, 2018:50).

Israel's violations and YHWH's punishments culminate in the complete obliteration of what it means for them to live in the land. In verse 15, YHWH states: "And I will punish her for the days of the Ba'alim when she burned sacrifices, and she adorned herself with rings and jewellery, and she walked after her lovers [and] so forgot me". What is significant here is that

[186] Along with these accusations, there is some resistance by YHWH, who decides to "fence in [her] road with thorn bushes…[and] block her with a wall so that she will not find her paths" (Hos. 2:9).

[187] It is important to note that Israel should have remembered that Ba'al worship was prohibited by the law of YHWH and for an extensive period of time, which would mean that it would be a necessary part of their cultural memory. As such, a failure of this memory could indicate that forgetting was part of Israel's downfall (cf. Dumbrell's [2013:183-184] explication of remembering and its implications for the covenant). Trotter (2001:191) comes to a similar conclusion with a cursory look at the passage in his analysis.

[188] The use of events such as festivals for the creation and continuation of cultural memory is discussed in Chapter 3 but is explored in depth by Assman (2011:3, 39-40).

Israel's idolatry and self-absorption come at the expense of losing YHWH. This is because forgetting, in this case, represents a denial of YHWH's place in the land and, by extension, the reason behind needing the knowledge of YHWH (cf. Preuss, 2004:674). Since the land and the people "act[] shamefully" (Hos. 2:7), they claim that they do not need YHWH and, by extension, the covenant which ensures their safety, sustenance, and holiness. Therefore, the land cannot be regarded as holy so long as Israel and the land continue to forget and forsake YHWH, diminishing his role as father, husband and God (cf. Hos. 1:2).

3.3.2 Hos. 2:16-17 A Gateway of Hope: Pursuing the Wayward Wife

Text with Masoretic Accents	Verse	Literal Translation
לָכֵן הִנֵּה אָנֹכִי מְפַתֶּיהָ וְהֹלַכְתִּיהָ הַמִּדְבָּר וְדִבַּרְתִּי עַל־לִבָּהּ׃	16	Therefore, Lo! I entice her, and I will bring her [into] the wilderness, and I will speak upon her heart.
וְנָתַתִּי לָהּ אֶת־כְּרָמֶיהָ מִשָּׁם וְאֶת־עֵמֶק עָכוֹר לְפֶתַח תִּקְוָה וְעָנְתָה שָׁמָּה כִּימֵי נְעוּרֶיהָ וּכְיוֹם עֲלֹתָהּ מֵאֶרֶץ־מִצְרָיִם׃ ס	17	And I will give to her her vineyards from there, and the valley of Achor for a doorway of hope. And she will respond there like in the days of her youth and like the day of her coming up from the land of Egypt.

As discussed in the short introduction to Hosea 2:4-25, Hos. 2:16-17 bridges the accusations and punishments made against Israel and the land in Hos. 2:4-15 with the reconciliation of Hos. 2:18-25. The content of this short subunit has no direct ties to the land since the events take place in the wilderness before the people's return. What the passage does illustrate, however, is YHWH's desire for reconciliation, which realises a return to the covenant and the Land.

YHWH's pursuit of his wayward wife begins with wooing Israel in the desert, where he "speak[s] upon her heart" (Hos. 2:16). The intimacy of this moment is reminiscent of YHWH's pursuit of Abraham, whom YHWH led away from Ur in pursuit of a future with him, and of the Exodus in which YHWH took his people out of Egypt so that they could be free (cf. Stuart, 1988:53-54). In both cases, YHWH established covenantal promises, which also appear to be a concern in this passage. This is supported by YHWH's gift of "vineyards…and the valley of Achor[189] for a doorway of hope" (Hos. 2:17) – a gesture which symbolically reverses the destruction his sanctions wreaked on people and land (cf. Hos. 2:14) and reuses features of the land to recall previous promises of land and security. This means that the passage represents the beginning of YHWH's process of putting together a new covenant with Israel, whose response is also detailed in verse 17. The passage continues to include further allusions to the past, as Israel's reaction to YHWH's promises is to "respond there like in the days of her youth

[189] The valley of Achor, according to Dearman (2010:122), is "likely one of the rugged narrow entrances into the central hill country from the Jordan Valley" where Achan was executed (Josh. 7:24-26). The intention of mentioning it here is likely to recall a past incident where Israel disobeyed YHWH and to use it for stirring faithfulness and obedience to YHWH's law and instruction. This is comparable to the reference to the valley of Jezreel in Hos. 1:5 and Hos. 2:2.

and as the day of her coming up from the land of Egypt" (Hos. 2:17). The use of these particular cultural memories bolsters feelings of hope, gratitude and faithfulness as they recapture Abraham and Israel's agreement to enter into covenants with YHWH, which, though difficult in parts, point towards an idealised time in which Israel was utterly dependent on YHWH (Trotter, 2001:192). As such, they set the tone for what Israel's part should be in this new covenant: a recognition of YHWH's salvific acts, accompanying gratitude and a desire for righteousness. Furthermore, this hopeful return to a covenantal relationship marks an anticipated return to the Land, which formed a crucial part of the Abrahamic (Gen. 15:7, 18-21) and Mosaic covenants (Deut. 11:1-21).

3.3.3 Hos. 2:18-25 Reconciliation: Betrothing the Once-Wayward Wife

Text with Masoretic Accents	Verse	Literal Translation
וְהָיָה בַּיּוֹם־הַהוּא נְאֻם־יְהוָה תִּקְרְאִי אִישִׁי וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי׃	18	And it will be on that day – a word of YHWH – You will call [me] "my husband" and you will not call to me, "my Ba'al", again.
וַהֲסִרֹתִי אֶת־שְׁמוֹת הַבְּעָלִים מִפִּיהָ וְלֹא־יִזָּכְרוּ עוֹד בִּשְׁמָם׃	19	And I will take away the names of the Ba'alim from her mouth, and they will no longer be remembered by their name.
וְכָרַתִּי לָהֶם בְּרִית בַּיּוֹם הַהוּא עִם־חַיַּת הַשָּׂדֶה וְעִם־עוֹף הַשָּׁמַיִם וְרֶמֶשׂ הָאֲדָמָה וְקֶשֶׁת וְחֶרֶב וּמִלְחָמָה אֶשְׁבֹּר מִן־הָאָרֶץ וְהִשְׁכַּבְתִּים לָבֶטַח׃	20	And I will make a covenant in that day with them – with the animals of the field and with the flying creatures of the heavens, and with the creeping things of the ground. And bow and sword and war I will break from the earth, and I will cause them to lie down in safety.
וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים׃	21	And I will betroth you to me forever, and I will betroth you to me in righteousness and in justice and in kindness and in tender mercies.
וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה וְיָדַעַתְּ אֶת־יְהוָה׃ ס	22	And I will betroth you to me in faithfulness, and you will know YHWH.
וְהָיָה׀ בַּיּוֹם הַהוּא אֶעֱנֶה נְאֻם־יְהוָה אֶעֱנֶה אֶת־הַשָּׁמַיִם וְהֵם יַעֲנוּ אֶת־הָאָרֶץ׃	23	And it will be in that day. I will answer – a word of YHWH. I will answer the heavens, and they will answer the earth.
וְהָאָרֶץ תַּעֲנֶה אֶת־הַדָּגָן וְאֶת־הַתִּירוֹשׁ וְאֶת־הַיִּצְהָר וְהֵם יַעֲנוּ אֶת־יִזְרְעֶאל׃	24	And the land will answer the corn, and new wine and fresh oil. And they, they will answer, "God sows!"
וּזְרַעְתִּיהָ לִּי בָּאָרֶץ וְרִחַמְתִּי אֶת־לֹא רֻחָמָה וְאָמַרְתִּי לְלֹא־עַמִּי עַמִּי־אַתָּה וְהוּא יֹאמַר אֱלֹהָי׃ פ	25	And I will sow her to me in the Land, and I will have compassion for Lo-Ruhamah, and I will say to Lo-Ammi, "You [are] my people" and he says, "My God".

Hosea 2:18-25, the final subunit of Hos. 2:4-25, represents the final phase of the Israel-YHWH relationship, which is focused on the future reconciliation of the people and YHWH, echoing Hos. 2:1-3. Like the rest of Hos. 2:4-25, the passage continues to discuss matters concerning the "mother" of Israel, and given the passage's focus, is concerned with re-establishing his

relationship with her and his household in general. This reunion is discussed over two paragraphs: the first deals with the formulation of the new covenant, while the second looks at the effects of the covenant on the Land.

In the first paragraph (Hos. 2:18-22), YHWH looks forward to a day in the future[190] in which he will recall his decision to separate himself from his wife and Israel and renew the covenant with the phrase: "…you will call [me] 'my husband', and you will not call to me 'my Ba'al' again". The statement bears similarities to both the covenantal formula[191] and YHWH's initial separation from his wife in Hos. 2:4 (Dearman, 2010:123), but rebrands YHWH as a husband rather than a "Ba'al" or "Lord".[192] The statement suggests that the term "Ba'al" has seemingly become associated with the Ba'al cult, which means that YHWH would be treated as one of any number of gods (McComiskey, 1992b:44). Therefore, by reclaiming his place as husband and removing his given moniker "Ba'al", YHWH begins to remove the syncretistic religion in which Israel has become embroiled. This is taken one step further as YHWH "take[s] away the names of the Ba'alim from [Israel's] mouth [so that] they will no longer be remembered by their name" (Hos. 2:19). This action revisits YHWH's instruction which prevents Israel from referring to the names of foreign gods because invoking their names could be attached to acts of worship (Exod. 23:13; Stuart, 1988:58). Therefore, by rejecting Ba'alism by name, YHWH and Israel take steps towards monotheism or, in line with the marital metaphor, a monogamous relationship.[193] This means that the household of YHWH can be restored, with YHWH in his place as God, father and husband, and Israel as a worshipper, child and wife.

With the roles of YHWH and Israel realigned, YHWH betroths himself to Israel in the remaining verses of the paragraph. He begins by "mak[ing] a covenant with the animals of the field and with the flying creatures of the heavens, and with the creeping things of the ground" (Hos. 2:20), laying down arms and stopping the devouring pointed out in Hos. 2:14 so that there is peace in the Land. The first covenantal promise YHWH makes to Israel is, therefore, a cessation of the mercilessness with which YHWH dealt in Hosea 2:14, as the animals that devoured the forest of vines and fig trees and the shame and battles from which his wife could not be saved are "[laid] down safely" (Hos. 2:20), regaining YHWH's covenantal protection. Along with the promise of compassion, YHWH describes this covenant as one which is to last "forever" and is forged in "righteousness and in justice and in kindness and tender mercies… [and also] in faithfulness" (Hos. 2:21-22). This repeated betrothal statement captures a sense of

[190] This day seems to hold a similar significance to the day of recompense or "Day of YHWH", which refers to an event in the future on which calamity befalls either the nations, Israel, or both (Rendtorrf, 2000:78). This day of reckoning would be an occasion where YHWH punishes those nations who committed crimes against him (Barker, 2012:132).
[191] The basic covenant formula indicates a mutual belonging, like Exod. 6:7, which reads, "[a]nd I will take you for my people, and I will be your God".
[192] This phrase reads, "for she is not my wife, and I am not her husband".
[193] Dearman (2010:124-125) adds that the replacement of the epithet "Ba'al" with "husband" would encourage a level of intimacy with his title of "husband" rather than "lord" or "Ba'al".

intimacy as it ends with YHWH declaring that [Israel] will know YHWH" (Hos. 2:22), a phrase which can denote the physical intimacy of sexual intercourse (Keefe, 2001:218-219).[194] What this combination of intimacy and qualities such as righteousness and tender mercies points to is the ideal upon which YHWH wishes to base his relationship with Israel. This is because "knowing YHWH" implies an understanding of Israel's place in relation to their God and, as such, deals with stipulations such as obedience to the law and covenant through faithfulness and righteousness (McComiskey, 1992b:45). What this new covenant means for the land is that there is a renewed sense of hope, as the land no longer needs to represent the danger it did with war and wild animals and even the increasing shame (cf. Hos. 2:7). Instead, it can now provide a space in which the people can interact and live with YHWH.

The second paragraph (Hos. 2:23-25) explores the consequences of this new covenant with Israel, as YHWH rejuvenates the land which was made "like the dry earth and…kill[ed] with thirst" (Hos. 2:5) and uses the names of Hosea's children to represent this renewal (Kwakkel, 2009:175-176). In verses 23-24, YHWH reverses his previous curses as he "answers the heavens and the earth…answer[s]" with "the corn, and wine and fresh oil". In this series of responses, the land is returned to its fertile state, which means its products can be used for Israel's nourishment, sacrifice, affluence, and protection. Additionally, this rejuvenation of the land produces a response of gratitude to YHWH as they all answer אֶת־יִזְרְעֶאל ("God sows"; Hos. 2:24) as a means of praise.[195] Since praise is given solely to YHWH for these gifts, the passage also reflects a change in Israel's attitude towards YHWH in comparison to earlier verses (e.g. Hos. 2:7; Stuart, 1988:60). Other changes are also reflected in the final verses of Hosea 2 as YHWH recalls the names of Hosea's children. In Hos. 2:23-24, the connotations of punishment with which Jezreel became associated are removed and replaced with connotations of God's provision of nourishment and fertility as YHWH declares: "I will sow [Israel] to me in the Land" (Hos. 2:25). Similarly, the negative connotations associated with Lo-Ruhamah and Lo-Ammi are also altered. In verse 25, YHWH states that he "[has] compassion for Lo-Ruhamah", ultimately removing the curse uttered in Hos. 1:7 and the accompanying destruction described in subsequent verses, such as Hos. 1:8, 2:12 and 2:14. As for Lo-Ammi, instead of renouncing his people, he says to them: עַמִּי־אַתָּה ("You [are] my people"; Hos. 2:25), thus reinforcing the covenant formula and formalising the covenant with them (Dearman, 2010:131).

What is particularly significant in these final verses of Hosea 2 is that YHWH takes on the majority of the action to restore and reconnect. It is YHWH who initiates the response in the

[194] The term has several connotations but is primarily used to describe the process of understanding, observing, experiencing, and being concerned about (see Holladay, 1971:128-129). It is also used across the HB to denote sexual intercourse, likely because it represents a level of understanding that is quite intimate and because it is an act which relies on a connection between people (cf. Keefe, 2001:219 fn. 22).

[195] Various commentaries offer alternative interpretations of the phrase, and it is not entirely clear if the phrase is an interjection or if it only points to YHWH's actions of sowing. See McComiskey (1992b:47) for more information.

heavens to give rain to the land, which eventually results in "corn and new wine and fresh oil" (Hos. 2:23), and it is YHWH who calls the people back to the land where he claims the people as his own again (Hos. 2:25) (Stuart, 1988:60-61). The passage implies, therefore, that it is due to YHWH's process of restoring the land and betrothing his wife to him that his household can be re-established and, as such, that the products and benefits of that union – like fertility and holiness – can be reinstated in the Land.

3.4 Hos. 3:1-5 Marriages: A Sign-Act revisited

Text with Masoretic Accents	Verse	Literal Translation
וַיֹּאמֶר יְהוָה אֵלַי עֲוֹד לֵךְ אֱהַב־אִשָּׁה אֲהֻבַת רֵעַ וּמְנָאָפֶת כְּאַהֲבַת יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל וְהֵם פֹּנִים אֶל־אֱלֹהִים אֲחֵרִים וְאֹהֲבֵי אֲשִׁישֵׁי עֲנָבִים:	1	And YHWH said to me, "Go again and love a woman who is loved by a companion and commits adultery, [just] as YHWH loves the sons of Israel – although they turn towards other gods and [are] lovers of grape cakes."
וָאֶכְרֳהָ לִּי בַּחֲמִשָּׁה עָשָׂר כֶּסֶף וְחֹמֶר שְׂעֹרִים וְלֶתֶךְ שְׂעֹרִים:	2	And I bought her for myself [with] 15 pieces of silver and a homer of barley and lethek of barley.
וָאֹמַר אֵלֶיהָ יָמִים רַבִּים תֵּשְׁבִי לִי לֹא תִזְנִי וְלֹא תִהְיִי לְאִישׁ וְגַם־אֲנִי אֵלַיִךְ:	3	And I said to her, "You will stay many days with me. You will not play the harlot, nor will you have a man, and I also will [be] toward you."
כִּי׀ יָמִים רַבִּים יֵשְׁבוּ בְּנֵי יִשְׂרָאֵל אֵין מֶלֶךְ וְאֵין שָׂר וְאֵין זֶבַח וְאֵין מַצֵּבָה וְאֵין אֵפוֹד וּתְרָפִים:	4	For many days the sons of Israel will remain without a king, without a leader, without sacrifice and without pillar, ephod and teraphim.
אַחַר יָשֻׁבוּ בְּנֵי יִשְׂרָאֵל וּבִקְשׁוּ אֶת־יְהוָה אֱלֹהֵיהֶם וְאֶת דָּוִד מַלְכָּם וּפָחֲדוּ אֶל־יְהוָה וְאֶל־טוּבוֹ בְּאַחֲרִית הַיָּמִים: פ	5	Afterwards, the sons of Israel will return, and they will seek YHWH, their God, and David, their king. And they will tremble towards YHWH and his goodness at the end of days.

In this final unit of Part I, the cycle of estrangement, punishment, and reconciliation, presented in Hosea 1-2, is reconsidered under the events following YHWH's punishment (Trotter, 2001:193). What is different about Hos. 3 is that the passage represents Hosea's words as he describes his remarriage to Gomer and what this means for the marital metaphor.

In Hosea 3:1-3, Hosea revisits YHWH's initial instruction to marry a woman who is like unfaithful Israel and then reveals what this marriage looks like now. In verse 1, Hosea recalls YHWH's command from Hos. 1:2, stating: "And YHWH said to me, 'Go again and love a woman who is loved by a companion and commits adultery, [just] as YHWH loves the sons of Israel – although they turn towards other gods'" (Hos. 3:1). While the passage resembles the phrasing in Hos. 1:2,[196] the context of the passage implies that Hos. 3 is a continuation of Hos.

[196] These similarities are largely in the semantics of the phrasing. For example, Hos. 2:1's "woman of prostitution" becomes "woman who is loved by a companion and commits adultery" in Hos. 3:1. Along with these similarities are key differences which make the comparisons of the Hosea-Gomer situation to the YHWH-Israel situation more

1, rather than a new scenario (Day, 2001:573).[197] Consider Hos. 3:3, where Hosea states, "You will stay many days with me. You will not play the harlot, nor will you have a man. And I also will be toward you". What is noteworthy about this verse is that Hosea's recollection emulates YHWH's new covenant in Hos. 2:21-23, where he states: "And I will betroth you to me forever…[a]nd I will betroth you to me in faithfulness". In this way, the passage – particularly Hos. 3:1 – presents a vow-renewal,[198] as Hosea takes Gomer out of prostitution once again (Hos. 3:2), just as YHWH removes the names of Ba'al from Israel (Hos. 2:18-19) and creates a new covenant with them (Hos. 2:20-22, 3:2-3) and returns them to the land (Hos. 2:23-25, cf. 3:3). This new covenant even includes clear stipulations, focusing mainly on covenantal fidelity on both Hosea and Gomer's parts (Hos. 3:3).

The events described above are, like Hosea 1:2-2:3, related to YHWH and Israel's story as Hos. 3:4-5 continues to expand the marital metaphor. Unlike the verses before it, verse 4 indicates that Israel "will remain without king…without a leader, without sacrifice, and without pillar, without ephod and teraphim" (Hos. 3:4), reiterating "the destruction of the kingdom of the house of Israel" in Hos. 2:4. In this exile, the Israelites are without the comforts they had in "sacrifice…pillar…ephod and teraphim", and must, therefore, rely on YHWH to help them survive, as Hos. 2:16-17 foresees (cf. Hubbard, 1989:101-102). Though Israel is exiled for their apostasy, they are allowed to return to the land and covenant, which is captured by the restoration of what Israel lost by punishment. For example, verse 5 echoes the reversals of Hos. 2:1-3 as the people regain the religious and political institutions at the end of their initial stint in the land (Hos. 2:2) as they can "…seek God, and David, their king" (Hos. 3:5). With the restitution of their king and monotheism comes the original stipulation of the covenant: sole devotion to YHWH. In this way, the YHWH-Israel relationship mirrors Hosea's situation with Gomer in verse 3, as Hosea states their mutual dedication. In Hos. 3:5, YHWH states that Israel will remain steadfast in their "trembl[ing] towards [him] and his goodness at the end of days" (Hos. 3:5; cf. Hos. 2:25). When read in combination with verses 3 and 4, the passage implies Israel's return to the land and her necessary institutions, a necessary shift towards understanding and pursuing a relationship with YHWH over (though not entirely without) outward displays of worship such as sacrifice.[199] This is because religious activities became associated with

direct. For example, Hos. 3:1 no longer uses Land as a metonymy for Israel (see Tully, 2018:22), but states that the Israelites are the wayward wife.

[197] Several commentaries have argued to the contrary, including Wolff's *Hosea* (1974:63-64) and Stuart (1988:64), and say that Hosea married someone new, particularly someone who has a more obvious role as a prostitute.

[198] This argument is supported by Tully (2018:69), who argues against the idea that Hosea has been tasked with marrying a new woman to represent Israel. He argues that Hos. 3 follows on from the episode in Hos. 1, where Hosea's relationship with Gomer is meant to "symbolise[] YHWH's determination to keep Israel as his people even though restoration will be temporarily preceded by judgement". So, given that Israel is not replaced with a new wife in the HB, it makes sense that Gomer would not be replaced either.

[199] Ben Zvi (2005:40) goes as far as to call the sacrifices to false gods "anti-sacrifices" as they repel rather than "attract the divine presence".

Israel's adultery and their façade of covenantal faithfulness (e.g. Hos. 2:9) (Landy, 2011:49).[200] As such, an emphasis is placed on "seeking" YHWH and "his goodness" (Hos. 3:5) and gaining an intimacy which comes from "know[ing]" him (Hos. 2:22).

When read in combination, these two paragraphs outline very basically the purpose of the marital metaphor, which is to put forward what YHWH expects from his people now that he has renewed their vows and made a new covenant. It also lays out what these expectations mean for maintaining the covenant and, therefore, sacred space. The primary point, which is reiterated in both paragraphs (or in both couples' stories), is that YHWH wants Israel to pursue him and to remain faithful to him by maintaining his covenant and "not play[ing] the harlot" (Hos. 3:3) (Dearman, 2010:136). As such, this covenantal fidelity and Israel's continuous pursuit of YHWH will allow for the connection between them and their God to continue "at the end of days" (Hos. 3:5). The result of this combination means that the holiness of the people and their land will remain as long as the YHWH-Israel relationship stays intact.

3.5 Concluding Thoughts on Land as Sacred Space in Hos. 1-3

Hosea 1-3 introduces the relationship between YHWH and Israel, notably how it is exhibited in phases and how these phases are tied to the pursuit or rejection of YHWH. In this regard, the text establishes the general actions which condemned Israel, particularly their various acts of "prostitution" (e.g. Hos. 2:7), the punitive actions YHWH took in response to Israel's apostasy (e.g. Hos. 1:4), as well as the efforts of YHWH in his pursue and restoration of his people to him once again (e.g. Hos. 2:16-17).

Ben Zvi (2005:39) astutely summarises this first panel of text as being aimed not at reconstructing the events of historical Hosea's life, but encouraging the Yehudite audience to imagine themselves in the shoes of a man who cannot trust his promiscuous wife, or of a wayward child, but essentially "…at the same time reconsidering the entire history of Israel and its great history". Through the use of the marital metaphor, these passages indicate a preoccupation with the undulations of the YHWH-Israel relationship, and in these waves, one can see how this relationship changes according to the people's relationship with holiness and their resultant conduct. The text often refers to the people's tendency to commit acts of prostitution which imply a forsaking of YHWH (e.g. Hos. 1:2). However, the text also points out that when the people pursue the knowledge of YHWH, or "the supreme good…which goes beyond the discharge of any religious duty" (McConville, 2012b:345), and remain focused on upholding their covenant with YHWH, the people thrive (Hos. 2:23-25). This knowledge of YHWH is akin to understanding and accepting YHWH's covenantal stipulations in one's every

[200] Landy (2011:49-50) draws effective comparisons between Hos. 3:4 and Hos. 2, where Israel's prostitution is linked to the polemic against the Ba'alim and points to the interconnectedness between Israel's religious and political institutions and their apostasy with false gods.

day and, therefore, having a healthy relationship with holiness. Furthermore, the text repeatedly highlights that pursuing YHWH is of higher value than relying on religiosity and political relations (Hos. 2:11-15, 3:3-5; cf. Trotter, 2001:193-194). By looking at how Israel rejects and pursues this knowledge and covenantal fidelity, Hosea 1-3 thus establishes how holiness out to be treated, especially if one it to hold on to the land.

In these chapters, there are many references to the land, its products and fertility. As established early on, the land is both representative of and a part of the household of YHWH, so the land is expected to face what its inhabitants face. This is illustrated in the accusation of prostitution made against it (Hos. 1:2) and several cases which refer to the actions that YHWH takes against the land, which include stripping (Hos. 2:14), barrenness (Hos. 2:5) and being devoured by wild animals (Hos. 2:14). It is also evident in YHWH's fertilisation of the land which is described alongside YHWH's new covenant with the people (Hos. 2:18-25). What the findings of this analysis propose, therefore, is that to understand how land is represented as a sacred space, one must look at the progression of Israel's covenantal relationship with YHWH and, as such, their experiences of and with holiness.

4. Hosea 4-11: Destroying and Recreating Sacred Space

If Hosea 1-3 is an introduction and summary of the marital relationship between YHWH and Israel, then Hos. 4-11 is an expansion and dissection of this discussion without the marital metaphor and only indirect references to the children of Hosea (cf. Braaten, 2003:118-119). As shown previously, the text is structured according to phases of YHWH and Israel's relationship, particularly those in which YHWH and Israel are estranged and when they are finally brought together again. This estrangement is caused by Israel's acts against the law of YHWH, or "prostitution" and "adultery", which symbolise their descent into impurity and profanity or a lack of "the knowledge of YHWH" (McConville, 2012b:346). Hos. 4-11 seems to take this conclusion and present it on a larger scale, particularly in terms of structure and literary devices such as allusion, which point towards the use of memory and the changes in the covenant (Ben Zvi, 2005:95-96).

Hosea 4 begins with Hosea addressing the Israelites, telling them that "YHWH's dispute [is] with the inhabitants of the land because "no truth, and no kindness and no knowledge of YHWH [is] in the land" (Hos. 4:1). This section mirrors Hos. 1:2, where the land is accused of prostitution. According to the progression of events laid out in Hos. 1-3, this should follow with Israel's destruction; however, although YHWH does dole out punishment, Hos. 6 indicates that Hosea and Israel try to turn the tide before YHWH annihilates them. Here Hosea pleads with Israel to "return to YHWH" (6:1) so that he will "come like the rain to us. Like the spring rain, he gives the land to drink" (6:3). Hosea's pleading, however, fails as the people's rejection of

YHWH and his law continues (Trotter, 2001:200-201). This culminates in another interjection by Hosea in Hos. 9:1, where he says, "Do not rejoice, O Israel, for joy like the nations". This rebuke is followed by further accusations and punishment and a retrospective of Israel's past in which YHWH reveals the depth of his people's depravity. The panel ends in the same way as Hos. 1-3, as YHWH decides to return the Israelites to the land (Hos. 11:11) and an ideal future (Ben Zvi, 2005:97-98).

Hosea 4-11 also approaches the presentation of the accusations and punishments slightly differently than Hos. 1-3.[201] Most of the sections after the abovementioned interjections are followed by a particular area of society or management of the land where Israel has forsaken YHWH. For example, the second part of Hos. 4 deals specifically with the crimes of the high priest and in the institution of religion as a whole (Tully, 2018:80). Hos. 7, after a short interlude about the making and breaking of covenants in Hos. 6, focuses on Israel's dealings with national and international politics. These crime-specific sections are separated by chapters like Hos. 5 and 8, which deal with general accusations and demonstrate that Israel did not only commit one particular transgression at a time. Instead, the chapters show that Israel's acts of rebellion only increased and became more diverse as they continued to live in the land (Ben Zvi, 2005:95-96). Hos. 9 and 10 are outliers to the pattern and include more general examples of Israel's covenantal violations and the temporary consequences thereof (e.g. Hos. 9:3, 10:4; cf. Ben Zvi, 2005:185). Along with these general examples, Hos. 10 also focuses more on Israel's acts of hubris and pride and the deception that flows from that than the other passages in Hos. 4-11 (cf. Landy, 2011:143-144).

With these differences in mind, this next section of the analysis is geared towards understanding how the text represents land and its relationship with the sacred now that more emphasis is placed on Israel's institutions and their systemic iniquity. Along with the blueprint to the Israel-YHWH relationship provided by Hosea 1-3, the following discussion also considers how memory and covenant are treated in the undoing and recreation of the land.

4.1 Hos. 4:1-19 The Great Divorce

As discussed above, Hosea 4 provides the first look into the oracles of Hosea, mainly how they set up the household of YHWH and Israel's relationship with YHWH without direct reference to the marital metaphor. The chapter is divided into two subunits, given their different foci. Hos. 4:1-3 is presented as an introduction to Israel's acts against YHWH in Part II A and lays out the foundations of the oracles, YHWH's dispute against his household, and their punishment. Hos. 4:4-19 then draws attention to the violations of the covenant committed by

[201] In his handbook to Hosea, Tully (2018:2-3) includes a contents page-like summation of the text's structure which effectively summarises the differences between the sections by the topics each chapter is preoccupied with. His analysis is comparable to my own; see my structural analysis.

the priesthood, expanding on Hos. 4:1-3 by giving context to the accusations and the consequences presented there.

4.1.1 Hos. 4:1-3, Hear a Word: An Introduction to the Oracles

Text with Masoretic Accents	Verse	Literal Translation
שִׁמְעוּ דְבַר־יְהוָה בְּנֵי יִשְׂרָאֵל כִּי רִיב לַיהוָה עִם־יוֹשְׁבֵי הָאָרֶץ כִּי אֵין־אֱמֶת וְאֵין־ חֶסֶד וְאֵין־דַּעַת אֱלֹהִים בָּאָרֶץ׃	1	Hear a word of YHWH, sons of Israel! For YHWH's dispute [is] with the inhabitants of the land because no truth, and no kindness, and no knowledge of YHWH [is] in the Land.
אָלָה וְכַחֵשׁ וְרָצֹחַ וְגָנֹב וְנָאֹף פָּרָצוּ וְדָמִים בְּדָמִים נָגָעוּ׃	2	Cursing and deceiving, murder and stealing, and committing adultery. They have broken forth, and bloodshed follows bloodshed.
עַל־כֵּן׀ תֶּאֱבַל הָאָרֶץ וְאֻמְלַל כָּל־יוֹשֵׁב בָּהּ בְּחַיַּת הַשָּׂדֶה וּבְעוֹף הַשָּׁמָיִם וְגַם־דְּגֵי הַיָּם יֵאָסֵפוּ׃	3	Therefore, the land will mourn, and so all who dwell in her wither. The animals of the fields, with the flying creatures of the heavens and also the fish of the sea, will be taken away.

As an introduction to the oracles, Hosea 4:1-3 is mainly concerned with determining the state of the YHWH-Israel relationship. This is achieved by following a similar pattern to Hos. 1, as it turns to focus on YHWH's claim against Israel and considers the results of Israel's actions. As such, the passage, like Hos. 1:1-9, can re-establish the effects of the Israel-YHWH relationship on the Land.

Hosea first establishes in verse 1 that there is no sanctity in the Land. Like YHWH's address in the text's first chapter, Hosea begins by framing YHWH's dispute against the Land, or more specifically, the sons of Israel (בְּנֵי יִשְׂרָאֵל) and the inhabitants of the land (עִם־יוֹשְׁבֵי הָאָרֶץ) (Hos. 4:1). The effects of the inhabitants' iniquity, Hosea reveals, is so great that "no truth, and no kindness and no knowledge of YHWH" can be found "in the Land" (Hos. 4:1). This accusation is particularly severe considering what these qualities mean for Israel and how they are to live in the Land. As established previously, the knowledge of YHWH reflects an understanding, remembering, and obeying of YHWH's instructions, "assimilating them in a way that gives direction to all of life" (McConville, 2012b:346). Along with this knowledge of YHWH come other characteristics that determine how Israel's relationship with YHWH is meant to look. These are laid out in Hosea 2:21, where YHWH establishes his new covenant with his wife: "…and I will betroth you to me in righteousness and in justice and in kindness and in tender mercies" (McConville, 2012b:345; cf. Hayes, 2012b:467). This combination of אֱמֶת ("truth"), חֶסֶד ("kindness") and דַּעַת אֱלֹהִים ("knowledge of YHWH") conveys the intimacy with which "knowing" (לְדַעַת) is associated, and furthermore, the proximity to YHWH which is needed for

establishing holiness in space (Botterweck & Ringgren, 1986:477). Therefore, by declaring that there is "no truth, and no kindness, and no knowledge of YHWH in the Land", the text implies that there is no space for YHWH nor his accompanying holiness, so the land cannot be expected to house it.

This lack of intimacy and holiness in the land is confirmed in Hos. 4:2, where the people's rejection of YHWH and his law has resulted in the "break[ing] forth" of impure behaviour, which breaks covenantal stipulations. These include adultery (cf. Exod. 20:3-6, 14; Deut. 13:1-4), as well as an increase in bloodshed (cf. Exod. 20:13) and transgressions such as "cursing and deceiving" (Hos. 4:2; cf. Exod. 20:7, Lev. 6:1-5). The second lines of Hos. 4:1 and 4:2 form useful parallelisms[202] that draw cause-and-effect lines between each violation and its impact on YHWH and his household's relationship. Here, "truth" (אֱמֶת) has been replaced by "cursing and deceiving" (אָלֹה וְכַחֵשׁ), "kindness" or "covenantal love" (חֶסֶד) has been replaced by "murder and stealing" (רָצֹחַ וְגָנֹב), and the "knowledge of YHWH" (דַּעַת אֱלֹהִים) has been taken over by "adultery" (נָאֹף) or a lack of faithfulness. What the people have done, therefore, is altogether reject that which should characterise a relationship with YHWH with the violation of the covenant. As such, they remove any chance of retaining their sanctity or the Land. This means that instead of the land reflecting the holiness which comes from an intimate YHWH-Israel relationship, the land is marked by a blood trail as "bloodshed follows bloodshed" (Hos. 4:2).

The culmination of this bloody cycle results in the gradual decay of the Land, which is in line with the covenantal curses or sanctions that come with the covenant dissolution (Stuart, 1988:76-77). The text states in Hos. 4:3 that "…the land will mourn". In this context, the Land's mourning implies that it will suffer by becoming barren, offering little in terms of flour, wine, and oil as "all who dwell in her will wither"– likely from hunger and barrenness. [203] Furthermore, the Land's inhabitants will have no more access to birds, field animals, or fish as these will also be removed (Hos. 4:3). With these punishments, the land is made uninhabitable for the Israelites as they would have little to nothing in terms of food and protection. Consequently, the punishment doled out thus mirrors the people's actions: as the people's offences against YHWH have broken forth, so will the Land's suffering (cf. Thomas, 2012:760). What is noteworthy about this punishment is that it presents the consequences which follow the people's rejection of YHWH. Since the people turn to iniquity and subsequently remove truth, kindness, and the knowledge of YHWH from the Land, the people sever their connection to YHWH, who gave the people food, protection, and access to the sacred (cf.

[202] Dearman (2010:148) describes these transgressions as "the negative reflex of loving-kindness, faithfulness and knowledge of YHWH".
[203] For more information on texts that discuss the Land mourning and suffering, see Katherine M. Hayes' (2002) *The Earth Mourns: Prophetic Metaphor and Oral Aesthetic*, which is based on her 1997 PhD thesis, "'The Earth Mourns': Earth as Actor in a Prophetic Metaphor".

Japhet, 1998:57). As such the people lose their access to the promises and benefits that come from their relationship with YHWH and the covenant they had.

What Hosea 4:1-3 establishes is that the people's attachment to iniquity and rejection of YHWH causes the profanation of both themselves and the land in which they live. Since the sanctity of the land depends on the intimacy of knowing YHWH (cf. Levine, 1987:249-250),[204] their refusal to acquiesce to his law and instruction means that holiness is overtaken by bloodshed and YHWH is ousted from the Land, thereby distancing the people from him and the sanctity that he brings to both the people and the Land. Since Hos. 4:1-3 echoes Hos. 1, it undoubtedly foretells what is to be expected in subsequent chapters: Israel breaks the covenant, and the land suffers along with its inhabitants in their sin.

4.1.2 Hos. 4:4-19, Priest and Land Rejected

Text with Masoretic Accents	Verse	Literal Translation
אַךְ אִישׁ אַל־יָרֵב וְאַל־יוֹכַח אִישׁ וְעַמְּךָ כְּמְרִיבֵי כֹהֵן׃	4	Surely man should not be let to contend and not rebuke another, but my contention is with you, O Priest.
וְכָשַׁלְתָּ הַיּוֹם וְכָשַׁל גַּם־נָבִיא עִמְּךָ לָיְלָה וְדָמִיתִי אִמֶּךָ׃	5	And you will stumble [in] the day, and the prophet will also stumble with you [in the] night, and I will destroy your mother.
נִדְמוּ עַמִּי מִבְּלִי הַדָּעַת כִּי־אַתָּה הַדַּעַת מָאַסְתָּ וְאֶמְאָסְאֲךָ מִכַּהֵן לִי וַתִּשְׁכַּח תּוֹרַת אֱלֹהֶיךָ אֶשְׁכַּח בָּנֶיךָ גַּם־אָנִי׃	6	My people are cut off from lacking knowledge. Indeed, you have rejected knowledge. So, I will reject you from acting as my priest. And [since] you have forgotten the law of your God, I will also forget your children.
כְּרָבָּם כֵּן חָטְאוּ־לִי כְּבוֹדָם בְּקָלוֹן אָמִיר׃	7	As they increased, so they sinned against me. [So] I will change their glory into shame.
חַטַּאת עַמִּי יֹאכֵלוּ וְאֶל־עֲוֹנָם יִשְׂאוּ נַפְשׁוֹ׃	8	They eat the sin of my people, and they lift their heart to their iniquity.
וְהָיָה כָעָם כַּכֹּהֵן וּפָקַדְתִּי עָלָיו דְּרָכָיו וּמַעֲלָלָיו אָשִׁיב לוֹ׃	9	And it will be like people, like priest. And I will punish him [for] his ways, and I will repay him for his deeds.
וְאָכְלוּ וְלֹא יִשְׂבָּעוּ הָזְנוּ וְלֹא יִפְרֹצוּ כִּי־אֶת־יְהוָה עָזְבוּ לִשְׁמֹר׃ זְנוּת	10	And they eat but are not sated. They act the harlot, but they do not break forth because they have abandoned YHWH to revere [whoredom.]
וְיַיִן וְתִירוֹשׁ יִקַּח־לֵב׃	11	[] Wine, and new wine take the heart.
עַמִּי בְּעֵצָו יִשְׁאָל וּמַקְלוֹ יַגִּיד לוֹ כִּי רוּחַ זְנוּנִים הִתְעָה וַיִּזְנוּ מִתַּחַת אֱלֹהֵיהֶם׃	12	My people ask his staffs, and his rod declare to [him] because the spirit of fornication has caused them to err, and they act the harlot below their God.
עַל־רָאשֵׁי הֶהָרִים יִזְבָּחוּ וְעַל־הַגְּבָעוֹת יְקַטֵּרוּ תַּחַת אַלּוֹן וְלִבְנֶה וְאֵלָה כִּי טוֹב צִלָּהּ עַל־כֵּן תִּזְנֶינָה בְּנוֹתֵיכֶם וְכַלּוֹתֵיכֶם תְּנָאַפְנָה׃	13	Upon the heads of the mountains, they sacrifice, and they make perfume upon the hills, underneath oak and poplar trees and terabinth because her shadow is good.

[204] See Chapter 3.

		Therefore, your daughters act the harlot, and your daughters-in-law commit adultery.
לֹא־אֶפְקֹד עַל־בְּנוֹתֵיכֶם כִּי תִזְנֶינָה וְעַל־כַּלּוֹתֵיכֶם כִּי תְנָאַפְנָה כִּי־הֵם עִם־הַזֹּנוֹת יִפָּרֵדוּ וְעִם־הַקְּדֵשׁוֹת יְזַבֵּחוּ וְעָם לֹא־יָבִין יִלָּבֵט׃	14	I will not punish your daughters because they act the harlot, nor your daughters-in-law because they commit adultery – because they separate [themselves] with prostitutes and they sacrifice with temple prostitutes. So, the people who do not discern will be thrust down.
אִם־זֹנֶה אַתָּה יִשְׂרָאֵל אַל־יֶאְשַׁם יְהוּדָה וְאַל־תָּבֹאוּ הַגִּלְגָּל וְאַל־תַּעֲלוּ בֵּית אָוֶן וְאַל־תִּשָּׁבְעוּ חַי־יְהוָה׃	15	If you act the harlot, Israel, let not you offend Judah. And do not enter Gilgal and let you not go up [to] Beth Aven and let you not swear [that] YHWH lives.
כִּי כְּפָרָה סֹרֵרָה סָרַר יִשְׂרָאֵל עַתָּה יִרְעֵם יְהוָה כְּכֶבֶשׂ בַּמֶּרְחָב׃	16	Indeed, like a stubborn heifer, Israel is stubborn. Now YHWH pastures them like a lamb in an open field.
חֻבָּר עֶצַבִּים אֶפְרָיִם הַנַּח־לוֹ׃	17	Ephraim is joined [to] idols. Let him alone!
סָר סָבְאָם הִזְנֵה הִזְנּוּ אָהֲבוּ הֵבוּ קָלְוֹן מָגִנֶּיהָ׃	18	[When] their drinking is finished, surely they commit harlotry. Surely they love the shame [of] her shields.
צָרַר רוּחַ אוֹתָהּ בִּכְנָפֶיהָ וְיֵבֹשׁוּ מִזִּבְחוֹתָם׃ ס	19	The wind has bound her up in its wings, and they will be ashamed [of] their sacrifices.

While Hosea 4:1-3 sets up how the sanctity of the land is tied to the people's recognition of YHWH's law and the intimacy which comes with the knowledge of YHWH, Hos. 4:4-19 places further context on this discussion of cause and effect. The passage deals specifically with the role of Israel's priesthood in Israel's rejection of YHWH, the iniquity which breaks forth as a result and, most importantly, the impact that Israel's religious transgressions have on the Land.

In Hosea 4:4, YHWH declares that his contention does not lie first with his people or even the land as the text did earlier (Hos. 1:2) but with the high priest. YHWH details that his priest has "rejected it [the knowledge of YHWH] …and…forgotten the law of [his] God" (Hos. 4:6). At first, it seems as though this declaration is made only against the priest and his colleague, the prophet, who will stumble together (Hos. 4:5). However, the results of the priest's rebellion have far more significant consequences for the people of Israel. Owing to the fact that the high priest and the priesthood have the closest access to YHWH, they are the people who are charged with ensuring that the connection between the people and the god they serve is maintained – even if only by their reputation, how they encourage worship and in their continued reference to cultural memories (Assman, 2011:39; Greengus, 1992:244). The priesthood thus serves the community by ensuring that the people remember YHWH and his salvific acts, upholding purity and holiness and retaining the knowledge of YHWH amongst themselves and the people they influence (Botterweck, 1986:478). As the priesthood has diverged from this purpose and has

disrupted this order, they have led the Israelites astray by eating the people's sin offerings[205] and "lift[ing] their heart to their iniquity" (Hos. 4:8), therefore encouraging Israel to sin further. As Dearman (2010:161) explains: "The charge [against Israel] is godlessness and greed in the guise of divinely sanctioned religious practices". In this way, the priesthood creates a cycle of transgressions like that of Hos. 4:2, beginning with a loss of cultural memories, which slowly results in a continuous and gradual breaking down of the covenantal relationship between YHWH and Israel.

The effects of the priests' iniquity and the subsequent divorce of Israel and YHWH plays out in two ways in the passage. The first is in the steady increase of actions against YHWH, mimicking the breaking forth of sins described in Hos. 4:2. In this passage, the increased rebellion is likened to the act of eating without satiation (Hos. 4:10), imbibing to the extent that "[w]ine and new wine take the heart" (Hos. 4:11) and, finally, that they have been taken by "the spirit of fornication [which] has caused them to err" (Hos. 4:12). These phrases illustrate that without adherence to the law and purity codes, the Israelites become so addicted to sin, that they cannot discern between righteousness and sinfulness (cf. Dearman, 2010:163; Landy, 2011:63). This lack of judgment comes along with abandoning YHWH (Hos. 4:10) and, by extension, the wisdom which comes from the knowledge of YHWH and, therefore, the intimacy of the covenant.

The second consequence of the priesthood's iniquity is the introduction of false worship and sacrifice and a resultant syncretism in the institution. In verse 9, YHWH declares that the people become like the priest, implying that the people will turn to the same transgressions which have taken over the priesthood. As such, the priesthood and people begin to worship and consult idols, "ask[ing] [the priest's] staffs and his rods to declare to [him]" (Hos. 4:12). This idol worship is compounded by the people's misuse of the Land, particularly for making offerings and burning incense, and conducting this false worship upon the mountains and hills and under large trees (Hos. 4:13; McComiskey, 1992b:67). Worship and rituals undertaken in naturalistic settings were often considered as pagan and, as such, were prohibited by the guidelines set in place by YHWH before the people entered the land (cf. Wolff, 1974:85-87).[206] Amongst these guidelines was the command to rid the land of the Canaanites' religious rites, idols, and practices (Deut. 7:5; von Waldow, 1974:503). For that reason, the people increase their attachment to their neighbours by imitating their religious customs when they refuse to separate

[205] Hos. 4:8, which reads, "they eat the sin of my people", can be interpreted as a manner in which the priesthood abuses its role in sacrificial rites, where they are eager for the people to transgress (see Deroche, 1983:193). Dearman (2010:160) adds that the phrase should be read as a double entendre, implying that as the priests take in the sin offerings of the people, they become increasingly impure (cf. Hos. 9:4).

[206] Wolff (1974:86-87) provides a fairly extensive picture of the types of rituals undertaken in these settings and how they can be related to Canaanite religious events. It is important to note here that scholars have questioned the links that have been drawn between Hos. 4:13-14 and fertility cults. Adams (2008:298-299) presents a convincing argument that, based on the text's predominant "covenant as marriage" metaphor, Hos. 4:13-14 should be read as a further example of adultery rather than specific actions related to an apparent sex cult.

themselves from the nations – particularly the Canaanites – and the religious practices of the nations. This action even receives a sarcastic comment from YHWH, which states that sacrificing in these locations is worthwhile as "[the poplar and terabinth trees'] shade is good" (Hos. 4:13).[207] Since the people have turned away from YHWH and adopted the Canaanite cult and its idol worship, the land becomes tainted as it is used to provide spaces and the necessary offerings for their sacrifices (Hos. 4:13; Hearson, 2020:27-28).

Like Hosea 4:3, the impact of the iniquity cycle instilled by the priesthood and exacerbated by the people causes a gradual decay of the land (Trotter, 2001:195). This passage, however, indicates that there is a progressive spreading of sin, affecting not only the sanctity of the landscape as indicated above but also major cult centres and cities. In this passage, Israel's shame extends to Gilgal and Bethel, with Bethel even rebranded as Beth Aven to mark its change from the "house of God" (בֵּית־אֵל) to the "house of iniquity" (בֵּית אָוֶן).[208] Hosea 4:15 indicates that these two pillars of Israel's cultural memory and religion are so shameful that "even a prostitute will be corrupted at such places" (Dearman, 2010:166; Hos. 4:15). This threat is extended to the Northern Kingdom as a whole, as she is warned to not "offend Judah" (Hos. 4:15), who is, at this point in the narrative, still in a covenant-keeping relationship with YHWH. Thus, the passage indicates that the iniquity of Israel is so grievous that they can inflict their attachment to sin on other nations. Hosea's addressees are even warned to "[l]et [Ephraim] alone" (Hos. 4:17) because of his attachment to idols. What the passage communicates, therefore, is that the land is wholly overrun by iniquity and sin and that any holiness it may have had, has been corrupted. After all, the Land's inhabitants revel in their sin to the extent that daughters and daughters-in-law engage in cultic prostitution and the people "love the shame of her shields" – cult objects not of YHWH (Tully, 2018:108-109).

What Hosea 4:1-19 offers an answer for is how Israel's sin impacts the sanctity of the Land, particularly from a religious perspective. The passage reveals that the turning of institutions has a profound effect on the people and that without the knowledge of YHWH and its qualities, the sanctity of the land cannot be assured. Given that the chapter mainly focuses on accusation rather than punishment, YHWH's reactions seem to act as warnings and as smaller first steps before weightier reactions in Hos. 5, which looks more closely at the consequences of Israel's descent into iniquity.

4.2 Hos. 5:1-7 Crime and Punishment: Religious Apostasy

Text with Masoretic Accents	Verse	Literal Translation

[207] The phrase is intended as irony as it illustrates how the Israelites have lulled themselves into adopting practices not of YHWH because of their assumed goodness (cf. McComiskey, 1992b:67).
[208] See Wolff (1974:90) for more information on the use of Beth-Aven as a name for Bethel.

שִׁמְעוּ־זֹאת הַכֹּהֲנִים וְהַקְשִׁיבוּ	בֵּית יִשְׂרָאֵל וּבֵית הַמֶּלֶךְ הַאֲזִינוּ כִּי לָכֶם הַמִּשְׁפָּט כִּי־פַח הֱיִיתֶם לְמִצְפָּה וְרֶשֶׁת פְּרוּשָׂה עַל־תָּבוֹר:	1	Hear this, O priests! And take heed, House of Israel! And hear, the house of the king, for yours [is] the judgement! Indeed, you have become a trap in Mizpah and a net spread out upon Tabor!
וְשַׁחֲטָה שֵׂטִים הֶעְמִיקוּ וַאֲנִי מוּסָר לְכֻלָּם:		2	And the rebels make the slaughter profound, but I [have] discipline for all [of] them.
אֲנִי יָדַעְתִּי אֶפְרַיִם וְיִשְׂרָאֵל לֹא־נִכְחַד מִמֶּנִּי כִּי עַתָּה הִזְנֵית אֶפְרַיִם נִטְמָא יִשְׂרָאֵל:		3	Surely I know Ephraim, and Israel is not hidden from me. For now, you have committed acts of prostitution, Ephraim. Israel have defiled themselves.
לֹא יִתְּנוּ מַעַלְלֵיהֶם לָשׁוּב אֶל־אֱלֹהֵיהֶם כִּי רוּחַ זְנוּנִים בְּקִרְבָּם וְאֶת־יְהוָה לֹא יָדָעוּ:		4	Their deeds do not allow [them] to return to their God. For the wind of fornication [is] within them, and they do not know YHWH.
וְעָנָה גְאוֹן־יִשְׂרָאֵל בְּפָנָיו וְיִשְׂרָאֵל וְאֶפְרַיִם יִכָּשְׁלוּ בַּעֲוֹנָם כָּשַׁל גַּם־יְהוּדָה עִמָּם:		5	And the pride of Israel will testify against him, and Israel and Ephraim will stumble in their iniquity. Judah will also stumble with them.
בְּצֹאנָם וּבִבְקָרָם יֵלְכוּ לְבַקֵּשׁ אֶת־יְהוָה וְלֹא יִמְצָאוּ חָלַץ מֵהֶם:		6	They will walk with their flocks and with their herds to seek YHWH, but they will not find him. He has withdrawn from them.
בַּיהוָה בָּגָדוּ כִּי־בָנִים זָרִים יָלָדוּ עַתָּה יֹאכְלֵם חֹדֶשׁ אֶת־חֶלְקֵיהֶם: ס		7	They acted faithlessly in YHWH, for they begot strange sons. Now the new moon will eat them – their portions.

Hosea 5:1-7 reflects on the by-products of Israel's religious apostasy and YHWH's initial responses to Israel's actions against him. Though the passage expresses its concerns at new addressees, "the house of Israel… and…the house of the king" (Hos. 5:1), it hearkens back to the oracles of Hos. 4 and also draws some parallels to Hos. 2 while establishing trends for what the household of YHWH, including the Land, have become.

The first four verses of Hosea 5 illustrate a breakdown of the connection between YHWH and Israel; this is summarised most clearly by the chiasm in Hos. 5:3-4 which contrasts Israel's attempts to deny their history and connection to YHWH with YHWH's knowledge of his people (Tully, 2018:116). This breakdown of knowledge is also reflected in the land. The passage begins with YHWH stating that "[the Israelite institutions] have become a trap in Mizpah, and a net spread out upon Tabor" (Hos. 5:1). Though the relevance of these sites is debatable,[209] each site represents both positive and negative events in Israel's history and may be used to indicate to them how far they have fallen into sin. For example, Mizpah of Benjamin[210] is the

[209] For example, Wolff (1974:98) details a variety of possibilities for each site, including if the sites were associated with idolatry, in which case Mizpah held various tokens of Astarte. On the other end, Stuart (1988:91-92) proposes that these locales were picked randomly and were representative of several cult sites which existed in the Northern Kingdom.

[210] In *Reconsidering the Date and Provenance of the Book of Hosea*, Bos (2013:75) discusses at length the anti-Benjamin, anti-Bethel and anti-Samaritan polemics, which are points he uses to bolster his argument for a Yehudite context. In this discussion, he contemplates the impact of these religious centres, particularly the Benjaminite territory, during the Persian-Yehud and how they may have been described negatively to encourage a pro-

location in which Israel as a kingdom was founded (1 Sam. 10:17-27), and Mizpah of Gilead is where an agreement and border was erected between Laban and Jacob, who was charged with protecting Rachel and Leah, his wives (Gen. 31). Tabor is the location in which YHWH saved Israel from the Canaanite king Jabin during Deborah's time as a judge (Judg. 4). Each of these places holds historical and religious value for Israel, as they inform cultural memory and the "(re)construction of the past based on the needs of the present" (Hübenthal, 2012:181). This means that these sites, especially if they deal with YHWH's salvific acts, are meant to remind the people why they should express gratitude toward YHWH and worship him as their sole deity (van Seters, 2012:60-61). As the passage indicates, however, Mizpah and Tabor can no longer remind the people of YHWH's significance because they are now used to trap the men of Israel and other places into iniquity, particularly false worship (e.g. Hos. 4:13; McComiskey, 1992b:75-76). To make matters worse, this loss of sanctity is compounded by the fact that Tabor and Mizpah are seen as traps and nets, which means that they spread iniquity further by ensnaring Israel and others with a desire for further sin (Dearman, 2010:171), "mak[ing] the slaughter profound" (Hos. 5:2) and allowing that "bloodshed follows bloodshed" (Hos. 4:2). This entrapment results in an inability to "return to their God. For the spirit of fornication [is] within them…". In this way, the people are left with little chance of returning to YHWH as long as they are taken by "the spirit of fornication" (Hos. 5:4; cf. Hos. 2:9), and the land only allows for further iniquity to take place (Hos. 5:4; cf. Hos. 2:9). Therefore, the collapse of memory-inducing space ultimately represents as well as aids the disintegration of the relationship between Israel and YHWH.

This breakdown of the land and relationship ultimately leads to the fall of the land, as the remaining verses describe. Dearman (2010:174) explains that Israel's pride "…reflect[s] a nationalistic arrogance, a heedless sense of self-importance, and a related stubbornness of will", which causes them, as well as their Judahite brothers, to "stumble" (Hos. 5:4). Israel's pride thus "testif[ies] against [them]" (Hos. 5:5) because they have shown that they cannot discern that their lack of knowledge and memory has destroyed their attachment to YHWH (Ward, 1966:97-98). Since the land has become a trap under their pride, YHWH's response is to "withdraw from them", signalling that YHWH no longer recognises the people, let alone the covenant, and removes his blessings from them (Hos. 5:6). Hosea also reveals that because of their apostasy, the people of Israel will see their celebrations, whether these are related to the pride and joy that they found in their false sacrifices (Hos. 4:19) or their festivals (Hos. 5:7), become events of shame. They will even lose their portions or "tracts of Land" (McComiskey, 1992b:79), signifying the end of their tenure in the land and the complete removal of their inheritance. It is clear, therefore, that the ultimate sacrifice that Israel makes with their memory

Jerusalem agenda. This is plausible, given that it provides context for why these particular sites were included in the text.

loss is their access to YHWH, as he ensured their gift of land and the security of a future with his covenantal promises (Wright, 1990:9).

4.3 Hos. 5:8-6:11 War and a Call to Return

Hosea 5:1-7 describes the gradual increase of apostasy in Israel, which trickles down from "key ministers of law and word" to those who follow the actions of these leaders (Hubbard, 1989:110). This trickling down is examined further in the remaining verses of Hos. 5 as the text turns to YHWH's punishment of the people and the land. Hosea 5:8-6:11 combines two conversations that explain Israel's fate and the consequences of their fickleness. Hosea 5:8-15 is more deliberate in this regard, while Hos. 6:1-11 offers a glimmer of hope for Israel's future, almost immediately quashed as Israel rejects a call to return to YHWH (Gruber, 2017:259-260). What the passage offers is a glimpse at the relationship which is meant to exist between YHWH and his people and the reality that Israel's heart is divided and so repeatedly leads Israel towards infidelity.

4.3.1 Hos. 5:8-15 Israel Faces War

Text with Masoretic Accents	Verse	Literal Translation
תִּקְעוּ שׁוֹפָר֙ בַּגִּבְעָ֔ה חֲצֹצְרָ֖ה בָּרָמָ֑ה הָרִ֙יעוּ֙ בֵּ֣ית אָ֔וֶן אַחֲרֶ֖יךָ בִּנְיָמִֽין׃	8	Blow a horn in Gibeah, a trumpet in Ramah! Raise a shout, Beth Aven. Behind you, Benjamin!
אֶפְרַ֤יִם לְשַׁמָּה֙ תִּהְיֶ֔ה בְּי֥וֹם תּוֹכֵחָ֖ה בְּשִׁבְטֵ֣י יִשְׂרָאֵ֑ל הוֹדַ֖עְתִּי נֶאֱמָנָֽה׃	9	Ephraim, you will become a waste on the day of correction. Among the tribes of Israel, I declare that which is to be confirmed.
הָי֥וּ שָׂרֵֽי־יְהוּדָ֖ה כְּמַסִּיגֵ֣י גְב֑וּל עֲלֵיהֶ֙ם֙ אֶשְׁפֹּ֣ךְ כַּמַּ֔יִם עֶבְרָתִֽי׃	10	The chiefs of Judah have become like those who displace borders. I will pour my wrath upon them like the waters.
עָשׁ֥וּק אֶפְרַ֖יִם רְצ֣וּץ מִשְׁפָּ֑ט כִּ֥י הוֹאִ֖יל הָלַ֥ךְ אַחֲרֵי־צָֽו׃	11	Ephraim is oppressed, broken [in] judgement. For he was willing [and] he went after nonsense.
וַאֲנִ֣י כָּעָ֣שׁ לְאֶפְרַ֔יִם וְכָרָקָ֖ב לְבֵ֣ית יְהוּדָֽה׃	12	Therefore, I [am] like a disease to Ephraim and like the decay to the house of Judah.
וַיַּ֤רְא אֶפְרַ֙יִם֙ אֶת־חָלְי֔וֹ וִיהוּדָ֖ה אֶת־מְזֹרֹ֑ו וַיֵּ֤לֶךְ אֶפְרַ֙יִם֙ אֶל־אַשּׁ֔וּר וַיִּשְׁלַ֖ח אֶל־מֶ֣לֶךְ יָרֵ֑ב וְה֗וּא לֹ֤א יוּכַל֙ לִרְפֹּ֣א לָכֶ֔ם וְלֹא־יִגְהֶ֥ה מִכֶּ֖ם מָזֹֽור׃	13	And Ephraim saw his sickness and Judah his wound. And Ephraim went up to Assyria, and he sent for the great king. But he is unable to heal you, nor will he heal your boil for you.
כִּ֣י אָנֹכִ֤י כַּשַּׁחַל֙ לְאֶפְרַ֔יִם וְכַכְּפִ֖יר לְבֵ֣ית יְהוּדָ֑ה אֲנִ֣י אֲנִ֔י אֶטְרֹ֖ף וְאֵלֵ֣ךְ אֶשָּׂ֑א וְאֵ֖ין מַצִּֽיל׃	14	For I will be like the lion to Ephraim and like the young cub to the house of Judah. Surely I will tear, and I will go, I will carry, and no one will be rescued.
אֵלֵ֣ךְ אָשׁ֔וּבָה אֶל־מְקוֹמִ֖י עַ֣ד אֲשֶׁר־יֶאְשְׁמ֑וּ וּבקְשׁ֣וּ פָנָ֔י בַּצַּ֥ר לָהֶ֖ם יְשַׁחֲרֻנְנִֽי׃	15	I will go. I will return to my place until they have acknowledged their guilt and they have sought my face. In their distress, they will seek me.

In Hosea 5:8-15, Israel faces war and the day of correction.[211] Echoing previous calls to attention in Hos. 4:1 and 5:1, YHWH shouts: "Blow a horn in Gibeah! A trumpet in Ramah. Raise a shout, House of Beth Aven. Behind you, Benjamin!" (Hos. 5:8). Unlike the previous pericopes, Hos. 5:8-15 addresses both Israel and Judah – the "the tribes of Israel" (Hos. 5:8) – throughout, addressing their collective pursuit of צָו (“nonsense”; Hos. 5:11) and what this does to the Land.

The passage picks up from how Hosea 5:1-7 left things, which means that despite YHWH and Hosea's warnings to Israel not to offend Judah (Hos. 4:15, 17), their apostasy has infiltrated or at least threatened to enter the southern kingdom as Israel and Judah begin to "stumble" together (Hos. 5:5) (Trotter, 2001:198). Here Judah turns to deeds akin to "displac[ing] borders" (Hos. 5:10) which threaten both the covenant and the life which YHWH tried to establish for his people upon entering the land (Brueggemann, 2002:61).[212] As such, the Southern kingdom faces threats to their sanctity as well, because Israel has already committed so many acts against YHWH, the likelihood that righteousness is still valued is incredibly low. This is particularly evident as YHWH's response to Judah's transgressions and Israel's attachment to nonsense is to "pour wrath upon them like the waters" (Hos. 5:10) and to see Israel "oppressed, broken [in] judgement" (Hos. 5:11). The passage suggests here that Judah's acts against YHWH are so severe, that they deserve to be punished with floods for their attacks against the covenant and its ethos (McComiskey, 1992b:82), almost mimicking the fate of the people during Noah's time (Gen. 6-7). [213] The implication is that, like Israel, Judah has rejected the regulations under which the land and its inhabitants are meant to function and has thus threatened the stability of their covenant with YHWH.

Along with this allusion to the past, YHWH's response to Israel's infidelity is described in the final verses of the passage, which are a series of synonymous parallelisms in which he details how he will treat his people (Stuart, 1988:105). YHWH's punishment comes in two forms: wrath accompanied by animal attacks (Hos. 5:10, 14) and oppression accompanied by incurable disease (Hos. 5:11-13). YHWH states, "…I [am] like a disease to Ephraim and like the decay to the house of Judah" (Hos. 5:12), and "…I will be like the lion to Ephraim and like the young

[211] This day of correction appears to be like the day of YHWH, in that it refers to an event in which YHWH punishes those who have defied him and his rule unrepentantly, but it most likely the day in which the people will be exiled, and the Kingdom will cease to exist (Dearman, 2010:184).

[212] Several commentaries, including Wolff (1974:112-113), point out that the cities in the call of verse 8 are used in geographical order heading northward, almost implying that the northern kingdom faces a threat from Judah, which is south of these Benjamite towns. This explanation seems to pair well with the warning that Benjamin should look out for the threat behind them. However, McComiskey (1992b:81) and others explain that no such invasion was documented, which means that this southern threat could be from invading armies who may enter the Northern Kingdom via Benjamin. Dearman (2010:181-183) discusses some references and incidents which could clarify the meaning of the verse but maintains that the important information here is that "YHWH's judgement is underway" (Hos. 2010:181).

[213] See Dearman's (2010:185) engagement with Hos. 5:10, in which he links the judgement to covenant curses involving floods.

cub to the house of Judah" (Hos. 5:14). With these punishments, YHWH revisits the mourning of the land in Hosea 4:3. Like the barrenness which Israel faces in Hos. 4:3,[214] the kingdoms face sickness and death which will render the land a danger to their general health and safety as YHWH "himself become[s] like an agent of putrefaction working within the nation to promote decay and ultimate destruction" (McComiskey, 1992b:83). This suffering is only made worse because Ephraim does not seek out YHWH who could heal them; instead, they call upon the king of Assyria (Hos. 5:13). Since they do not know that the Assyrian king cannot "heal them, nor heal their boil for them" (Hos. 5:13), they demonstrate once again that they have forgotten the role YHWH swore to undertake and thus reject the laws which prohibit alliances with nations (Deut. 17:14-15) instead of calling out to YHWH (Stuart, 1988:105). The text indicates that Israel has relinquished YHWH's gift of protection in their pursuit of something seemingly better and has, as a result, opened themselves up to a lack of compassion, echoing Hos. 1:7-8.

This lack of compassion is only extended further in the final verse of the passage as YHWH states that he will return to what he calls מְקוֹמִי ("my place"; Hos. 5:15), thereby removing himself from the land and the people entirely. This means there is a definitive end to the covenant and, therefore, the terms of the agreement between YHWH and Israel (Wolff, 1974:116). Seeing that Ephraim pursues nonsense – that is, impurity and waste – there is no reason for YHWH to remain in the land as he has, essentially, been replaced in the hearts of the people by their transgression of the covenant and their reliance on false gods (Hos. 4) and now, foreign nations (Hos. 5:13). As such, the land is no longer holy, given that it no longer has space for YHWH, whether for worship in temples or as a guide for the management of the land (Hearson, 2020:33).

Though Hosea 5:8-15 has provided an endpoint for the sanctity of the Land, it also includes a glimmer of hope which would signify a turning point for Israel. The cycle of violence beginning with Hos. 4:1-3 has escalated from repetitive cycles of iniquity to the subsequent distancing from YHWH and profanation of the Land. However, while stating that YHWH will leave Israel, he promises to return once "they have acknowledged their guilt and seek my face" (Hos. 5:15). An apology and admittance of guilt would signify a reversal of the iniquity which has had Israel and Judah trapped, and an attempt to re-establish a committed relationship with YHWH. The result of rekindling the YHWH-Israel covenant, as Hos. 2 (1-3, 18-25) indicates, would re-establish YHWH's place in the land and the stipulations which would help maintain it. As such, steps could be made towards re-establishing the land as a connection point between YHWH and Israel.

[214] Hos. 4:3 reads, "Therefore, the land will mourn and so all who dwell in her wither: the animals of the fields with the flying creatures of the heavens, and even the fish of the sea are taken away".

4.3.2 Hos. 6:1-11 Call to Return, Unacknowledged

Text with Masoretic Accents	Verse	Literal Translation
לְכוּ֙ וְנָשׁ֣וּבָה אֶל־יְהוָ֔ה כִּ֥י הֽוּא־טָ֖רָף וְיִרְפָּאֵ֑נוּ יַ֥ךְ וְיַחְבְּשֵֽׁנוּ׃	1	Come and let us return to YHWH! For surely he has torn us, but he will heal us. He wounds, but he binds us up.
יְחַיֵּ֙נוּ֙ מִיָּמִ֔ים בַּיּ֖וֹם הַשְּׁלִישִׁ֑י יְקִמֵ֙נוּ֙ וְנִחְיֶ֖ה לְפָנָֽיו׃	2	He will preserve us for two days. On the third day, he will raise us up, and we will live in his presence.
וְנֵדְעָ֕ה נִרְדְּפָ֖ה לָדַ֣עַת אֶת־יְהוָ֑ה כְּשַׁ֣חַר נָכ֔וֹן מוֹצָא֖וֹ וְיָבֹ֥א כַגֶּ֙שֶׁם֙ לָ֔נוּ כְּמַלְקוֹשׁ֙ יוֹרֶ֔ה אָֽרֶץ׃	3	Let us realise, let us pursue to know YHWH as the dawn assures his coming forth. Surely, he will come like rain to us. like the spring rain, he gives the land to drink.
מֶ֣ה אֶֽעֱשֶׂה־לְּךָ֣ אֶפְרַ֔יִם מֶ֥ה אֶֽעֱשֶׂה־לְּךָ֖ יְהוּדָ֑ה וְחַסְדְּכֶם֙ כֶּעָנָ֣ן בֹּ֔קֶר וְכַטַּ֥ל מַשְׁכִּ֖ים הֹלֵֽךְ׃	4	What must I do to you, O Ephraim? What must I do to you, O Judah? For your covenantal love is like the clouds of the morning and like the night dew which goes [away] early.
עַל־כֵּ֤ן חָצַ֙בְתִּי֙ בַּנְּבִיאִ֔ים הֲרַגְתִּ֖ים בְּאִמְרֵי־פִ֑י וּמִשְׁפָּטֶ֖יךָ אֹ֥ור יֵצֵֽא׃	5	Therefore, I have hewn [them] through the prophets. I have killed them with the speech of my mouth. And [my] justice breaks forth [like] light.
כִּ֣י חֶ֤סֶד חָפַ֙צְתִּי֙ וְלֹא־זָ֔בַח וְדַ֥עַת אֱלֹהִ֖ים מֵעֹלֹֽות׃	6	For I delight in covenantal love and not sacrifice, and the knowledge of God more than burnt offerings.
וְהֵ֣מָּה כְאָדָ֔ם עָבְר֖וּ בְּרִ֑ית שָׁ֥ם בָּגְד֖וּ בִּֽי׃	7	But they, like Adam, transgress [my] covenant. They act faithlessly against me there.
גִּלְעָ֕ד קִרְיַ֖ת פֹּעֲלֵ֣י אָ֑וֶן עֲקֻבָּ֖ה מִדָּֽם׃	8	Gilead is a city of evil doers [who are] tracked with blood.
וּכְחַכֵּ֤י אִישׁ֙ גְּדוּדִ֔ים חֶ֖בֶר כֹּהֲנִ֑ים דֶּ֚רֶךְ יִרְצְח֣וּ־שֶׁ֔כְמָה כִּ֥י זִמָּ֖ה עָשֽׂוּ׃	9	And like those bands [of thieves] who wait [for] a man, a company of priests murder on the road to Shechem; indeed, they commit [wicked] plots!
בְּבֵ֥ית יִשְׂרָאֵ֖ל רָאִ֑יתִי שַׁעֲרִירִיָּ֣ה שָׁ֔ם זְנ֥וּת לְאֶפְרַ֖יִם נִטְמָ֥א יִשְׂרָאֵֽל׃	10	In the house of Israel, I have seen something horrible: the fornication of Ephraim is there; Israel has defiled himself.
גַּם־יְהוּדָ֖ה שָׁ֣ת קָצִ֑יר לֶֽךָ בְּשׁוּבִ֥י שְׁבוּת֙ עַמִּ֔י׃ פ	11	Also, O Judah, a harvest is set for you when I restore the captivities of my people!

In Hosea 6:1-11, Hosea takes up YHWH's condition laid out in Hos. 5:15 that should the people "acknowledge their guilt and…seek [his] face", he would return to them and rebuild the relationship and covenant which he had with them. However, Hosea's call for the people to return is met with conflicting thoughts about Israel's ability to truly return to YHWH (Hos. 6:4) and how that relationship is meant to look. Overall, the passage is concerned with showing both a potential future version of the Israel-YHWH relationship and the present reality.

The passage begins with Hosea's call to "…return to YHWH" (Hos. 6:1), in which he exhorts Israel (including himself) to repent for their iniquity and rejection of YHWH. This call presents three distinct features of the YHWH-Israel relationship, which deal with the restoration of Israel's health, residing in YHWH's presence, and the assurance of YHWH's promises (cf. Ward, 1966:117-118). The first feature is laid out in Hosea 6:1, where Hosea states that the

people will be restored by YHWH's healing and binding of their wounds. Then, in Hos. 6:2, Hosea says וְנִחְיֶה לְפָנָיו ("and we will live in his presence"), indicating a return to the life Israel had with YHWH in the Land. Both of these verses detail how YHWH restores the figurative wounds of the nation, which he inflicted in Hos. 5:12-15. Hosea 6:3 adds a final dimension to this process, as YHWH is regarded "like the spring rain", which rejuvenates dried earth and brings the possibility of new life. The series of healing images in Hos. 6:1-3 implies that the wounds of both the nation and the parched earth will be restored by his presence, thereby restoring the sanctity of both Israel and the physical landscape (cf. Dearman, 2010:192-193). In this short paragraph, there is a clear marker of things which are expected of YHWH, mainly that they "…realise…[and] pursue to know YHWH" (Hos. 6:3). As established before, the holiness of the land is dependent upon the intimacy which Israel fosters with YHWH through the maintenance of the covenant and its stipulations, living truthfully and with covenantal love (Hos. 4:1-3). However, the text leaves the restoration of the people and the land to YHWH as it is he who "will heal" (Hos. 6:1), "preserve…[and] raise [Israel] up" (Hos. 6:2), and it is YHWH whose "coming forth" is like the dawn and who "come[s] like the rain to [them]" (Hos. 6:3). Therefore, it is not only Israel's return to YHWH which symbolises a revival of the Land's sanctity, but it is YHWH who legitimises the Land's sacredness (Hearson, 2020:16-27, 31).

Despite this review of YHWH's promises and Hosea's desperate exhortations, the passage makes it clear that the people do not return to YHWH, and the land remains in sin like its inhabitants. The second paragraph (Hos. 6:4-6) begins as YHWH laments his people's fickleness when it comes to חֶסֶד ("covenantal love", "faithfulness"). When placed alongside the statements about YHWH's treatment of Israel in verse 3, the pair creates a juxtaposition echoing the one created in Hosea 5:3-4 which compares how well Israel knows YHWH with how well YHWH truly knows his people. In this case, his devotion to Israel, his constancy, and his faithfulness, like the reliable seasonal rain, are contrasted with Ephraim and Judah's lack of knowledge and dedication to YHWH, as well as their inconstant and unreliable covenantal love, which is like "dew which goes [away] early" (Hos. 6:4). This disparity in the value systems of the people and YHWH contributes to the overall dilemma which YHWH faces regarding his people's apostasy. Stuart (1988:109; original insertions) summarises the efforts of YHWH, stating

> Like a parent whose love requires that he or she punish a disobedient child, God struggles within himself (cf. 11:8-9). The plaintive question he asks reflects the hopelessness of the present situation. Every tactic used so far to reform his people has failed. In prosperity, they ignored him (4:10b); in calamity, they turned elsewhere for help (5:11). Whether he promised hope (cf. 2:23-25 [21-23]) or threatened wrath (cf. 5:1-7), the results were the same.

The tactics to which Stuart refers are also stated in Hosea 6:4-6, particularly in the employment of his prophets and his words as a means of "hewing" and "killing" his people (Hos. 6:4). These efforts have even extended to YHWH's punishments, as his "justice breaks forth [like] light" (Hos. 6:5). McComiskey (1992b:91) explains that the imagery created here is likely that of moulding and correcting which implies that YHWH has, by these means, attempted "to shape the nation to conform to his will". This shaping, however, has not led to what YHWH wants, which is for his people to "…delight in covenant love and not sacrifice, and the knowledge of God more than burnt offerings" (Hos. 6:6). Instead, the passage reveals a continuation of Israel and YHWH's disparate motivations and values. Since Israel does not value חֶסֶד ("covenantal faithfulness" or "love") nor דַּעַת אֱלֹהִים ("the knowledge of YHWH"), they focus on actions like sacrifice and burnt offerings, not realising that these actions only add to a sense of religiosity and even hypocrisy rather than a genuine commitment to YHWH and being like him, as he commanded them (Keefe, 2001:138).[215]

The fruit of YHWH and Israel's contrasting virtues and attitudes are laid out in Hosea 6:7-11, as the passage discusses Israel's actions which run contrarily to what Hos. 6:4-6 describes as YHWH's desires (cf. Tully, 2018:140-141). Much like Hos. 4:1-2, the passage describes how the people have turned to theft and stealing, murder and deception, which culminates in the loss of YHWH's values: truth, covenantal faithfulness, and the knowledge of YHWH and, therefore, "…transgress[ing] [a] covenant…[and] act[ing] faithlessly against YHWH" (Hos. 6:7). What is particularly noteworthy about the passage is that these violations of the covenant are tied to specific places in the Land, namely Adam, Gilead, and the road to Shechem (Dearman, 2010:198), thus combining location with striking images of violence to depict what the land looks like now that the people have failed to observe the covenant. Gilead is described as "a city of evil doers [who are] tracked with blood" (Hos. 6:8). Hos. 6:9 then paints the priests in a disturbing light as they, who are meant to be the holiest of all the Land's inhabitants apart from YHWH, are likened to a band of murderous thieves who wait to ambush people and commit evil plots (Hos. 6:9). The image that the passage presents here, therefore, is one of fear, danger, and death as the house of Israel – including the land and its cities – has been made into "something horrible" through wickedness and covenantal "fornication" (Hos. 6:10). Seeing that they cannot commit to YHWH and resort to "act[ing] faithlessly against [YHWH] there", the land only reflects the marks of Israel's corruption and shame, and thus their divorce from YHWH and his holiness.

[215] See Keefe's (2001:138) discussion of Israel's hypocrisy and its effects in the passage. This statement is in line with other prophetic concerns with the cult, particularly with the people's growing concern with rites and rituals over true repentance and sole worship of YHWH. Hilber (2012b) discusses the role of the cult in the prophetic texts and even offers a brief comparison of each text's stance on the cult and ritual. He suggests that Hosea's concerns call more for reform than a removal of rites or the cult as a whole.

While the passage echoes past pericopes in repeated ideas, Hosea 6:4-11 picks particularly at the futility of YHWH and Hosea's attempts to get Israel to repent wholeheartedly. Here, two versions of Israel are explored: the first is an idealised one in which Israel pursues YHWH, and the land becomes lush once again, benefitting from the holiness which stems from an intact covenant. The second, however, is Israel's reality, a far cry from the holy land that Hos. 6:1-3 paints (Hubbard, 2009:136-137). Here, the people do not recognise YHWH nor his law and, as a result, the entirety of Israel is metaphorically littered with the marks of iniquity, as cities are "tracked with blood" (Hos. 6:8), illustrating how profane the land has become.

4.4 Hos. 7:1-8:14 Crime and Punishment

As much as the land has been taken by shame, the iniquity of Israel does not end with the priests and the people whom the priesthood has influenced. After presenting Israel's rejection of Hosea's call to repent and return (Hos. 6:1-3), the text turns to another set of accusations which indicate that Israel's violations go further than the priesthood. These address those transgressions which have taken root in the house of the king and, by extension, the management of the Land. These violations are first introduced in Hosea 7:1-16, which deals with domestic and international political relations and their impact on the Land. Hos. 8:1-14 then combines those political transgressions with those transgressions Israel committed in the religious sphere and explores what this combination means for the land and the sanctity of the land and people.

4.4.1 Hos. 7:1-16 Crime and Punishment: Political Apostasy

Text with Masoretic Accents	Verse	Literal Translation
כְּרָפְאִי לְיִשְׂרָאֵל וְנִגְלָה עֲוֹן אֶפְרַיִם וְרָעוֹת שֹׁמְרוֹן כִּי פָעֲלוּ שֶׁקֶר וְגַנָּב יָבֹוא פָּשַׁט גְּדוּד בַּחוּץ׃	1	When I have healed Israel, then the iniquity of Ephraim will be revealed, and the evil deeds of Samaria, for they practised deception. And a thief breaks [in], a band of robbers raided on the outside.
וּבַל־יֹאמְרוּ לִלְבָבָם כָּל־רָעָתָם זָכַרְתִּי עַתָּה סְבָבוּם מַעַלְלֵיהֶם נֶגֶד פָּנַי הָיוּ׃	2	But they do not say to their hearts that I remembered all of their evil. Now their practices surrounded them; they were in front of my face.
בְּרָעָתָם יְשַׂמְּחוּ־מֶלֶךְ וּבְכַחֲשֵׁיהֶם שָׂרִים׃	3	They make [the] king glad for their evil and the princes with their lying.
כֻּלָּם מְנָאֲפִים כְּמוֹ תַנּוּר בֹּעֵרָה מֵאֹפֶה יִשְׁבֹּות מֵעִיר מִלּוּשׁ בָּצֵק עַד־חֻמְצָתוֹ׃	4	All of them [are] adulterers, like a burning oven. A baker ceases from stirring, from kneading the dough until it is leavened.
יֹום מַלְכֵּנוּ הֶחֱלּוּ שָׂרִים חֲמַת מִיַּיִן מָשַׁךְ יָדֹו אֶת־לֹצְצִים׃	5	By day they made our king sick, the leaders with the rage of wine. He drew his hand [with] scorners.

כִּי־קָרְבוּ כַתַּנּוּר לִבָּם בְּאָרְבָּם כָּל־ הַלַּיְלָה יָשֵׁן אֹפֵיהֶם בֹּקֶר הוּא בֹּעֵר כְּאֵשׁ לֶהָבָה:	6	Surely, they drew their heart near, like the furnace in their ambush. All night their baker sleeps; [in] the morning, it burns like a blazing fire.
כֻּלָּם יֵחַמּוּ כַּתַּנּוּר וְאָכְלוּ אֶת־ שֹׁפְטֵיהֶם כָּל־מַלְכֵיהֶם נָפָלוּ אֵין־קֹרֵא בָהֶם אֵלָי:	7	They are all hot as an oven, and have devoured their judges. All of their kings have fallen. There are none calling to me for help.
אֶפְרַיִם בָּעַמִּים הוּא יִתְבּוֹלָל אֶפְרַיִם הָיָה עֻגָה בְּלִי הֲפוּכָה:	8	Ephraim mingles among the people. Ephraim has become an unturned cake.
אָכְלוּ זָרִים כֹּחוֹ וְהוּא לֹא יָדָע גַּם־ שֵׂיבָה זָרְקָה בּוֹ וְהוּא לֹא יָדָע:	9	The strangers ate his strength, and he did not know. Also, grey hair was scattered upon him, and he did not know.
וְעָנָה גְאוֹן־יִשְׂרָאֵל בְּפָנָיו וְלֹא־שָׁבוּ אֶל־יְהוָה אֱלֹהֵיהֶם וְלֹא בִקְשֻׁהוּ בְּכָל־ זֹאת:	10	And the pride of Israel testified against him, and they did not return to YHWH, their God, nor did they seek him for all of this.
וַיְהִי אֶפְרַיִם כְּיוֹנָה פוֹתָה אֵין לֵב מִצְרַיִם קָרָאוּ אַשּׁוּר הָלָכוּ:	11	And Ephraim was like a silly dove – without sense. They called [to the] Egyptians, and they walked to the Assyrians.
כַּאֲשֶׁר יֵלֵכוּ אֶפְרֹשׂ עֲלֵיהֶם רִשְׁתִּי כְּעוֹף הַשָּׁמַיִם אוֹרִידֵם אַיְסְרֵם כְּשֵׁמַע לַעֲדָתָם: ס	12	When they go, I will spread my net upon them. Like birds of the heavens, I will bring them down. I will chastise them according to the report of their witnesses.
אוֹי לָהֶם כִּי־נָדְדוּ מִמֶּנִּי שֹׁד לָהֶם כִּי־ פָשְׁעוּ בִי וְאָנֹכִי אֶפְדֵּם וְהֵמָּה דִּבְּרוּ עָלַי כְּזָבִים:	13	Woe to them because they fled from me! Ruin for them because they rebelled in me! And surely I would ransom them, but they have spoken lies upon me.
וְלֹא־זָעֲקוּ אֵלַי בִּלְבָּבָם כִּי יְיֵלִילוּ עַל־ מִשְׁכְּבוֹתָם עַל־דָּגָן וְתִירוֹשׁ יִתְגּוֹרָרוּ יָסُורוּ בִי:	14	And they do not call to me with their hearts, for they howl upon their beds. They cut themselves over corn and new wine. They rebel against me.
וַאֲנִי יִסַּרְתִּי חִזַּקְתִּי זְרוֹעֹתָם וְאֵלַי יְחַשְּׁבוּ־רָע:	15	And surely I have disciplined, I strengthened their arms, but they devise evil against me.
יָשֻׁובוּ| לֹא עָל הָיוּ כְּקֶשֶׁת רְמִיָּה יִפְּלוּ בַחֶרֶב שָׂרֵיהֶם מִזַּעַם לְשׁוֹנָם זֹו לַעְגָּם בְּאֶרֶץ מִצְרָיִם:	16	They return to “Not above”. They have become high like a bow of deceit. Their princes fall on the sword from the indignation of their tongues. This [is] their mocking in the land of Egypt.

When the text introduces this new set of oracles, they commence after a briefly promising start. In Hosea 6:11 and 7:1, YHWH promises to heal Israel, but in order for that to happen, he must expose his people’s iniquity and transgressions; this is so that the people will be made aware of their evil and understand that it cannot be hidden from him who knows and sees all.[216] Like other chapters before, the passage refers to three of Israel’s essential violations of the covenant: deception (Hos. 7:1, 3), adultery (Hos. 7:4, 8), and the rejection of the knowledge of YHWH

[216] McComiskey (1992b:100) proposes that the awareness which is brought from making these sins visible might encourage Israel to repent.

(Hos. 7:1-2, 10). What sets the passage apart from others, however, is its focus on destroying the symbolic borders meant to separate the land from external impurity and profaneness.

The political transgressions discussed in the passage can be summarised by YHWH's idiom, "[a] thief breaks [in], a band of robbers raids on the outside" (Hos. 7:1). In simpler terms, the statement suggests that the violations which Israel incurs are the kind that impact both the internal and the external – that is, within the land and out of the Land, the personal and the public, and the internal heart and the outward action (cf. McComiskey, 1992b:100-101). Commentaries differ in the context which they apply here; for example, Stuart (1988:118) proposes that the phrase is meant to indicate the hypocrisy of the people as they publicly violate the covenant through civil injustice in their devotion to religious practices, thereby relating the idiom to acts of deception. The phrase can also refer to the violations in national and international politics, as it could recall Israel's act of running after Assyria in Hosea 5:13-14 and pre-empting the fall of Israel's judges and kings in Hos. 7:3-7. In this way, the idiom reflects how the kingdom faces threats from its government and the Assyrians, with whom they are forming ties (cf. McComiskey, 1992b:100-101).

This combination of external and internal processes and threats creates a helpful picture for understanding the representation of the land and sacred space in the passage. As discussed earlier, the sanctity of space, people and objects depends on adhering to codes and retaining physical and symbolic borders. Symbolic boundaries are used to ensure that order is maintained and, in this case, that what is impure will not pollute the pure and that the sacred or holy will not be profaned (Lev. 11:44-45; Lamont & Molnár, 2002:168). Boundaries are used to achieve this by controlling one's access to places, objects, and people (Jenson, 1992:89, 92-93). Therefore, since Israel (the Land) is seen as holier than the nations' lands, the sanctity of the land would rest on managing international borders to control the access of the nations (Wright, 1999:353). Similarly, the internal management of the land and its borders also relies on obedience to the laws and practices laid out by YHWH; this means that Israel should not "use the land up on wasteful, careless, self-indulgent ways" (Brueggemann, 2002:73-74). In order to achieve this, it is the responsibility of the king to remind the people of what YHWH had done for them in the past and what he could do for them in the present (Brueggemann, 2002:71). In this way, the land is meant to be protected from internal mismanagement of and external threats to its holiness.

Unfortunately, the upholding of these domestic and national borders cannot be achieved or done well if the Israelites are undiscerning, they lean on their pride and they turn to what can be described as political adultery in the eyes of YHWH (Brueggemann, 2002:56). As the passage clarifies, the people reject the knowledge of YHWH by "ma[king] their king glad with their evil, and the princes with their lying" (Hos. 7:3). In so doing, the people's iniquity escalates so much that YHWH describes Israel as a "burning oven" (Hos. 7:4). In this way, the iniquity of

Israel, including the lies they believe about YHWH (Hos. 7:13) and their lack of discernment (Hos. 7:2, 9), takes root in their heart as they "[draw] their heart near, like the furnace in their ambush" (Hos. 7:6).[217] This iniquity then exhibits itself in the people's actions against the covenant, like their "evil" and "lying" (Hos. 7:3), adultery (Hos. 7:4), and their abuse of alcohol which renders their king sick (Hos. 7:5). Consequently, Israel's heart acts as an internal thief, driving them to ruin the appointed leadership of Israel (Hos. 7:5-7) and keeping them from calling to YHWH for help (Hos. 7:7). Israel's heart poisons and rejects their relationship with YHWH (Hos. 7:6, 10) (cf. Landy, 2011:100), thereby destroying the internal order of the land and removing its leadership. Considering that these internal or domestic structures are no longer working – at least for the purposes of the covenant – and are, perhaps, even destroyed, there is nobody to lead the people back to YHWH with memories or obedience to the law. This means that instead of "calling to YHWH for help" (Hos. 7:7), "return[ing] to YHWH" or "seek[ing] him for all of this" (Hos. 7:10), they call upon and walk to the nations "like a dove who is silly [and] without sense" (Hos. 7:11). In this way, the internal heart which affects the leadership of the land breaks down the borders of the land and opens up Israel to the "band of robbers [who] raids on the outside" (Hos. 7:1).

Since border removal invites the influence of the nations, who were regarded as dangerous according to Israelite law (cf. Deut. 7, 17; Timmer, 2021:133), there are further consequences for the sanctity of the Land. In verse 8, the passage likens Israel to a sour cake batter with all its mingling among the nations and its assumed adoption of foreign practices (Dearman, 2010:205, 207-208). Additionally, the passage describes Israel as a defiled cake (i.e. "an unturned cake"; Hos. 7:8) – which means that Israel has no regard for the negative consequences that they face from the relationships they form with the nations (McComiskey, 1992b:108). As such, Israel has broken down its borders and adopted practices with little thought to the consequences of these actions on the life they have in the Land. This is confirmed in verse 9, which states that Israel cannot discern that Assyria has "eaten his strength", rendering them too weak to fight off Assyria's later attacks. Since these adopted practices amount to syncretism, Israel would be breaking covenant conditions, and, as a result, the land would no longer be set apart, mirroring the people's status as an unsatisfactory cake (Landy, 2011:104-105). Consequently, Israel brings "woe" and "ruin" upon themselves (Hos. 7:13) as YHWH decides to nullify the promises he made with his covenant and affirm the covenantal curses he laid out in pursuit of the land (Stuart 1988:124).[218] Therefore, with the removal of the borders, Israel

[217] I echo McComiskey's thoughts here. He explains that the "heart (lēb) is the seat of thought and motivation… [but because their] minds [were] fired up by passion and strong drink…[t]heir deliberations were not reasoned and impassioned, but were fevered by plotting that gave little thought to the means by which their ends were to be achieved" (1992b:105).

[218] In verse 16, the passage states that "[t]heir princes fall on the sword from the indignation of their tongues", which will become "their mocking in the land of Egypt". This indicates that Israel will no longer be a great nation amongst other nations (Gen 12:2, 2 Sam 7:23) but will "become a waste of a parable, and a taunt among all the nations where YHWH will drive [them]" (Deut. 28:37).

starts the process that will inevitably lead to the destruction of the land as they reject YHWH and his promises and become subject to the will of the nation.

Hosea 7 thus points once again to the impurity Israel has brought upon itself by its rejection of the knowledge of YHWH, this time impacting the realm of politics and governance. As a result of their broken monarchy and their pursuit of the nations, Israel has disgraced their institutions, people, and land by the breaking down of borders intended to safehouse the holiness of the land and its inhabitants (Deut. 7; cf. Brueggemann, 2002:63). Now, Israel's "practices certainly surround them" (Hos. 7:2) as they face what YHWH has in store for them.

4.4.2 Hos. 8:1-14 Crime and Punishment: Transgressing the Punishment

Text with Masoretic Accents	Verse	Literal Translation
אֶל־חִכְּךָ שֹׁפָר כַּנֶּשֶׁר עַל־בֵּית יְהוָה יַעַן עָבְרוּ בְרִיתִי וְעַל־תּוֹרָתִי פָּשָׁעוּ׃	1	[Set] the shofar to your mouth, like the eagle upon the house of YHWH. For they have transgressed my covenant, and upon my instruction, they have rebelled.
לִי יִזְעָקוּ אֱלֹהַי יֵדַעֲנוּךָ יִשְׂרָאֵל׃	2	They cry out to me, "My God, we – Israel – now of you".
זָנַח יִשְׂרָאֵל טּוֹב אוֹיֵב יִרְדְּפוֹ׃	3	Israel rejected Good. The enemy pursues him.
הֵם הִמְלִיכוּ וְלֹא מִמֶּנִּי הֵשִׂירוּ וְלֹא יָדָעְתִּי כַּסְפָּם וּזְהָבָם עָשׂוּ לָהֶם עֲצַבִּים לְמַעַן יִכָּרֵת׃	4	Surely they caused [kings] to reign but not from me, they [set up] princes, but I did not know. [With] their silver and their gold, they made idols for themselves in order that he may be cut off.
זָנַח עֶגְלֵךְ שֹׁמְרוֹן חָרָה אַפִּי בָּם עַד־מָתַי לֹא יוּכְלוּ נִקָּיֹן׃	5	He rejected your calf, Samaria. My wrath was kindled against them. How long will they not be capable of innocence?
כִּי מִיִּשְׂרָאֵל וְהוּא חָרָשׁ עָשָׂהוּ וְלֹא אֱלֹהִים הוּא כִּי־שְׁבָבִים יִהְיֶה עֵגֶל שֹׁמְרוֹן׃	6	For it [is] of Israel, and the artificer made it. So, he is not God. Indeed he – the calf of Samaria – will become broken pieces.
כִּי רוּחַ יִזְרָעוּ וְסוּפָתָה יִקְצֹרוּ קָמָה אֵין־לּוֹ צֶמַח בְּלִי יַעֲשֶׂה־קֶּמַח אוּלַי יַעֲשֶׂה זָרִים יִבְלָעֻהוּ׃	7	Because they will sow wind but will reap a storm. The standing grain has no head; it will produce no meal. If it should yield flour, strangers will devour it.
נִבְלַע יִשְׂרָאֵל עַתָּה הָיוּ בַגּוֹיִם כִּכְלִי אֵין־חֵפֶץ בּוֹ׃	8	Israel will be swallowed up. Now they will become [part of] the nations, like a vessel which no one delights in.
כִּי־הֵמָּה עָלוּ אַשּׁוּר פֶּרֶא בּוֹדֵד לוֹ אֶפְרַיִם הִתְנוּ אֲהָבִים׃	9	For they have gone up [to] Assyria [like] an isolated wild donkey by himself. Ephraim paid off [its] lovers.
גַּם כִּי־יִתְנוּ בַגּוֹיִם עַתָּה אֲקַבְּצֵם וְיָחֵלּוּ מְעָט מִמַּשָּׂא מֶלֶךְ שָׂרִים׃	10	For though they also hire among the nations, now I will gather them. And they will be oppressed [for] a short time from under the burden of a king, [of] princes.
כִּי־הִרְבָּה אֶפְרַיִם מִזְבְּחוֹת לַחֲטֹא הָיוּ־לוֹ מִזְבְּחוֹת לַחֲטֹא׃	11	For Ephraim made many altars for sinning, and they became for him altars for sinning.

אֶכְתָּב־לֹו֙ רֻבֵּ֣י תֹורָתִ֔י כְּמֹו־זָ֖ר נֶחְשָֽׁבוּ׃	12	I write for him 10 000 of my laws. They were thought of as strange.
זִבְחֵ֤י הַבְהָבַי֙ יִזְבְּחוּ֙ בָּשָׂ֣ר וַיֹּאכֵ֔לוּ יְהוָ֖ה לֹ֣א רָצָ֑ם עַתָּ֗ה יִזְכֹּ֤ר עֲוֹנָם֙ וְיִפְקֹ֣ד חַטֹּאותָ֔ם הֵ֖מָּה מִצְרַ֥יִם יָשֻֽׁובוּ׃	13	They sacrifice a sacrifice of my gifts, and they eat flesh. YHWH was not pleased with them. Now he remembers their iniquity, and he punishes their sins. Surely they will return [to] Egypt.
וַיִּשְׁכַּ֥ח יִשְׂרָאֵ֖ל אֶת־עֹשֵׂ֑הוּ וַיִּבֶן֙ הֵיכָלֹ֔ות וִֽיהוּדָ֕ה הִרְבָּ֖ה עָרֵ֣י בְצֻרֹ֑ות וְשִׁלַּחְתִּי־אֵ֤שׁ בְּעָרָיו֙ וְאָכְלָ֔ה אַרְמְנֹותֶ֖יהָ׃ ס	14	And Israel forgot his maker, and he built temples, and Judah multiplied fortified cities. But I will shoot fire in the cities, and it will consume its citadels.

While Hosea 7 details how YHWH brought to light Israel's transgressions and highlights, in particular, the senselessness in Israel's actions and the breaking down of their boundaries, Hos. 8 deals with the aftermath of Israel's realisation that all these practices were "in front of [YHWH's] face" (Hos. 7:2). This comes after Hosea calls the people to attention once again with the ram's horn (Hos. 8:1; see Gruber, 2017:336), echoing a similar call made in 5:8.[219] The chapter revisits the knowledge of YHWH, offering a rebuttal of Israel's statement: "My God, we – Israel – know of you" (Hos. 8:2) by examining the intersection of Israel's violations, and the impact of Israel's rejection of "good" (Hos. 8:3) on the land as Israel approaches their removal from the Northern Kingdom's territory.

The first place YHWH indicates that the people lack knowledge is in their politics. In the passage, YHWH states that Israel has elected kings who are "not from [him]" and set up princes who "[he does] not know" (Hos. 8:4). While it is unclear who precisely these kings and princes are,[220] it is important to note that in the management of the Land, the people were meant to be led and organised by someone among the people (Deut. 17:14-15), rather than a foreigner. This is because the king or even the judges, like the priesthood, was charged with remembering Israel's history, their cultural memory, and the Torah (Brueggemann, 2002:71-73); this person would, therefore, understand the knowledge of YHWH's law, what YHWH has done for Israel and what the land is supposed to represent. Considering that the people have elected and, perhaps, even deposed those whom YHWH does not recognise (Hos. 8:4),[221] it implies that these rulers are either not among the brethren or are persons who have become like the nations to the extent that those elected can no longer be counted as part of YHWH's people, or among

[219] Even though the call used in Hos. 8:1 addresses a single subject and does not use imperatives, the call captures a similar sense of alarm to Hos. 5:8, which also requests a sounding of horns and trumpets, thus drawing the addressee's attention to impending war or danger (see McComiskey 1992b:119; cf. Wolff, 1974:133-134.)

[220] Stuart (1988:131) links Hos. 8:4 with the "rapid-fire succession of Northern kings, most assuming power by assassination (2 Kgs. 15:8-30)". This seems most likely, as the text gives no clear indications of who these kings could have been.

[221] See Tully's (2018:187) analysis of Hos. 8:4. He refers to Kuhnigk's (1974:105) suggestion that שׂרר ("to rule"), along with סור ("to turn aside"; "to cease") could act as a double *entendre* which implies that Israel both elects and defenestrates kings and princes.

those whom he would recognise. This lack of recognition seems to be the case because YHWH later describes how "Israel is swallowed up" like the cake from Hosea 7,[222] indicating that "they [have] become [part of] the nations…" (Hos. 8:8). This means that the people's and Land's management has been taken on by someone who is not "nurtured in the understandings and memories of Israel" (Brueggemann, 2002:71). As such, the people cannot know YHWH because their management does not lead them in the knowledge of YHWH – whether this management is made up of those whom they have set up or the nations. Consequently, Israel can no longer be distinguished from the nations, and they become "like a vessel which no one delights in" (Hos. 8:8). Therefore, the people and the land no longer represent YHWH nor demonstrate any ties to him. Seeing as the people have omitted YHWH in the political steps that they have taken, the people show a reluctance to submit to YHWH and, therefore, can no longer represent YHWH. As a result, the land can no longer be regarded as sacred or "set apart" as it has been used to merge with the nations.

This reluctance to submit to YHWH is prevalent not only in their political apostasy but also in their cultic and religious apostasy. This rejection of YHWH is primarily showcased by what Israel constructs and the toll these building projects take on the land (Anderson & Freedman, 1980:482). The first of Israel's construction projects is the creation of idols out of silver and gold, much like the mother/Gomer did in Hosea 2:10. Both verses indicate that the idols were created by using silver and gold, which were given by YHWH, which points to some mismanagement of the products of the Land. However, the misuse of YHWH's gifts is only part of Israel's iniquity: since idols, as well as the calf of Samaria, are divine representations or icons, one can suggest that the creation of these idols requires and imitates the creation of sacred space. This is because idols are placed in locations which provide both proximity and access to these "sacred" objects and thus the source of their holiness (cf. Kim, 2014:41). However, these idols and their sites cannot be counted as sacred or representative of holiness as if they have been sanctified by YHWH; they are "of Israel, and the artificer made [them]" (Hos. 8:6) and can, therefore, only represent Israel and their pursuit of images over YHWH. Similar conclusions can be drawn from Israel's construction of altars. In Hosea 8:11, Ephraim is described as having "made many altars for sinning". Altars could ordinarily be described as sacred, given that they are meant to be a space for rituals of cleansing, healing, worship, and forgiveness and, as such, are sites in which humans can convene with the divine (Stump, 2008:328). However, given that the people only increase their iniquity here, the altars can be viewed as impure, perhaps even profane, as they provide arenas in the land for Israel to enact their worship of false gods. Therefore, these building projects have facilitated Israel's use of

[222] The verses referenced here are Hos. 7:8-9, which read: "8. Ephraim mingles among the people. Ephraim has become an unturned cake. 9. The strangers ate his strength, and he did not know. Also, grey hair was scattered upon him, and he did not know".

the land for spaces of syncretistic worship as they both benefit from the provisions YHWH has given them and pursue the favour of other gods by idolatry and sacrifice.

With this eruption of profane space, YHWH confirms his erasure, stating: "Israel forgot his maker" and, consequently, "…built temples" (Hos. 8:14). Like the altar, the temple is meant to connect YHWH and his people, providing a space in which healing, sacrifice, vow making, and vow fulfilment can take place (Wyatt, 2001:161). However, because the people no longer afford YHWH space, the established temples remain profane and ineffective (Hearson, 2020:33). In similar aspects, Judah "multiplied fortified cities" (Hos. 8:14), an act which denies YHWH his right to deliver his people from the nations and keeps him from the management of the land (McComiskey, 1992b:134). Both cases indicate that with Israel's growing sense of self-reliance and implied disinterest in the covenant comes a gradual rejection of YHWH and his law. It is clear, therefore, that by building both sites of iniquity and alliances with the nations, Israel divorces itself from YHWH because it forgot that in the Land, Israel "cannot and does not and need not secure its existence for itself" (Brueggemann, 2002:46).

What Hosea 8 shows is that despite Israel's claims to know YHWH, their deeds have given their iniquity away and shown how they have broken "both the letter and the spirit of the covenant ethos…and the exclusivity of the relationship between YHWH and Israel" (Dearman, 2010:221). Given the people's rejection of YHWH, their management of the land in politics and cult represents this separation too. As such, the land becomes the face of Israel's iniquity and shame. As it has been before, YHWH's subsequent reaction is to destroy these building projects which have taken his place. Therefore, the land will be stripped of its products (Hos. 8:7), its implied sacred sites and even its defences (Hos. 8:14), rendering it giftless and empty (Hos. 8:7) and mirroring the broken relationship between YHWH and Israel.

4.5 Hos. 9:1-9 Final Days: Deep Corruption

Text with Masoretic Accents	Verse	Literal Translation
אַל־תִּשְׂמַח יִשְׂרָאֵל׀ אֶל־גִּיל כָּעַמִּים כִּי זָנִיתָ מֵעַל אֱלֹהֶיךָ אָהַבְתָּ אֶתְנָן עַל כָּל־ גָּרְנוֹת דָּגָן׃	1	Do not rejoice, O Israel, for joy, like the nations. For you have acted like a prostitute from upon your God. You love the wages (of a prostitute) on all corn-threshing floors.
גֹּרֶן וְיֶקֶב לֹא יִרְעֵם וְתִירוֹשׁ יְכַחֲשׁ בָּהּ׃	2	The threshing floor and wine vat will not feed them, and the new wine will deceive them.
לֹא יֵשְׁבוּ בְּאֶרֶץ יְהוָה וְשָׁב אֶפְרַיִם מִצְרַיִם וּבְאַשּׁוּר טָמֵא יֹאכֵלוּ׃	3	They will not dwell in the land of YHWH, but Ephraim will return [to] Egypt, and they will eat unclean things in Assyria.
לֹא־יִסְכּוּ לַיהוָה׀ יַיִן וְלֹא יֶעֶרְבוּ־לוֹ זִבְחֵיהֶם כְּלֶחֶם אוֹנִים לָהֶם כָּל־אֹכְלָיו יִטַּמָּאוּ כִּי־לַחְמָם לְנַפְשָׁם לֹא יָבוֹא בֵּית יְהוָה׃	4	They will not pour wine to YHWH, so they will not be sweet to him. Their sacrifices [are] like mourner's bread to them – all those who eat [it] will defile themselves. Indeed, their bread is for their souls. It will not enter the house of YHWH.
מַה־תַּעֲשׂוּ לְיוֹם מוֹעֵד וּלְיוֹם חַג־יְהוָה׃	5	What will you do for the appointed day and for the day of the feast of YHWH?

כִּי־הִנֵּה הָלְכוּ מִשֹּׁד מִצְרַיִם תְּקַבְּצֵם מֹף תְּקַבְּרֵם מַחְמַד לְכַסְפָּם קִמּוֹשׂ יִירָשֵׁם חוֹחַ בְּאָהֳלֵיהֶם׃	6	For behold, they will go from violence, Egypt will gather them, Memphis will bury them. For their silver treasures will be taken *possession of* by thistles, brambles *take possession of* in their tents.
בָּאוּ ׀ יְמֵי הַפְּקֻדָּה בָּאוּ יְמֵי הַשִּׁלֻּם יֵדְעוּ יִשְׂרָאֵל אֱוִיל הַנָּבִיא מְשֻׁגָּע אִישׁ הָרֽוּחַ עַל רֹב עֲוֹנְךָ וְרַבָּה מַשְׂטֵמָה׃	7	The days of inspection have come. The days of vengeance have come. Israel should know. The prophet [is] foolish, the man of the spirit is mad because of your great iniquity and abundant animosity.
צֹפֶה אֶפְרַיִם עִם־אֱלֹהָי נָבִיא פַּח יָקוּשׁ עַל־כָּל־דְּרָכָיו מַשְׂטֵמָה בְּבֵית אֱלֹהָיו׃	8	The watchman of Ephraim is with my God. The prophet is a snare of a fowler upon all of their roads. Animosity [is] in the house of his God.
הֶעְמִיקוּ־שִׁחֲתוּ כִּימֵי הַגִּבְעָה יִזְכֹּר עֲוֹנָם יִפְקֹד חַטֹּאותָם׃ ס	9	They have deeply corrupted themselves as in the days of Gibeah. He will remember their iniquity. He will punish their sins.

Hosea 9 and 10 mark the final innings before Israel meets their destruction. Until this point, YHWH and Hosea have commanded, warned, and begged, but all these attempts at alerting the people to their sin and iniquity have failed. Now, YHWH and Hosea deliver their final words of warning to Israel, recalling present and historical incidents that have led the people up to this point, so illustrating the depth of their guilt, and then, looking into the future, detailing what their final days in the land and what their exile will look like (Tully, 2018:205). This final phase begins with Hos. 9:1-9, which uses Israel's current circumstances to foretell what Israel is to endure in exile.

The passage begins by restating apostasy as Israel's major crime. In this particular passage, Hosea warns the Israelites to "not rejoice…for joy, like the nations" because "[they] have acted like a prostitute from upon [their] God" (Hos. 9:1). The inclusion of the nations in this verse seemingly reasserts Israel's syncretism as they have adopted events in which they worship, and feast as the nations do (Stuart, 1988:141). The verse also includes a reference to Hosea 2:14, where the mother refers to the vines and fig trees as אֶתְנָה ("her wages of prostitution"), as Israel is accused of "lov[ing] the wages (of a prostitute)". In both Hosea 2:14 and 9:1, Israel is accused of worshipping false gods with feasts and festivals, thanking them for the deliverance of their harvest instead of remembering and recognising YHWH as the one who "gave her the corn and the new wine and fresh oil, and the silver [which he] multiplied for her and the gold [which] they made into Ba'al" (Hos. 2:10; McComiskey, 1992b:136). Additionally, this false worship has taken place on "all threshing floors", which implies that their worship of fertility gods and the results of that union have pervaded the entirety of the Northern Kingdom (Wolff, 1974:154). This means that the Land, though under the ownership of YHWH (Wright, 1990:9), has been used for Israel's religious gain and, as a result, is essentially dedicated to false gods (Ward, 1966:163). Therefore, much like the constructed religious sites and relationships of Hos. 8, Hos. 9 points to a mismanagement of the land and the people's forgetting of YHWH.

YHWH's response to Israel's iniquity, which takes up the brunt of the passage, is an indication of what YHWH's erasure and Israel's subsequent separation from YHWH look like – both as the end of the Northern Kingdom draws near, but especially in exile (Ward, 1966:163). In each punishment, YHWH echoes the initial violation that separated him from Israel, addressing both the aspect of Israelite life in which the violation played out and the severity of the violation. For example, the passage indicates that Israel treats food and wine like wages – or things to work for – from fertility gods (Hos. 9:1) rather than gifts from YHWH, which results in their veneration of these false gods. This violation deals with the mismanagement of the Land, in which the products of YHWH's beneficence are utilised as means for false worship (cf. Deut. 6:10-11; Brueggemann, 2002:112). In response to this, Hosea explains that the people "will not dwell in the land of YHWH, but Ephraim will return [to] Egypt, and they will eat unclean things in Assyria" (Hos. 9:3). This means that YHWH will cut Israel off from the land and place them in captivity[223] in Assyria where they will be made to earn wages of food and wine as they believed they had in Israel (Hos. 9:3). YHWH's punishment in Assyria, therefore, recalls that Israel wanted to be "like the nations" (Hos. 9:1) and, to make matters worse, "they will eat unclean things" (Hos. 9:3) as they have no harvest gifts from YHWH, and bring further impurity upon themselves (cf. Ward, 1966:165). In this case, separation from YHWH and that which is holy means physical distance from the land in which gifts of food were given and further profanation for the people.

This is also the case for how YHWH and Israel's divorce is exhibited in religion. Israel continues to avoid serving YHWH in Assyria, not realising that they will no longer be "sweet to him" (Hos. 9:4), thus avoiding any forgiveness and acts of grace. "Then, their sacrifices [will be] like mourner's bread" (Hos. 9:4) or bread made impure because of its proximity to death (Landy, 2011:130). The implication here is that the sacrifices offer no chance of revival or proper nourishment and satisfaction. Dearman (2010:239) adds that "[f]ood will keep them alive when away from the Land, but it has no holy properties to help sustain a covenant ethos in exile". Therefore, what comes to surround the people in exile is something like death as the people continue to live despite drowning in their iniquity and impurity. Since the people can only bring further shame upon themselves, this bread represents the state of their souls: unable "to enter the house of YHWH" (Hos. 9:4; cf. Dearman, 2010:239-240).

This death and lack of access also mirror Hosea's warning to the people to "…not rejoice…for joy, like the nations" (Hos. 9:1). Seeing that the people thanked fertility gods for the harvest with festivals and feasts (Hos. 2:13, 9:1), they will have no celebrations, confirming YHWH's promises in Hosea 2:13 that he "will cause all of [Israel's] exultation – her celebrations, her new moons and her sabbaths – and all of her appointed festivals to cease". The same will be

[223] Stuart (1988:143) explains that the mention of Egypt in Hos. 9:3 does not mean that the people will physically return to Egypt, but that the phrase is used as metonymy, representing exile.

confirmed in exile, particularly for the festivals meant for thanking YHWH for his beneficence in giving them a good harvest as Hosea echoes Hos. 2:13 in Hos. 9:5 where he asks the people, "What will you do for the appointed day and for the day of the feast of YHWH?" (Ward, 1966:164). The answer to this question is that they cannot do anything. As Stuart (1988:144) explains, "the people will be eating the bread of mourners rather than the bread of sacrifices because…cultic celebration will have given way to disease and death…". This move towards social death is also echoed in verse 6 as the people will "go from destruction" in the land of Israel to exile, where "Egypt will gather them [and] Memphis will bury them". Therefore, the consequences of syncretism and a broken covenant include the loss of wealth in "treasures of silver", tents being taken over by thistles and brambles and, ultimately, death (Hos. 9:6; cf. Dearman, 2010:241-242).

The final paragraph of the pericope, Hosea 9:7-9, details once again the lack of knowledge and forgetting, which results in their doom as it deals with the present moments – that the "days of inspection…of vengeance have come" (Hos. 9:7). In verse 7, Hosea states, "the prophet [is] foolish, the man of the spirit is mad because of your great iniquity and abundant animosity". Several commentaries agree that Hosea's statement points out Israel's opinion of him – that they have called him "foolish" (אֱוִיל) and "mad" (מְשֻׁגָּע)[224] (Dearman, 2010:234-244)[225] because of the animosity which they harbour toward the prophet for pointing out their great iniquity (McComiskey, 1992b:144-145). The irony lies in the fact that Israel has seemingly forgotten or ignored the role of the prophet, which is to be "[t]he watchman of Ephraim" (Hos. 9:8). Since YHWH elects prophets himself (Deut. 18:9-15), he ordains them to be his spokespeople. By implication, they are expected to know the law, traditions, and cultural memories in order to point out how the covenant has been transgressed (Brueggemann, 2002:86-87). Consequently, they are intended to act as "a snare of a fowler upon all of their roads" (Hos. 9:8), capturing the people in their wrongdoing in an attempt to lead them back to YHWH and covenantal fidelity (Dearman, 2010:245). This time, however, the prophet fails because they have "deeply corrupted themselves as in the days of Gibeah" (Hos. 9:9), alluding to several events in which Israel committed great evil which would result only in punishment (Ward, 1966:167-170).[226] Since they no longer recognise the law of YHWH and commit great evil, the people could be incapable of knowing that the prophet is trying to intervene and lead them onto a path of

[224] Tully (2018:217) points out that מְשֻׁגָּע (*pu'al* participle) has been used in four other instances in the HB, two of which were used in situations where a prophet was mocked by the people.
[225] Verses 7 and 8, especially verse 8, have been regarded as some of the most difficult in the text, particularly because of their complex syntax and unclear meaning (Wolff, 1974:157). Tully's (2018:216-219) explanation of the verses has been most illuminating to my reading of the text, as it considers how the morphology and syntax together provide a clearer meaning of the verses – in this case, that Hosea refers to Israel's words describing him as a mad man.
[226] These events include Baal-Peor (Num. 25:1-5), which indicated Israel's tendency toward apostasy (Ward, 1966:167), as well as the Benjamite rape of the Levite's concubine in Judges 19-20, which led to the destruction of Benjamite tribe and can be indicative of the incoming divine judgement (McComiskey, 1992b:146).

repentance. As such, the people are lost and now only face punishment for bringing "animosity [into] the house of [the prophet's] God" (Hos. 9:8-9).

What can be gathered from YHWH's response to Israel's apostasy is that the people and what has represented them before are turned to nothing once they are cut off from YHWH and the land – or his "house" (Hos. 9:8; Ward, 1966:168). In exile, they have no clean food, live in bondage to the nations, cannot worship YHWH, and their inheritance, like their tents, is left behind in the Land, only to be destroyed by weeds. What stands out is that the passage suggests that the people cannot be made holy, nor can they genuinely access the sacred now that they have disregarded the warnings of the prophet, nor while they are in exile, as this is one of the privileges of living in the land (cf. Kwakkel, 2009:179). Even the knowledge of YHWH has been lost to the people. Considering that YHWH has cut them off, there are no meeting places for him and Israel, and despite their engagement in religious rituals, they only delve into further impurity. What Landlessness in combination with godlessness looks like, therefore, is not only the loss of their joyous festivals but death in all facets of Israelite life as they have come to know it.

4.6 Hos. 9:10-17 Israel and YHWH: From Then to Now

Text with Masoretic Accents	Verse	Literal Translation
כַּעֲנָבִים בַּמִּדְבָּר מָצָאתִי יִשְׂרָאֵל כְּבִכּוּרָה בִתְאֵנָה בְּרֵאשִׁיתָהּ רָאִיתִי אֲבוֹתֵיכֶם הֵמָּה בָּאוּ בָעַל־פְּעוֹר וַיִּנָּזְרוּ לַבֹּשֶׁת וַיִּהְיוּ שִׁקּוּצִים כְּאֲהֵבָם׃	10	Like grapes in the wilderness, I found Israel. Like the first fruit on the fig tree – in her beginning. I saw your forebears. They came into Baal-Peor, and they devoted themselves to shame. So, they became an abomination like their lover.
אֶפְרַיִם כְּעוֹף יִתְעוֹפֵף כְּבוֹדָם מִלֵּדָה וּמִבֶּטֶן וּמֵהֵרָיוֹן׃	11	Ephraim's abundance will fly away like a fowl – without childbirth, without womb, and without conception.
כִּי אִם־יְגַדְּלוּ אֶת־בְּנֵיהֶם וְשִׁכַּלְתִּים מֵאָדָם כִּי־גַם־אוֹי לָהֶם בְּשׁוּרִי מֵהֶם׃	12	For if they raise their sons, I will bereave them from people. For woe [is] also to them in my departing from them.
אֶפְרַיִם כַּאֲשֶׁר־רָאִיתִי לְצֹר שְׁתוּלָה בִנְוֶה וְאֶפְרַיִם לְהוֹצִיא אֶל־הֹרֵג בָּנָיו׃	13	Ephraim, as I saw, [has become] Tyre planted into a meadow, but now Ephraim must bring forth his sons to slaughter.
תֵּן־לָהֶם יְהוָה מַה־תִּתֵּן תֵּן־לָהֶם רֶחֶם מַשְׁכִּיל וְשָׁדַיִם צֹמְקִים׃	14	Give them, O YHWH. What will you give them? Give to them a miscarrying womb and two shrivelled breasts.
כָּל־רָעָתָם בַּגִּלְגָּל כִּי־שָׁם שְׂנֵאתִים עַל רֹעַ מַעַלְלֵיהֶם מִבֵּיתִי אֲגָרְשֵׁם לֹא אוֹסִף אַהֲבָתָם כָּל־שָׂרֵיהֶם סֹרְרִים׃	15	All of their evil [is] in Gilgal, for there I hated them for the evil of their actions. I will drive them out of my house. I will no longer love them. All of their princes are rebels.
הֻכָּה אֶפְרַיִם שָׁרְשָׁם יָבֵשׁ פְּרִי בַל־יַעֲשׂוּן גַּם כִּי יְלַדּוּן וְהֵמַתִּי מַחֲמַדֵּי בִטְנָם׃ ס	16	Ephraim will be stricken. Their root is dry [and] they will not bear fruit. Also, should they bear, I will kill the beloved of their womb.
יִמְאָסֵם אֱלֹהַי כִּי לֹא שָׁמְעוּ לוֹ וְיִהְיוּ נֹדְדִים בַּגּוֹיִם׃ ס	17	My God will reject them because they do not listen to him, so they will become wanderers in the nations.

Hosea 9:1-9's concern with Israel's cultural, religious, and political death extends into Hos. 9:10-17, this time focusing on the death of Israel's current and future children due to their separation from YHWH. As discussed in both the pericope demarcation and structural analyses of the text,[227] the passage illustrates how Israel's past, present and future collide as Hosea and YHWH recall how Israel went from a people of promise to a house "devoted…to shame" (Hos. 9:10) in their infancy and again, many years later (Wolff, 1974:161). The passage boasts a combination of historical recollection, floral imagery, and irony, vividly illustrating Israel's relationship with shame and how it impacts the land and Israel's place therein.

Hosea 9:10-17 establishes the people's history with shame by detailing how Israel repeatedly turns to iniquity, which does away with the purity and grace they initially had under YHWH. The first instance of Israel's descent into shame in the text begins with YHWH recollecting how "in her beginning" he found Israel "like grapes in the wilderness…[and] the first fruit on the fig tree" (Hos. 9:1). YHWH's image of Israel is an emotive one, McComiskey (1992b:148) explains, pointing out that YHWH can almost be compared to "a hot, weary [traveller] who finds grapes in the wilderness, or who discovers the most delectable figs…[and, upon finding Israel], took delight in her". The picture is hopeful but not long-lasting; YHWH recalls how his people of promise entered into "Baal-Peor" and had sexual relations with the Moabite women living there (Hos. 9:10; Num. 25:1-8). Given that the Baal-Peor of Moab was associated with Ba'al worship (Dearman, 2010:521-252), it was decidedly not a sacred place for the Israelite community. In fact, Baal-Peor could be regarded as profane because the Israelites did not only engage in sinful acts against YHWH there but "they devoted themselves to shame …becom[ing] an abomination like their lover" (Hos. 9:10). In this sense, the people do not only discard the grace YHWH gave them but become fully that which separates them from YHWH because "they consecrate" (וַיִּנָּזְרוּ) themselves to shame (Tully, 2018:223). After all, the place where they enter allows for YHWH and his covenant to be forgotten and encourages behaviour that goes against adherence to holiness.

Even though the incident at Baal-Peor occurred before the people were in the Land, it is by no means Israel's only run-in with iniquity and sin. It is also significant for understanding Israel's relationship with shame and their attraction to committing actions against YHWH (Ward, 1966:167). The people's shame in Baal-Peor indicates Israel's reliance upon what is referred to elsewhere in the text as "the spirit of fornication" (Hos. 4:12, 19; 5:4), which implies a desire to deceive, forget and disobey YHWH and his law (cf. Braaten, 2003:117). This underlying condition means that despite many years and times of devotion to YHWH before entering the Land, the people's connection with shame does not end at Baal-Peor. Instead, this spirit of fornication is brought into the land with them. This is evident in the passage's second iteration of Israel's shame pattern (Hos. 9:13, 15). In verse 13, Ephraim is described as "Tyre planted

[227] See Chapter 2.

into a meadow", which is a hopeful prospect since Tyre is said to be coastal and rocky and indicates that Israel has been both fruitful and faithful to YHWH (cf. Landy, 2011:137). Unfortunately, any hope in this description is overturned as the passage indicates that Ephraim's sons will meet their end, which means that Israel has fallen again.[228] It appears, therefore, that the grapes or figs that the tired traveller found in the wilderness were, in fact, a mirage (cf. McComiskey, 1992b:148).

By the time the passage gets to the third iteration of the pattern, it seems like the sanctity of Israel's house, and, by extension, the Land, is a bygone thing. Here, YHWH offers no positive affirmation or optimistic view of Israel; instead of fruitfulness and faithfulness, he only sees "[a]ll of their evil in Gilgal" (Hos. 9:15). Gilgal, like Ephraim, is treated here as a synecdoche for Israel and its cult sites and is placed in parallelism with the house of YHWH (Hos. 10:15; Stuart, 1988:154). The effect of this comparison is that YHWH's house becomes synonymous with the evil of Israel, much like Peor became synonymous with Ba'al worship. This means that the holiness of YHWH's house, and even the Land, is negligible.

The lack of sanctity in the land is further expressed in YHWH's final response to Israel's attachment to shame. After each iteration of Israel's pattern of "grapes in the wilderness" to "abomination like their lover" (Hos. 9:1), YHWH departs from them and alongside this separation, they are met with the death of their people (Hos. 9:11-12, 14, 16; cf. Num. 25:4) and the removal of their ability to conceive (Hos. 9:11), bear (Hos. 9:11, 14), birth (Hos. 9:11), raise (Hos. 9:12) and nourish their children (Hos. 9:14). By the time YHWH sees that "[a]ll of their evil [is] in Gilgal, he admits that he "no longer love[s] them" and proceeds to "drive them out of [his] house" (Hos. 9:15), making them "wanderers in the nations" (Hos. 9:17). Therefore, it is not enough that "[Israel's] root is dry…[and] will not bear fruit" (Hos. 9:16). Instead, YHWH proceeds to reject them, thereby completely severing any connection to him (Hos. 9:17) and offering them no access to himself nor any space (like the Land) in which his holiness could be established (Ward, 1966:167-168). Therefore, by the time Israel faces exile, the sanctity of the land is, in fact, at an end.

4.7 Hos. 10:1-8 Israel and YHWH: A Summary

Text with Masoretic Accents	Verse	Literal Translation
גֶּפֶן בּוֹקֵק יִשְׂרָאֵל פְּרִי יְשַׁוֶּה־לּוֹ כְּרֹב לְפִרְיוֹ הִרְבָּה לַמִּזְבְּחוֹת כְּטוּב לְאַרְצוֹ הֵיטִיבוּ מַצֵּבוֹת׃	1	Israel is a luxuriant vine – he establishes fruit for himself. According to the abundance of his fruit, he makes [as] many altars. According to the good of [the] Land, they improved pillars.

[228] This seeming increase in iniquity and shame reflects events discussed in earlier passages of the text (see Hos. 7-8).

חָלַק לִבָּם עַתָּה יֶאְשָׁמוּ הוּא יַעֲרֹף מִזְבְּחוֹתָם יְשֹׁדֵד מַצֵּבוֹתָם׃	2	Their heart is false. Now they are found guilty. Surely he will break the neck of their altars. He will destroy their [sacred] pillars.
כִּי עַתָּה יֹאמְרוּ אֵין מֶלֶךְ לָנוּ כִּי לֹא יָרֵאנוּ אֶת־יְהוָה וְהַמֶּלֶךְ מַה־יַּעֲשֶׂה־לָּנוּ׃	3	For now, they will say, "No king for us because we have not feared YHWH. And the king – what could he do for us?"
דִּבְּרוּ דְבָרִים אָלוֹת שָׁוְא כָּרֹת בְּרִית וּפָרַח כָּרֹאשׁ מִשְׁפָּט עַל תַּלְמֵי שָׂדָי׃	4	They uttered promises swearing false oaths, making covenants. And judgement flourishes like a poisonous plant upon a furrow of a field.
לְעֶגְלוֹת בֵּית אָוֶן יָגוּרוּ שִׁכֵּן שֹׁמְרוֹן כִּי־אָבַל עָלָיו עַמּוֹ וּכְמָרָיו עָלָיו יָגִילוּ עַל־כְּבוֹדוֹ כִּי־גָלָה מִמֶּנּוּ׃	5	For the bull of the Beth-Aven, the inhabitants of Samaria are afraid. For its people will mourn over it, and its priests will tremble over it because its glory has departed from it.
גַּם־אוֹתוֹ לְאַשּׁוּר יוּבָל מִנְחָה לְמֶלֶךְ יָרֵב בָּשְׁנָה אֶפְרַיִם יִקָּח וְיֵבוֹשׁ יִשְׂרָאֵל מֵעֲצָתוֹ׃	6	Also, for Assyria, he will be carried a gift to the great king. Ephraim will receive shame, and Israel will be ashamed of his decision.
נִדְמָה שֹׁמְרוֹן מַלְכָּהּ כְּקֶצֶף עַל־פְּנֵי־מָיִם׃	7	Samaria's king is gone like foam upon the surface of the waters.
וְנִשְׁמְדוּ בָּמוֹת אָוֶן חַטַּאת יִשְׂרָאֵל קוֹץ וְדַרְדַּר יַעֲלֶה עַל־מִזְבְּחוֹתָם וְאָמְרוּ לֶהָרִים כַּסּוּנוּ וְלַגְּבָעוֹת נִפְלוּ עָלֵינוּ׃ ס	8	And the high places of Aven will be made useless – the sin of Israel. Koz and thistles will go upon their altars. And they will say to the mountains, "Cover us!" and to the hills, "Fall upon us!".

Hosea 10:1-8 refocuses on the accusations made against Israel that have to do with religious and political iniquity, even revisiting elements of Hos. 8 (Stuart, 1988:159, 161). These accusations are, in part, reiterations of previously mentioned crimes, namely the building of religious sites (Hos. 10:1, cf. Hos. 8:11), idolatry (Hos. 10:5, cf. Hos. 7:14, 8:5) and the reliance upon the nations by establishing agreements and oaths with them despite their covenant with YHWH (Hos. 10:4,6; cf. Hos. 5:13). However, what sets this chapter apart from those which come before it, is that it explores more closely how Israel's hubris and hypocrisy are exhibited in the crimes they commit, how they contribute to their downfall and what happens to the land because of Israel's "false" heart (Hos. 10:2; Ward, 1966:177).[229]

The passage's first paragraph (Hos. 10:1-2) introduces the first way Israel acts upon pride, which is in constructing altars and pillars in the Land. The passage begins by following a similar pattern of events to that presented in Hosea 9:10-17, particularly as Israel goes from being a people of promise to one which has fallen short of what they were expected to be. Here, Hosea describes how "Israel [has been] a luxuriant vine" (Hos. 10:1) and draws attention to the

[229] The text first mentions how "the pride of Israel will testify against him[self]" in Hos. 5:5, a point which is reiterated in Hos. 7:10 ("And the pride of Israel testified against him, and they did not return to YHWH, their God, nor did they seek him for all of this") and is now explored further in Hos. 10. In this particular passage, the focus is placed more on the actions of the people, which stem from hubris, rather than referring directly to Israel's pride, as previous chapters have.

prosperity of the Land. Unlike the pattern of Hos. 9, however, this optimistic view is immediately shattered as the passage reveals that "he establishes fruit for himself. According to the abundance of his fruit, [Israel] makes [as] many altars" and "[a]ccording to the good of the Land, they improved pillars" (Hos. 10:1). While this desire for increased religious sites could be an indication of piety toward YHWH, Hosea states in verse 2 that "[Israel's] heart is false" or, rather, "divided" and "deceptive" (Holladay, 1971:106-107).[230] The implication one can draw from this is that the religious sites could have been established for the worship of YHWH as well as the veneration of pagan deities as Israel's heart like those mentioned in Hos. 8:11, which were לַחֲטֹא ("for sinning") (Dearman, 2010:259-260). The passage also reveals that the building of these religious emblems is כְּרֹב לְפִרְיוֹ ("according to the abundance of his fruit") and כְּטוֹב לְאַרְצוֹ ("according to the good of the Land"; Hos. 10:1). The purpose of the altars and pillars is, therefore, for increasing the prosperity of the land as well as Israel's prospects. While the prosperity of the land and its people is not a violation of the covenant, the Israelites' actions, believing that these will ensure their material security, transgress the stipulations of the covenant surrounding self-sufficiency (Deut. 6; McComiskey, 1992b:159-160). By proclaiming that these sites would improve their chances of increased abundance, the people seem to propose that YHWH is incapable of caring for them (cf. Wolff, 1974; 173-174). Israel, motivated by a desire for security and personal gain, builds altars and pillars to appease the Ba'alim in the hopes of increasing and securing further prosperity in the land on top of what they have already received from YHWH (McComiskey, 1992b:159). As a result, in Israel's hubris, the land is used to create spaces intended for Israel's syncretic religion and reliance on religiosity, which they believe will achieve their aims. Given that these sites point more to Israel's guilt (Hos. 10:2) and their self-importance (Hos. 10:1) than the name and veneration of YHWH and have only encouraged iniquity, these sites have become profane.

In the second paragraph (Hos. 10:3-4), the passage goes on to show that the people's want of security and implied absence of faith in YHWH not only impacts the Land's religious sphere but also affects its politics and management. In verse 3, an exiled Israel[231] admits that there is "[n]o king for [them] because [they] do not fear YHWH". Since the people do not "fear" YHWH, there was no sense of duty or faithfulness towards him.[232] The results of this irreverence are clarified in verse 4, where "[Israel] uttered promises, swearing false oaths, made a covenant". While no names are mentioned, these promises, oaths and the covenant likely refer

[230] Tully (2018:239) proposes instead that the definition "to flatter" is more apt in this case than "to divide" given that there is no clear complement and notions of division are only used with the action of allotting land.
[231] Commentaries, including those of Dearman (2010:262) and Tully (2018:240), point out that Hosea quotes or predicts Israel's words when they realised that their indifference towards YHWH caused their downfall. With no king to help lead, teach, or support them in exile, this argument is a reasonable conclusion.
[232] The term יָרֵא ("to fear") denotes awe, "hold[ing] in difference" (Holladay, 1971:142-142) and is often used to describe "humble obedience". McComiskey (1992b:161) summarises fearing as "turning from evil to a relationship with God that involves submission, awe, and fear of offending him", which indicates that fearing is part of demonstrating the knowledge of YHWH.

to agreements which Israel struck with the nations and broke with YHWH (Stuart, 1988:161). This would be in line with the text's past mentions of covenant transgression (Hos. 8:1)[233] and the use of similar phrasing in Hos. 12:2, which describes Israel forming a covenant with Assyria (Dearman, 2010:263).[234] The agreements entered into with the nations were probably sincere on Israel's part, so it seems that the "false oaths" referred to in verse 4 allude to the various covenantal stipulations which Israel agreed to and subsequently broke upon entering the land (cf. McComiskey, 1992b:164). These אָלוֹת שָׁוְא ("false oaths") mirror Israel's "false heart" (חָלַק לִבָּם; Hos. 10:2)[235] and effectively link Israel's state and their actions by descriptions of deception and unfaithfulness (Dearman, 2010:263). Therefore, just as Israel believed that they could secure further prosperity by worshipping the Ba'alim along with YHWH, they believed that they could enter into a covenant with the nations while feigning faithfulness to YHWH and so secure whatever they wanted or needed for the management of the Land. This deception has further ramifications for the land and Israel's place in it. Instead of remaining a "luxuriant vine", "judgement flourishes like a poisonous plant upon the furrow of a field" (Hos. 10:4). Here, Israel's building projects and agreements which were meant to garner wealth and prosperity are likened to poisonous plants which take over furrows dug into farmland in the planting season, effectively killing the harvest (Dearman, 2010:264). However, instead of producing lasting wealth, the season's harvest would only be shame and judgement, meaning that the land has only been profaned by Israel's falseness and abuse of the Land.

The final two paragraphs of the passage (Hos. 10:5-6, 7-8) discuss YHWH's responses to Israel's mismanagement of the Land. Much like in previous chapters, the punishments complement Israel's transgression (Landy, 2011:147). Hence, the pillars and altars are destroyed and become rubble because the land was used to provide spaces for the worship of the Ba'alim (Hos. 10:2). Much like the stock they place in their altars and pillars, Israel places hope in the bull of Beth-Aven which they send as a tribute to Assyria, but "its glory [will] depart from it" (Hos. 10:5) and all Ephraim and Israel will receive, as a result, is "shame" (Hos. 10:6). Along with this departing glory and increasing shame, Israel loses their king "like foam upon the surface of the waters" (Hos. 10:7). By mirroring Israel's crimes and punishments, the text effectively contrasts the destruction of these religious sites and the Land's political structures with Israel's development in pride. In verse 1, Israel builds "according to the abundance of his fruit", but by verse 8, all of this abundance is removed and taken over by Koz (קוֹץ) and thistles (וְדַרְדַּר) (Hos. 10:8). Furthermore, the people rely upon their false oaths and covenants established with the nations and trust in their king who would facilitate them. Now, along with

[233] Hos. 8:1, YHWH states, "[Set] the shofar to your mouth, like the eagle upon the house of YHWH. For they have transgressed my covenant and upon my instruction, they have rebelled".
[234] Hos. 12:2 states, "Ephraim shepherds wind and pursues the east wind all day. He multiplies lies and violence. And they establish a covenant with Assyria and oil is carried to Egypt".
[235] Holladay (1971:106-107, 361-362) describes both שָׁוְא ("smooth", "slippery") and חָלַק ("worthless", "fraud") as connoting deceit (cf. Tully, 2018:239, 242).

their acknowledgement of guilt in Hos. 10:3, the people admit that having a king would be useless – much like their empty oaths. In each of these examples, it is clear that in Israel's bid to secure the land and its wealth, they will lose both what they create and the means that first gave them the opportunity. This is summarised most clearly in the first and final lines of the paragraph: Israel, the once "luxuriant vine", asks the very mountains and hills on which they sinned to "cover [them]…[and] fall upon [them]" (Hos. 10:8).

It is evident in this passage that Israel's pride, quite ironically, results in their fall. This is both true in each of their "building projects" – whether the religious sites they constructed to appease the Ba'alim or the covenants they established to appease themselves – and the manner in which they treated their covenant and, by extension, the Land. When Israel admits that they "do not fear YHWH" in Hosea 10:3, they realise too late that "their national stability and welfare depended on their relationship to God" (McComiskey, 1992b:161). Under the covenant, YHWH cares for and ensures the continuance of the people and the land (Deut. 6:10-12). Furthermore, considering that the land is where YHWH chose to settle his household, he would ensure the Land's sanctity (cf. Ward, 1966:164). This means that when Israel chooses to supplement YHWH's provision with the shame of the Ba'alim and when Israel breaks down the borders meant to protect them from the impurity of the nations, it undoes the covenant, and Israel loses that which comes with it. As a result, the land is broken and poisoned.

4.8 Hos. 10:9-11:11 Israel and YHWH: The Last Days

In this final pericope of Part II A, the passage turns to a conclusion of sorts, where Israel's destruction is revisited for a final time like Hosea 2:4-15 and then turned around like Hos. 2:16-25. As the structural analysis puts forward, the pericope is divided into two subunits: Hos. 10:9-15 and Hos. 11:1-11. The former deals with the Northern Kingdom's end and a re-evaluation of what the YHWH-Israel relationship was meant to look like, while the latter considers YHWH's contemplation of Israel's ultimate doom and whether or not he will save them (Stuart, 1988:167, 175-176). Much like Hos. 2:4-25, these passages consider what will happen to the household of YHWH, whether in exile or out of it.

4.8.1 Hos. 10:9-15 Israel and YHWH: An End

Text with Masoretic Accents	Verse	Literal Translation
מִימֵי֙ הַגִּבְעָ֔ה חָטָ֖אתָ יִשְׂרָאֵ֑ל שָׁ֣ם עָמָ֔דוּ לֹא־תַשִּׂ֥יגָ בַּגִּבְעָ֖ה מִלְחָמָ֥ה עַל־בְּנֵ֖י עַוְלָֽה׃	9	From the days of Gibeah, you have sinned, Israel. There they remained. Will war not overtake them in Gibeah – against the wicked ones?
בְּאַוָּתִ֖י וְאֱסָרֵ֑ם וְאֻסְּפ֤וּ עֲלֵיהֶם֙ עַמִּ֔ים בְּאָסְרָ֖ם לִשְׁתֵּ֥י עֽוֹנֹתָֽם׃	10	In my desire, I will discipline them. And the nations will be gathered against them when they bind them for their double iniquities.

וְאֶפְרַ֗יִם עֶגְלָ֤ה מְלֻמָּדָה֙ אֹהֵ֣בְתִּי לָדּ֔וּשׁ וַאֲנִ֗י עָבַ֙רְתִּי֙ עַל־טּ֣וּב צַוָּארָ֔הּ אַרְכִּ֖יב אֶפְרַ֑יִם יַחֲרֹ֤שׁ יְהוּדָה֙ יְשַׁדֵּ֣ד־לוֹ֔ יַעֲקֹֽב׃	11	And Ephraim is a trained heifer who is a lover of treading, and surely I have passed by her fair neck. I will cause Ephraim to ride. Judah will plough. He will harrow for Jacob.
זִרְע֥וּ לָכֶ֖ם לִצְדָקָ֑ה קִצְר֖וּ לְפִי־חֶ֣סֶד נִ֔ירוּ לָכֶ֥ם נִ֖יר וְעֵ֣ת לִדְרֹ֔שׁ אֶת־יְהוָ֖ה עַד־יָבֹ֣וא וְיֹרֶ֥ה צֶ֖דֶק לָכֶֽם׃	12	Sow for you in righteousness! Reap for an expression of lovingkindness! Till for yourself fallow ground! [It is] time for seeking YHWH. Until he comes, he will teach righteousness to you.
חֲרַשְׁתֶּ֤ם־רֶ֙שַׁע֙ עַוְלָ֣תָה קְצַרְתֶּ֔ם אֲכַלְתֶּ֖ם פְּרִי־כָ֑חַשׁ כִּֽי־בָטַ֤חְתָּ בְדַרְכְּךָ֙ בְּרֹ֣ב גִּבּוֹרֶ֔יךָ׃	13	You have ploughed iniquity. You have reaped injustice. You have eaten the fruits of deception because you have trusted in your way, in the multitude of your forces.
וְקָ֤אם שְׁאוֹן֙ בְּעַמֶּ֔ךָ וְכָל־מִבְצָרֶ֖יךָ יוּשַּׁ֑ד כְּשֹׁ֤ד שַׁלְמָן֙ בֵּ֣ית אַרְבֵאל֔ בְּי֥וֹם מִלְחָמָ֖ה אֵ֣ם עַל־בָּנִ֑ים רֻטָּֽשָׁה׃	14	And the tumult will rise against your people, and all of your fortresses will be destroyed. Like the destruction of Shalman on Beth Arbel on the day of battle, a mother was dashed upon sons.
כָּ֥כָה עָשָׂ֛ה לָכֶ֖ם בֵּֽית־אֵ֑ל מִפְּנֵ֣י רָעַ֔ת רָעַתְכֶ֖ם בַּשַּׁ֣חַר נִדְמָ֔ה נִדְמָ֖ה מֶ֥לֶךְ יִשְׂרָאֵֽל׃	15	Thus, it will happen to you, Bethel, because of your great wickedness. In the dawn, the king of Israel will certainly have been cut off.

In Hosea 10:9-15, Israel's past meets their present as the passage reconsiders the qualities which Israel was meant to strive for as they now face exile and destruction for having rejected YHWH in favour of "iniquity…injustice…[and] the fruits of deception" (Hos. 10:13; cf. Ben Zvi, 2005:224). The passage is partly informed by events and ideas from previous chapters like Hosea 2 and 4, drawing particularly on those who have commented on the failings of Israel's politics and management of the land in its commentary on the shamefulness of the land and the rejection of covenant values.

In Paragraph 1 (Hos. 10:9-10), YHWH establishes briefly how Israel's past sin meets their present judgement and future punishment. Verse 9 refers to "the days of Gibeah", recalling Hosea 9:9's references to the city and the depravity there. What is significant about this allusion is that YHWH indicates that these events, though in the past, have not ceased as the people have "remained" there and have "never removed themselves from the spirit of Gibeah" (McComiskey, 1992b:172). Additionally, the passage recalls the pervasiveness of the spirit of fornication from Hos. 4:12, and thus Israel's inability to get rid of their addiction to iniquity (cf. Stuart, 1988:168).[236] Considering that Gibeah is a prominent cult site in Israel which has been so deliberately attached to past and continuing sin (Dearman, 2010:268), the space cannot be sacred anymore as it has kept the people attached to sin and is still remembered for the great evil committed there in Judges 19-21 and the civil war which ensued as a response. Any boundaries that were put in place to manage sin have, therefore, been destroyed and removed,

[236] Stuart (1988:168) proposes that the "Days of Gibeah" "constitute a paradigm of the depth to which Israel is capable of sinking morally and religiously".

which means that there is no sanctity left to preserve. It is no surprise, therefore, that YHWH turns to use Assyria as a tool for the destruction of Israel and what is left of the land (Tully, 2018:254) as the nations are also "subject to YHWH's law" (Stuart, 1988:169).

Israel's lack of boundaries is explored further in Paragraph 2 (Hos. 10:11-13). Here, YHWH recalls how it was with Israel in its infancy, what it is like now, and what they will need to endure in exile. In verse 11, YHWH refers to Israel as a "trained heifer who is a lover of treading" – a somewhat different description from the "stubborn heifer" which they became later (Hos. 4:16). The passage implies that Israel used to work freely and without a yoke as YHWH "passed by her fair neck" (Hos. 10:11). McComiskey (1992b:176) adds that Israel "had not experienced the strictures of divine law; the nations exulted in the unrestrained liberty of the nature-culture". What Israel did in their unbridled existence, therefore, was sacrifice "upon the heads of mountains", "make perfume on hills" (Hos. 4:13) and "love the wages (of a prostitute) on all threshing floors" (Hos. 9:1). As such, Israel broke the boundaries of the land by acting as if they had no knowledge of YHWH and worked to serve their false gods.

Israel's lack of knowledge is re-established in the remaining two verses, which recall the covenant ethos – and the rejection thereof – as it is laid out in Hosea 4:1. There, Hosea claims that there is "no truth, and no covenantal faithfulness, and no knowledge of YHWH in the Land". Hosea 10:12-13 uses word pairs with which Hosea conveys what Israel was meant to have, which was "fidelity to the covenant and the Lord of the household" (Dearman, 2010:272), and what they did in reality.[237] In verse 12, Hosea states: "sow…in righteousness, reap for an expression of covenantal faithfulness [and] till for yourself fallow ground", which is reworked in verse 13 and reads: "you have ploughed iniquity…reaped injustice…[and] eaten fruits of deception". Both of these verses ultimately culminate in a difference of purpose; instead of "seeking YHWH…[who would] teach righteousness to [them]" (Hos. 10:12), they "trusted in [their] way, in the multitude of [their] forces" (Hos. 10:13). In this way, the people denied YHWH by reformulating how YHWH intended for them to live, living according to their purposes, and managing the land in the manner they saw fit (Wolff, 1974:187). Therefore, Israel reformed the land on an ethos not of the covenant but rather iniquity and an attitude of self-reliance and pride rather than humility. As such, Israel's carefree existence must come to an end as YHWH turns to place a harness on his people so that they can "ride…plough…[and] harrow" (Hos. 10:11) and enter exile.

Referring back to YHWH's threat in Hosea 10:10, Paragraph 3 (Hos. 10:14-15) continues with Israel's not-so-distant demise. In verse 14, Hosea details that "...the tumult will rise against [the] people, and all of [the] fortresses will be destroyed". This שְׁאוֹן ("tumult") likely symbolises the act of war in which the nations, who will be used to enact YHWH's bidding (Hos. 10:10), destroy the defences that the people built up to protect themselves and the land

[237] Ben Zvi (2005:221-222) discusses these word pairs at length, particularly referring to the semantic significance.

and also kill mothers and children, alluding to the destruction described in Hos. 9:10-17. Unlike Hos. 9:10-17, however, Hos. 10:15 marks Israel's doom as imminent, stating: "In the dawn, the king will have certainly been cut off" (Wolff, 1974:188). Consequently, Israel's physical defences and the ambassador of the people and land would be gone too. What is significant about these final lines is that they describe the end of what is left of the Land, which is the products of Israel's hands, namely their protective spaces and fertility cult sites such as Bethel. Since Bethel ("place of God) has been changed to בֵּית אָוֶן (Beth-Aven/ "place of iniquity") in the past (Hos. 10:5, cf. Hos. 4:15), it has become emblematic of Israel's idolatry (McComiskey, 1992b:182-183), much like Israel's fortresses have symbolised Israel's desire to manage the land with arms and, in this way, be like the nations (cf. Brueggemann, 2002:86-87). What the end of these symbols means, therefore, is the end of profane Israel. Even their people will be removed as their women meet their end, too, meaning that there is little hope for their future. As such, the profane Land, along with her profaned people and future, is raised to the ground, thus marking the end of Israel as the Israelite's made it.

4.8.2 Hos. 11:1-11 Israel and YHWH: End, Interrupted

Text with Masoretic Accents	Verse	Literal Translation
כִּי נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ וּמִמִּצְרַיִם קָרָאתִי לִבְנִי׃	1	When Israel [was a] child, I loved him, and from Egypt, I called my son.
קָרְאוּ לָהֶם כֵּן הָלְכוּ מִפְּנֵיהֶם לַבְּעָלִים יְזַבֵּחוּ וְלַפְּסִלִים יְקַטֵּרוּן׃	2	They called to them, thus they went away from me. To the Ba'alim they kept sacrificing, and for the idols, they burned incense.
וְאָנֹכִי תִרְגַּלְתִּי לְאֶפְרַיִם קָחֲם עַל־זְרוֹעֹתָיו וְלֹא יָדְעוּ כִּי רְפָאתִים׃	3	And surely I taught Ephraim to walk, and I took them in my arms. But they did not know that I healed them.
בְּחַבְלֵי אָדָם אֶמְשְׁכֵם בַּעֲבֹתוֹת אַהֲבָה וָאֶהְיֶה לָהֶם כְּמֵרִימֵי עֹל עַל לְחֵיהֶם וְאֵט אֵלָיו אוֹכִיל׃	4	With the cords of man, I was pulling them – with the cords of love. And I was to them like those who lift a yoke upon their jaws. And I bent down to feed them.
לֹא יָשׁוּב אֶל־אֶרֶץ מִצְרַיִם וְאַשּׁוּר הוּא מַלְכּוֹ כִּי מֵאֲנוּ לָשׁוּב׃	5	He will not return upon the land of Egypt, but Assyria [will be] his king because they have refused to return.
וְחָלָה חֶרֶב בְּעָרָיו וְכִלְּתָה בַדָּיו וְאָכָלָה מִמְּעֻצוֹתֵיהֶם׃	6	And the sword will wreak havoc in his cities, end his false prophets, and devour because of their schemes.
וְעַמִּי תְלוּאִים לִמְשׁוּבָתִי וְאֶל־עַל יִקְרָאֻהוּ יַחַד לֹא יְרוֹמֵם׃	7	And my people are bent on apostasy from me. Though upward they call him, together he will not raise [them].
אֵיךְ אֶתֶּנְךָ אֶפְרַיִם אֲמַגֶּנְךָ יִשְׂרָאֵל אֵיךְ אֶתֶּנְךָ כְאַדְמָה אֲשִׂימְךָ כִּצְבֹאִים נֶהְפַּךְ עָלַי לִבִּי יַחַד נִכְמְרוּ נִחוּמָי׃	8	How can I give you up, Ephraim? Will I deliver you, Israel? How can I surrender you like Admah? Will I

		attack you like Zebo'im? My heart is torn upon me. All my feelings of compassion grow warm.
לֹא אֶעֱשֶׂה חֲרוֹן אַפִּי לֹא אָשׁוּב לְשַׁחֵת אֶפְרָיִם כִּי אֵל אָנֹכִי וְלֹא־אִישׁ בְּקִרְבְּךָ קָדוֹשׁ וְלֹא אָבוֹא בְּעִיר׃	9	I will not execute the fierceness of my rage. I will not again destroy Ephraim. For I [am] God and not a man – the Holy [one] – in your midst. And I will not enter a city.
אַחֲרֵי יְהוָה יֵלֵכוּ כְּאַרְיֵה יִשְׁאָג כִּי־הוּא יִשְׁאַג וְיֶחֶרְדוּ בָנִים מִיָּם׃	10	They will walk after YHWH. He will roar like a lion. Indeed, he will roar, so the children will [come] trembling from the west.
יֶחֶרְדוּ כְצִפּוֹר מִמִּצְרַיִם וּכְיוֹנָה מֵאֶרֶץ אַשּׁוּר וְהוֹשַׁבְתִּים עַל־בָּתֵּיהֶם נְאֻם־יְהוָה׃ ס	11	And they will tremble like a bird from Egypt and like a dove from the land of Assyria. And I will settle them in their houses. An utterance of YHWH.

Hosea 11:1-11, like Hos. 2:1-3, 18-25 and 3:1-5, represents the final phase of the Israel-YHWH relationship: their reconciliation and Israel's return to the covenant (Ben Zvi, 2005:226). As discussed in the structural analysis, the passage is set up like a poem which speaks about YHWH's history with Israel and what Israel has become. It also details how YHWH wrestles with what he should ultimately do with his unfaithful people as he looks to their future.

The passage begins with YHWH recounting his memories of raising Israel and pointing out Israel's responses at the time (Hos. 11:1-4). YHWH is portrayed in the text as a devoted father who "loved [Israel]" (Hos. 11:1), "taught Ephraim to walk, and…took them in [his arms]" (Hos. 11:3). With this love, YHWH prepares Israel to be "Landed", "placed" or being in the Land.[238] This entails calling Israel from Egypt, removing them from the persecution of the Pharoah, and bringing them into the wilderness where they would follow YHWH to the Promised land as a fulfilment of the covenantal promises to Abraham (Gen. 12:1, 15: 7, 13-16, 18-21). YHWH's preparation is summarised neatly in verse 4, where he explains that he "…was pulling them with the cords of love", that "[he] was to them like those who lift a yoke upon their jaws, [and that he] bent down to feed them". By using images of animal husbandry, the verse illustrates that YHWH trains his people, much like the "trained heifer" of Hosea 10:11, which was expected to "cultivat[e]…the arable land" (Wolff, 1974:185). Ultimately, this training is meant to develop obedience to the law growing in the qualities of the covenant. Despite this training, however, Israel repeatedly rejects YHWH by "call[ing] to them as they kept sacrificing to the Ba'alim" and burning incense for the idols (Hos. 11:2). Therefore, while YHWH is repeatedly painted as a father who only cared for his children, the passage marks Israel as his opposite – a disloyal son who became a "stubborn heifer" (Hos. 4:16), distracted by the proverbial "greener grasses" offered by the Ba'alim, and unwilling to follow the instructions of YHWH (Stuart,

[238] Brueggemann (2002:8) refers to the Israelites as "landed" to convey a sense of the people belonging in a place and living there, as opposed to the sojourning that they did for so long. Inge (2003:36) develops this idea further, adding that being placed in the land means being in communion with YHWH.

1988:178-179). Therefore, like the events of Hosea 3:1-5, YHWH and Hosea are the consummate husbands who "…love a woman who…commits adultery" (Hos. 3:1) and "is bent on apostasy" (Hos. 11:7). By referring to Israel and YHWH's disparate attitudes towards their covenant and relationship, the text adequately sets up the main reasons why the Israel-YHWH relationship has failed and the punishments that will follow their separation in Hos. 11:5-7.

Hosea 11:5-7 sees a shift to the present moment, where little has changed regarding Israel's attachment to iniquity. However, unlike his repeated acts of forgiveness implied in Hos. 11:1-4 (Ward, 1966:201-202), YHWH finally decides to punish Israel for their continuous infidelity as he sends Israel into exile and destroys the land (Dearman, 2010:285-256). In verse 5, YHWH states that Israel "will not return upon the land of Egypt, but Assyria [will be] his king", indicating that Israel will be sent into exile and Israel will be and placed under Assyria's rule (Hos. 11:1). Destruction to the land then comes by "sword", a weapon which will "wreak havoc in his cities and…end his false prophets and…devour because of their schemes" (Hos. 11:6). This verse recalls Israel's propensity for building up relationships and structures for self-preservation, which is only fuelled by their ignorance towards YHWH (see Hos. 8). Additionally, verses 1-4 give the impression that Israel's apostasy has been a problem since YHWH rescued them from Egypt; this is because their rebellion is mentioned amongst verses which describe YHWH's care for them as they sojourn towards the land (Tully, 2018:266). Furthermore, this relationship with apostasy only continues as they reside in the Land, as evidenced throughout the text (e.g. Hos. 4:12-13). By attaching their repeated iniquity to their statuses as sojourners on the way to the land and residents of the kingdom, the land becomes representative of their unceasing apostasy and refusal to return to YHWH.[239] Therefore, when YHWH states that Israel will be exiled and that he will destroy the Land, YHWH ultimately rids the land of the evil with which it has become associated as well as the people who sullied it in the first place. With these actions, YHWH revokes the first promise he made to Abraham, thus officially ending the covenant between them (Gen. 12:1) and seemingly removing any final hope of the land holding a place for holiness, memory, or connection.

Though Hosea 11:1-7 states that Israel – both land and people – will face an end, Hos. 11:8-11 deals with YHWH reconsidering the finality of this punishment.[240] McComiskey (1992b:192) points out that the difference between YHWH and Israel that is alluded to is concerned with "moral purity". This reconsideration has YHWH weighing up Israel's attachment to sin with his holiness and faithfulness to the covenant. In verse 8, YHWH questions whether or not to act

[239] James Ward (1966:168-169) makes similar conclusions for his analysis of Hos. 9. These conclusions, I believe, can be an interesting complement to Hos. 11 as both passages refer to Israel's tradition or memory and consider the effects of these experiences on YHWH's house and Land.

[240] Hos. 11 is related to Hos. 3 in terms of their movement between accusation, punishment and, ultimately, reconciliation. These final verses thus correspond to Hos. 3:5, which reads, "Afterwards, the sons of Israel will return, and they will seek YHWH, their God, and David, their king. And they will tremble towards YHWH and his goodness in the end of days".

as he did in the time of the patriarchs and completely destroy Israel like Admah and Zebo'im, the cities raised to the ground alongside their iniquitous neighbours, Sodom and Gomorrah.[241] The allusion to the cities whose "overthrow became a symbol of absolute destruction" (McComiskey, 1992b:191) reasserts the profanation of the land by painting a picture of how iniquitous the household has become and the extent to which the terms of the covenant have been disregarded. Given the state of the land and the terms and covenant curses laid out in Exodus to Deuteronomy, YHWH would have the right to devastate both people and land (Lev. 26:14-16). However, despite this right, YHWH ultimately decides against their complete annihilation as "[his] heart is torn upon [him]" and all of "[his] feelings of compassion grow warm" (Hos. 11:8). This decision reasserts YHWH's place as the saviour of Israel who remembers and stays faithful even though his people reject and forget him (Trotter, 2001:204-205). Therefore, while the land is lost at this point and Israel faces exile, YHWH asserts in verse 9 that "[he] will not execute the fierceness of [his] rage. [He] will not again destroy Ephraim". This temperateness is further captured in his statement: "For I [am] God and not a man", which reasserts their differences on the grounds of moral purity. This means that though Israel, the "man", is unmanageable in sin, swept up in the "spirit of fornication" (Hos. 4:12, 5:4) and "bent on apostasy" (Hos. 11:7), YHWH cannot allow for Israel's sin to continue. As such, YHWH does not entirely destroy the people nor enter "[any] city" in order to destroy it (Hos. 11:9). Instead, he secures Israel's future as well as their inheritance and takes his place as the one "in their midst" (Hos. 11:9; Stuart, 1988:181-182).

The importance of YHWH's decision for the people and the land is brought to fruition in Hosea 11:10-11, as YHWH foresees Israel's return to a covenantal relationship and re-entering the Land. This return is marked by some reversals of the actions portrayed by Israel and YHWH in past passages. In verse 10, Hosea says that the people "will walk after YHWH. He will roar like a lion. Indeed, he will roar, so the children will [come] trembling from the west". This verse points out two major reversals, starting with the representation of YHWH as a lion who, instead of tearing Israel and the land apart (Hos. 5:12), now calls them back to him with a roar and gathers the people to attention (Kakkanattu, 2006:96-97). The second is Israel's response to YHWH's roaring; verse 10 states, "וְיֶחֶרְדוּ בָנִים מִיָּם" ("the children will [come] trembling from the west"), an action which contrasts their previous iniquitous actions such as walking after their lovers and the nations (Hos. 2:15, 7:11), and "trembl[ing]" over the bull of Beth-Aven (Hos. 10:5). Hos. 11:11 continues in this fashion as YHWH describes how Israel "will tremble like a bird from Egypt and like a dove from the land of Assyria" (Hos. 11:11), reversing the avian images of Hos. 7:11 which described Israel as "a dove who is silly, without sense". This pursuit of YHWH sees an exchange of landlessness for landedness again, as the people

[241] Admah and Zebo'im were towns near Sodom and Gomorrah, which were all destroyed together for their sexual immorality and godlessness. There are several passages in HB which connect these towns, including Gen. 10:19, 14:2,8, and Deut. 29:22 (in English translations, Deut. 29:23). See Dearman (2010:287-288) for more details.

recognise YHWH as their only god (Hos. 11:11; Ward, 1966:206). This recognition of YHWH symbolises a return to what Hos. 6:1-3 presents as the ideal YHWH-Israel relationship, in which Israel "pursue[s] to know YHWH" (Hos. 6:3) and where Israel fears YHWH instead of his idols (Stuart, 1988:184). With these changes in place, YHWH establishes his final salvific act of the passage, which is to "settle [Israel] in their houses", a gesture which opens up spaces in which the YHWH-Israel relationship can be restored, and cultural memory, holiness and sacred space are reconstructed.

4.9 Summary and Concluding Thoughts on Land as Sacred Space in Hos. 4-11

As the introduction to the section lays out, Hosea 4-11 is an expansion of the events in Hos. 1-3: it presents the oracles of Hosea and explicates YHWH's indictment against the Northern Kingdom. Like Hos. 1-3, the unit is preoccupied with the accusations against Israel, YHWH's punishment for their violations, and the eventual reconciliation, but considers in more detail the effects of the breaking, broken, and restored covenant on the land.

YHWH's contention and the accusations against Israel are summarised in Hos. 4:1, which states: "Hear a word of YHWH, sons of Israel! For YHWH's dispute [is] with the inhabitants of the land because no truth, and no kindness, and no knowledge of YHWH [is] in the Land".[242] These words are inferred throughout the unit as Israel violates the covenant to the extent that these covenantal qualities are no longer characteristic of Israel or the Land. These violations involve predominantly religious iniquity, which is set off by the priesthood "eat[ing]" the people's sin (Hos. 4:8), and political iniquity, which revolves around the management of the land and forbidden foreign relations (Hos. 8:4, 9). Finally, and importantly, the passage also discusses the general crimes of the Israelite public, which stems from the systemic apostasy of their priesthood, judges, and kings (Hos. 4:9-12).

In all three areas of these accusations, the analysis shows a repeated connection between forgetting, violations of the covenant, and increasing shame, which lead to the land's desacralisation. The text indicates that YHWH remembers Israel and considers the importance of their mutual past (Hos. 10:9-11:4) but that the people have become ignorant and self-absorbed, forgetting the salvific deeds of YHWH which have only benefitted them (Hos. 4:10. 5:4). This loss of cultural memory is blamed on the high priest who rejects YHWH's instruction, withholds the knowledge of YHWH, and encourages the people to transgress (Hos. 4:4-6). In their lack of knowledge, the people turned to idolatry and false worship, using the landscape to provide places to make sacrifices and burn incense (Hos. 4:13) and the products of the land to

[242] Hetty Lallemann (2018:179) refers to Hos. 4:1-3 as one example in the prophetic books which illustrates the connection between Israel's behaviour and their residence in the Land, and that their behaviour often threatens their statuses as residents in and inheritors of the Land.

build temples and make their idols, like the Bull of Beth-Aven (Hos. 8:5-6). Similarly, the kings of Israel forget YHWH's place and their history with him and so elect their kings (Hos. 8:4) and make alliances with Assyria to save them in war and battle (Hos. 7:11). With this mismanagement of the Land's borders, the leadership, and the people they represent become unrecognisable as they adopt the practices of their new "saviours", only to be taken for fools as the foreign nations crush them and the land (Hos. 7:8). This means that the people's loss of memory contributes toward a lack of knowledge, particularly the knowledge of YHWH. Without this wisdom, the people cannot discern that their actions violate the covenant's stipulations, which focus on worshipping YHWH and pursuing holiness and righteousness (Deut. 6:4-5). With this cycle, the land is so often misused and mismanaged by Israel that it becomes increasingly representative of their iniquity (Hos. 6:8,10). In turn, this iniquity breaks down what the land was intended to be, which is a "place with YHWH, a place filled with memories of life with him, with his promises and vows made to him" (Inge, 2003:36). Overall, the land becomes an intersection of forgetfulness, broken promises, and shame under Israel's lengthy tenure.

With the original intention for the land gone, there seems to be only one way forward: to punish the people and remove those qualities with which the land has become associated (von Waldow, 1974:506). This sees YHWH revoking each of his covenantal promises, which means, for instance, that Israel goes from a great nation to one ridiculed among foreign nations (Hos. 7:16, 8:8 cf. Hos. 12:1), they lose their king (Hos. 10:7, 15) and their many generations (Hos. 9:10-17, 10:14), and, finally, YHWH takes away their inheritance along with the once-promised land (Hos. 9:3,6). With YHWH breaking down the covenant, there is no reason to believe that the land is holy anymore because the land no longer fits the criteria; YHWH's name has been forgotten, the covenantal law has been rejected, and YHWH has discredited the space.

In Hosea 6:1-3, reconciliation is proposed, and in Hos. 11:8-11 it is foreseen, with both passages presenting reversals of the accusations and punishments in the rest of the unit, particularly Hos. 4:1-3. This means that deception is exchanged for true devotion (Hos. 6:3, 11:10-11), compassion and healing replace cruelty and wrath (Hos. 6:1, 11:8), and the knowledge of YHWH is known and lived (Hos. 11:10). Since these qualities will be back in place, it can be inferred that there will be a return to a covenantal relationship like Hos. 2:18-25 suggests with the establishment of the new covenant. Under these terms, YHWH's presence among Israel will be re-established as he asserts that he is "the Holy one in [their] midst" (Hos. 11:9). Furthermore, Israel will fulfil their covenantal obligations by "trembling" and "walk[ing] after YHWH" (Hos. 6:2, 11:9), and, finally, the people will be returned to their houses with the Land's rejuvenation (Hos. 6:3, 11:11). With each of these terms in place, sanctity can be restored to the Land as YHWH would designate it as holy by his presence, the people would retain its holiness by maintaining the covenant stipulations, and they would remember his name again.

5. Hosea 12-14: A History of Sacred Space

In Part II B, the text goes back to the beginning of Israel and YHWH's relationship, revisiting the cycle of judgement, punishment and reconciliation while considering more carefully the origins of Israel's iniquity and offering a final hope for the covenant. Like the structure of Hosea 4-11, judgement and punishment become intertwined as YHWH and Hosea lay out the accusations and sanctions side-by-side in Hosea 12 and 13 but include a more decisive reconciliation in Hosea 14.

From a narrative point of view, Hosea 12-14 follows a similar progression of the phases presented in Hos. 1-3 and 4-11 in that they begin with judgement and punishment and move toward reconciliation. The difference here is that each chapter focuses on recollecting a particular period in relation to Israel's access to the Land, rather than having repeated cycles of judgement, punishment and reconciliation like Hos. 1-3 and constant interchanges of judgement and punishment interrupted with attempts at reconciliation like Hos. 4-11 (Tully, 2018:286). Hosea 12 combines retrospectives of Israel's distant past with reflections on current events, creating a picture of Israel's history with iniquity. In Hosea 13, there is less retrospection as the passage considers the "current" state of affairs in the land and the punishments Israel will face (Hubbard, 1989:209).[243] Finally, Hosea 14 looks to the future, preoccupied with Hosea's call to return and YHWH's response which details future acts of mercy.

The text itself is far shorter than Part I and Part II B, seemingly acting as a summary of the oracles laid out in Hosea 4-11 while also including aspects of Hosea 1-3, such as Israel's failures and their salvation at YHWH's hands (Tully, 2018:286). Like the text's act of reviewing and summarising its main concerns, the analysis below homes in on the interconnectedness of sanctity, memory, and covenant in this journey through Israel's relationship with holiness and shame.

5.1 Hos. 12:1-14:1 A Journey through Israel's Time

As the title suggests, Hosea 12:1-14:1 is preoccupied with revisiting Israel's past to understand their present. Hos. 12:1-15 opens this discussion by comparing Israel's penchant for duplicity with their forefather, Jacob's, own experiences with deception, thereby creating a sense of Israel's generational sin (Ward, 1966:214). The pericope then moves on to addressing Hosea's present relationship with iniquity in Hos. 13:1-11 which is preoccupied with revisiting Israel's current idolatry, pride and political apostasy and considering the punishments which will come

[243] When I refer to "current", I mean the final times in which the Northern Kingdom found themselves. As a retrospective or cautionary tale for the Yehudite Israelites, Hos. 13 offers a final glimpse at what Israel did to deserve their punishment.

as a consequence. These punishments come to fruition in Hos. 13:12-15 as YHWH chooses to show Israel no mercy with his destruction of the people and the land (Trotter, 2011:206).

5.1.1 Hos. 12:1-15 Israel's Past

Text with Masoretic Accents	Verse	Literal Translation
סְבָבֻנִי בְכַחַשׁ אֶפְרַ֔יִם וּבְמִרְמָ֖ה בֵּ֣ית יִשְׂרָאֵ֑ל וְיהוּדָ֗ה עֹ֚ד רָ֣ד עִם־אֵ֔ל וְעִם־ קְדוֹשִׁ֖ים נֶאֱמָֽן׃	1	Ephraim has surrounded me with lies and the house of Israel with treachery. But Judah still roams with God and is faithful to the Holy One.
אֶפְרַ֤יִם רֹעֶה֙ רוּחַ֔ וְרֹדֵ֥ף קָדִ֖ים כָּל־הַיּ֑וֹם כָּזָ֤ב וָשֹׁד֙ יַרְבֶּ֔ה וּבְרִ֥ית עִם־אַשּׁ֖וּר יִכְרֹ֑תוּ וְשֶׁ֥מֶן לְמִצְרַ֖יִם יוּבָֽל׃	2	Ephraim shepherds the wind and pursues the east wind all day. He multiplies lies and violence. And they establish a covenant with Assyria, and oil is carried to Egypt.
וְרִ֤יב לַֽיהוָה֙ עִם־יְהוּדָ֔ה וְלִפְקֹ֖ד עַל־יַעֲקֹ֑ב כִּדְרָכָ֣יו כְּמַעֲלָלָ֔יו יָשִׁ֖יב לֽוֹ׃	3	And YHWH has a dispute with Judah, so to punish upon Jacob according to his ways; according to his actions, he will repay him.
בַּבֶּ֥טֶן עָקַ֖ב אֶת־אָחִ֑יו וּבְאוֹנ֖וֹ שָׂרָ֥ה אֶת־ אֱלֹהִֽים׃	4	In the womb, he took his brother by the heel, and in his strength, he strove with God.
וַיָּ֥שַׂר אֶל־מַלְאָ֖ךְ וַיֻּכָ֑ל בָּכָ֤ה וַיִּתְחַנֶּן־לֽוֹ בֵּית־אֵ֔ל יִמְצָאֶ֖נּוּ וְשָׁ֥ם יְדַבֵּ֖ר עִמָּנוּ׃	5	And he wrestled [with] an angel and prevailed. He wept, and he sought his favour. [At] Bethel, he finds him, and there he speaks with him.
וַיהוָ֖ה אֱלֹהֵ֣י הַצְּבָאוֹת֙ יְהוָ֔ה זִכְרֽוֹ׃	6	And even YHWH – the God of the hosts – YHWH [is] his name.
וְאַתָּ֥ה בֵאלֹהֶ֖יךָ תָּשׁ֑וּב חֶ֤סֶד וּמִשְׁפָּט֙ שְׁמֹ֔ר וְקַוֵּ֥ה אֶל־אֱלֹהֶ֖יךָ תָּמִֽיד׃	7	Therefore, now you shall return to your God [and] observe covenantal love and judgement, and wait for your God continually.
כְּנַ֕עַן בְּיָד֖וֹ מֹאזְנֵ֣י מִרְמָ֑ה לַעֲשֹׁ֖ק אָהֵֽב׃	8	In Canaan's hands are treacherous scales. He loves to oppress.
וַיֹּ֤אמֶר אֶפְרַ֙יִם֙ אַ֣ךְ עָשַׁ֔רְתִּי מָצָ֥אתִי אָ֖וֹן לִ֑י כָּל־יְגִיעַ֙י לֹֽא־יִמְצְאוּ־לִ֔י עָוֹ֖ן אֲשֶׁר־חֵֽטְא׃	9	And Ephraim said, "Surely, I have become rich. I found wealth for myself. All my labours do not incur iniquity in me that is sin."
וְאָנֹכִ֤י יְהוָה֙ אֱלֹהֶ֣יךָ מֵאֶ֔רֶץ מִצְרָ֑יִם עֹ֚ד אוֹשִׁיבְךָ֣ בָּאֳהָלִ֔ים כִּימֵ֖י מוֹעֵֽד׃	10	But I [am] YHWH, your God, from the land of Egypt. I will make you [live] in tents again, as in the days of the meeting.
וְדִבַּ֥רְתִּי עַל־הַנְּבִיאִ֖ים וְאָנֹכִ֣י חָז֑וֹן הִרְבֵּ֔יתִי וּבְיַד הַנְּבִיאִ֖ים אֲדַמֶּֽה׃	11	And I spoke unto the prophets, and I multiplied visions, and by the hand of the prophets I used parables.
אִם־גִּלְעָ֖ד אָ֑וֶן אַ֥ךְ־שָׁ֖וְא הָי֣וּ בַגִּלְגָּ֔ל שְׁוָרִ֖ים זִבְּח֑וּ גַּ֣ם מִזְבְּחוֹתָ֗ם כְּגַלִּ֛ים עַל תַּלְמֵ֥י שָׂדָֽי׃	12	If Gilead [was] iniquitous, surely, they have become worthless. In Gilgal, they have sacrificed bullocks; their altars [are] also like stone heaps upon the furrows of a field.
וַיִּבְרַ֥ח יַעֲקֹ֖ב שְׂדֵ֣ה אֲרָ֑ם וַיַּעֲבֹ֤ד יִשְׂרָאֵל֙ בְּאִשָּׁ֔ה וּבְאִשָּׁ֖ה שָׁמָֽר׃	13	And Jacob fled to the field of Aram. And Israel served for a wife, and for a wife he kept sheep.
וּבְנָבִ֖יא הֶעֱלָ֣ה יְהוָ֔ה אֶת־יִשְׂרָאֵ֑ל מִמִּצְרַ֖יִם וּבְנָבִ֥יא נִשְׁמָֽר׃	14	And by a prophet, YHWH brought Israel up from Egypt, and by a prophet, he was kept.

הִכְעִ֣יס אֶפְרַ֔יִם תַּמְרוּרִ֖ים וְדָמָ֣יו עָלָ֑יו יִטּ֥וֹשׁ וְחֶרְפָּת֖וֹ יָשִׁ֥יב לֽוֹ׃ אֲדֹנָֽיו׃	15	Ephraim has provoked bitterly, and his bloodguilt he will leave over him. And his Lord will return his reproach to him.

As laid out in the introduction above, Hosea 12 draws connections between Israel and their past, exhibiting Israel's attachment to iniquity and pointing to its generational sin. The passage achieves this by referring to memories of Israel's distant past, particularly of their forebear Jacob, to compare their actions and the outcomes of their deceptive behaviour.

Hosea 12:1-2 acts as an introduction to the unit and considers the impact of Israel's deception on their relationship with YHWH. In verse 1, YHWH states: "Ephraim surrounds me with lies and the house of Israel in treachery". This statement creates the perception that YHWH can no longer recognise Israel because of their treachery. The image resembles those made of the land in Hosea 4:1, where the land is said to have "no truth, and no kindness, and no knowledge of YHWH". This image is carried through to Hos. 12:2, where Hosea draws attention to Israel's shepherding of "wind", which refers to the increase in "lies and violence" as the people "establish a covenant with Assyria and [carry] oil…to Egypt" (cf. Hos. 4:12, 19, 5:4, 8:7). Consequently, Ephraim's actions repeat the sins of the land in Hos. 4:2, which are "cursing and deceiving, and murder and stealing, and committing adultery…" (Hos. 4:2). Hosea 12 mirrors this breaking forth of iniquity, as Israel "multiplies" deception and malevolence and turns to infidelity as they strike up covenantal relations with Assyria and Egypt, despite their promises to remain faithful to YHWH. Both passages show how Israel has foolishly abandoned the covenant qualities by increasing their sin and protecting their iniquity, just as a shepherd tends to his sheep (Dearman, 2010:297-298).[244] With these similarities in mind, the conclusions one draws about Hos. 12 resemble Hos. 4:1-3 and demonstrate that the land represents Israel's treachery, removing themselves from YHWH and his holiness.

Hosea 12:3-7 continues in the vein of Hos. 4:1 but adds historical allusion and turns to address not only Ephraim but also Judah's attachment to dishonesty which dates to the days of Jacob. While the Northern Kingdom is the text's primary concern, the passage seems to confirm that Israel did not heed Hosea's warning to not "offend Judah" (Hos. 4:15) with their sin but paved the way for Judah to continue their spiral of sin which, in some ways, mirrors Jacob's relationship with deception. Like Hos. 4:1, Hosea announces that YHWH has a dispute with the people, this time "charg[ing] upon Jacob according to his ways" (Hos. 12:3). To elaborate on this, verses 4-6 provide some of the highlights of Jacob's story, including the birth where he emerged from the womb clutching Esau's heel (Gen. 25:26), an event which foresaw his epithet "deceiver" (Gen. 27:35-36; McComiskey, 1992b:200-201).[245] These references are comparable

[244] Unbeknownst to them, this activity has only placed themselves and the Land in jeopardy as the irony of Israel's actions indicates "fruitless and potentially harmful activity" (Dearman, 2010:297-298).
[245] The events of Jacob's life referred to here are found in full in Gen. 25-37 and are mentioned sporadically in the remaining chapters of Genesis, which are focused on the life of his son, Joseph.

to Israel and Judah's situations because, much like Jacob, the "spirit of fornication" and its accompanying deception becomes attached to the people early on, particularly in the wilderness and the Land, as Hos. 9:10-17 illustrates. That being said, the most significant difference between these two cases is that Jacob seeks out YHWH's forgiveness, as Hosea recounts how Jacob realised that he had acted against YHWH and "wept and sought [his] favour" (Hos, 12:5). Given that memories can serve a purpose of eliciting responses for a particular social or moral need (Hübenthal, 2012:181), the importance of these recollections can be used to induce the return and repentance in Israel, as the passage presents Jacob's actions as an ideal that Judah should follow. This means that these comparisons can be used to point out that Judah should do the same as Jacob and "return to [their] God" and "[o]bserve goodness and judgement and wait for [their] God continually" (Hos. 12:6; Tully, 2018:287).[246] As Hos. 6:1-3 predicts, this return would mean a renewal of the covenant and the return of its qualities which will be taken up in the people. Additionally, if this return resembles Jacob's, it would have further consequences for the Land. When Jacob sought out YHWH, he found him in Bethel,[247] which established a point of connection with YHWH, creating sacred space (Hos. 12:5; Hearson, 2020:46-47). In the chapters leading up to Hos. 12, Bethel's status as a sacred space was removed as it became emblematic of Israel's iniquity, an action which was symbolised by its polemical name "Beth-Aven" (Hos. 10:5). What Judah's return could mean, therefore, is a chance to re-establish Bethel and, by extension, the land as sites of connection for YHWH and the people, marking locations in the land as sacred spaces.

Despite Hosea's attempts to change the people's behaviour, Hosea 12:8-11 resembles his call to them to return in Hos. 6, as the unit points out Israel's continued deception and YHWH's threats of destruction. In the passage, Israel is compared to a devious Canaanite merchant who uses his scales as a means of presenting himself as innocent (Hos. 12:8-9; McComiskey, 1992b:205). He says, "Surely, I have become rich. I found wealth for myself. All my labours do not incur iniquity in me that is sin" (Hos. 12:9). The passage uses wordplay to illustrate Israel's stubborn attachment to iniquity and their refusal to repent as Jacob did because they talk (וַיֹּאמֶר) about "find[ing]" wealth (מָצָאתִי אוֹן לִי; Hos. 12:9) by treachery instead of "find[ing]" (יִמְצָאֻנוּ) "and speak[ing]" (יְדַבֵּר; Hos. 12:5) to YHWH as Jacob did (Dearman, 2010:309-310). Therefore, as Hos. 12:1 predicts, the people rely on obfuscation, using their wealth to absolve themselves of the guilt they have incurred with their acts of oppression. While Israel might feel justified in their actions, this continued cycle of deception and sin cannot last forever, as YHWH states: "But I [am] YHWH, your God, from the land of Egypt. I will make you [live] in tents again, as in the days of meeting" (Hos. 12:10). Like Hos. 9, the passage points to the fact that the land is no longer an appropriate place for YHWH and Israel to commune as

[246] In his explication of the text, Schmid (2012:478) also points out that the use of "the Jacob and Moses traditions as stories about origins…each in their own way seek to base Israel's identity in history which can no longer be taken for granted".
[247] The reference in the text refers to the night on which Jacob dreamt of the stairway to heaven (Gen. 28:10-22).

it has become associated with Israel's treachery (Hos. 12:1; Stuart, 1988:193-194). With this in mind, YHWH will send Israel back into the Wilderness where Israel will live in tents and remain dependant on him as they were when sojourning in the Exodus (Hos. 12:10). YHWH will also use the prophets' visions and parables to teach the people about their history with YHWH, restoring his name to "YHWH of hosts" (Hos. 12:6), as it was when Jacob found and spoke to YHWH (Hos. 12:11). This means that the wilderness will act as a temporary sacred space, which can be a place of reconciliation as YHWH woos Israel as in Hos. 2:16-17.

In the final verses of the passage (Hos. 12:12-15), the effects of Israel's actions are revisited as their fate is laid out, while Jacob's story is used again to show how YHWH will respond to Israel's sin. This begins with the parallel lines of Hosea 12:12, which say, "If Gilead [was] iniquitous, surely, they have become worthless. In Gilgal they have sacrificed oxen, their altars [are] also like stone heaps upon the furrows of a field" (Hos. 12:12). Like Hos. 12:2 points out that Israel's pursuit of "wind" leads to unfavourable results, the parallelism likens Gilead and Gilgal's fates, as both turn to "iniquitous" behaviour which leads them towards becoming "worthless". Verse 12 also indicates that this worthlessness becomes characteristic of the land because the altars on which they sacrificed their bulls become "like stone heaps upon the furrows of a field". This is supported by the wordplay created with the words גִּלְעָד ("Gilead"), בַּגִּלְגָּל ("Gilgal") and גַּלִּים ("*gallîm*"; "stone heaps"), which effectively symbolises that Gilead and Gilgal will be like the altars which were reduced to "stone heaps" (Anderson & Freedman, 1980:620). The parallelism suggests, therefore, that Israel and their land have come to represent nothing, just like the "nonsense" which they once went after (Hos. 5:11). This means that, like before, Israel will be removed from the land as they are sent to learn righteousness. This point is expanded in Hos. 12:13-14 as the passage refers to Jacob's life once more. Verse 13 recalls how Jacob "fled to the field of Aram" where "he served for a wife, and…kept sheep" (Hos. 12:13). In the Genesis account, Jacob ran away from home after betraying his brother, Esau, and came to live with his uncle Laban and worked for his bride, Rachel by tending sheep (Gen. 29:15-30). What Jacob endured for his deception, therefore, was "lengthy servitude for his wife" (McComiskey, 1992b:210), which represents a sort of "tit-for-tat" as he faces the humiliation he brought upon his brother. In Israel's case, YHWH responds to Israel's bitter provocation by turning Israel's "bloodguilt…over him" and "return[ing] his reproach to him", thus making his suffering equal to the depth of his guilt. Furthermore, if Israel is to emulate their forebear's punishment, YHWH will train them in righteousness, an action he also describes in Hos. 10:10-13.[248]

The passage ultimately points to the futility of Israel's pursuit of wind, labours which incur iniquity and idolatry. These actions are repeatedly brought back on them, as they face exile for

[248] In Hos. 10:10-13, YHWH describes how he will train his people like cattle, making them "sow…in righteousness [and] reap for an expression of lovingkindness".

their misuse of the land (Hos. 12:10), and their altars become useless stone heaps (Hos. 12:12). Shame takes over as YHWH offers no return from Israel's deception (Hos. 12:1) and blood-guiltiness (Hos. 12:15). This means that while Hosea tries to encourage repentance in the people, they will ultimately be made to work as Jacob did and learn righteousness similarly to what Hosea 10 outlines.

5.1.2 Hos. 13:1-11 Israel's Present

Text with Masoretic Accents	Verse	Literal Translation
כְּדַבֵּר אֶפְרַיִם רְתֵת נָשָׂא הוּא בְּיִשְׂרָאֵל וַיֶּאְשַׁם בַּבַּעַל וַיָּמֹת׃	13:1	When Ephraim spoke, [there was] trembling. He was exalted in Israel, but he incurred guilt with the Ba'al, and he died.
וְעַתָּה׀ יוֹסִפוּ לַחֲטֹא וַיַּעֲשׂוּ לָהֶם מַסֵּכָה מִכַּסְפָּם כִּתְבוּנָם עֲצַבִּים מַעֲשֵׂה חָרָשִׁים כֻּלָּה לָהֶם הֵם אֹמְרִים זֹבְחֵי אָדָם עֲגָלִים יִשָּׁקוּן׃	2	And now they continue to sin; they have made for themselves cast images from their silver, according to their skill – idols. All of it is the work of artisans. They speak to them; those men who sacrifice kiss calves.
לָכֵן יִהְיוּ כַּעֲנַן־בֹּקֶר וְכַטַּל מַשְׁכִּים הֹלֵךְ כְּמֹץ יְסוּעַ מִגֹּרֶן וּכְעָשָׁן מֵאֲרֻבָּה׃	3	Therefore, they will be like the clouds of the morning and the dew which disappear early, like chaff blown from a threshing floor, and like smoke from a window.
וְאָנֹכִי יְהוָה אֱלֹהֶיךָ מֵאֶרֶץ מִצְרָיִם וֵאלֹהִים זוּלָתִי לֹא תֵדָע וּמוֹשִׁיעַ אַיִן בַּלְתִּי׃	4	But I [am] YHWH, your God from the land of Egypt. And you did not know a god besides me, and there is no other deliverer but me.
אֲנִי יְדַעְתִּיךָ בַּמִּדְבָּר בְּאֶרֶץ תַּלְאֻבוֹת׃	5	I have known you in the wilderness, in the land of drought.
כִּמַרְעִיתָם וַיִּשְׂבָּעוּ שָׂבְעוּ וַיָּרָם לִבָּם עַל־כֵּן שְׁכֵחוּנִי׃	6	According to their pastures, they were satisfied. They were satisfied, and their hearts became arrogant. Therefore, they have forgotten me.
וָאֱהִי לָהֶם כְּמוֹ־שָׁחַל כְּנָמֵר עַל־דֶּרֶךְ אָשׁוּר׃	7	So, I was like a lion to them; like a leopard, I will lurk on the road.
אֶפְגְּשֵׁם כְּדֹב שַׁכּוּל וְאֶקְרַע סְגוֹר לִבָּם וְאֹכְלֵם שָׁם כְּלָבִיא חַיַּת הַשָּׂדֶה תְּבַקְּעֵם׃	8	I will meet them like a bereaved bear, and I will tear the cage of their heart. And I will devour them there like a lion – a beast of the field [which] will tear them to pieces.
שִׁחֶתְךָ יִשְׂרָאֵל כִּי־בִי בְעֶזְרֶךָ׃	9	I will have ruined you, Israel, because [you rebelled] against me – against your helper.
אֱהִי מַלְכְּךָ אֹפוֹא וְיוֹשִׁיעֲךָ בְּכָל־עָרֶיךָ וְשֹׁפְטֶיךָ אֲשֶׁר אָמַרְתָּ תְּנָה־לִּי מֶלֶךְ וְשָׂרִים׃	10	Where is your king so that he can save you in all your cities? And your judges of whom you said, "Give for me a king and princes"?
אֶתֶּן־לְךָ מֶלֶךְ בְּאַפִּי וְאֶקַּח בְּעֶבְרָתִי׃ ס	11	I give to you a king in my anger, but I will take [him] away in my anger.

In Hosea 13:1-11, the text takes one final look at Israel's major crimes against the covenant and YHWH's subsequent threats to these violations. Tully (2018:311) proposes that each of the paragraphs "contribute to the certainty of [Israel's] judgement" as each violation is paired with

a suitable punishment. With this in mind, the analysis below considers how each crime-punishment paring is represented and impacts the land as YHWH takes apart the covenant, echoing YHWH's actions throughout Hosea 4-11.

The first of Israel's violations of the covenant, idolatry, is dealt with in the first paragraph of the unit (Hos. 13:1-3). Like some of the accusations of idolatry which Israel has faced before, the passage indicates that Ephraim was once highly regarded; like the "luxuriant vine" of Hosea 10:1, Hosea describes how "Ephraim…was exalted in Israel" (Hos. 13:1), which is also a status that is undone by their iniquity (Tully, 2018:314). What is most noteworthy in the passage is that it re-establishes Israel's downfall as the work of their own hands – that "all of it [the idols] is the work of artisans" (Hos. 13:2), reasserting the claim from Hos. 8:6 that these idols "were not God" (Hos. 8:6) and that "[the people] made for themselves cast images from their silver, according to their skill – idols" (Hos. 13:2). Israel's act of making idols, like in the passages before, effectively creates pseudo-sacred spaces for Israel to worship their false images, to whom "they speak" and even "kiss" (Hos. 13:2), thereby increasing their chance for apostasy, and violating the faithfulness with which the covenant was first made. The absurdity of Israel's worship[249] is captured further by the fact that Israel "died" because of their actions (Hos. 13:1). This death is likely a metaphorical one, speaking to the mechanical nature of Israel's apostasy; the longer they pursue the Ba'als, the more they become as lifeless as the objects of their worship. McComiskey (1992b:213) astutely summarises Israel's behaviour, saying they "went on drinking the poison that had killed them". In this way, the consequences of Israel's covenantal violations are turned back on them. This eventually leads to YHWH's punishment or the proverbial "final nail in the coffin", as YHWH revokes the covenant and sends the people into exile, reducing the people to the "clouds of the morning and the dew which disappear early" and, like "chaff blown from a threshing floor" (Hos. 13:3). Israel has, in this regard, become as ephemeral as its creations.

Like Paragraph 1, Paragraph 2 (Hos. 13:4-8) also begins with who Israel used to be but turns to Israel's self-importance and the effects thereof. In the opening lines, YHWH states: "And I [am] YHWH, your God from the land of Egypt. And you did not know a god besides me, and there is no other saviour but me" (Hos. 13:4). Like other passages have alluded to, the wilderness was a time of mutual knowledge – that Israel both knew YHWH and was known by YHWH. This knowledge promotes that YHWH is the source of Israel's well-being, sustenance, and inheritance (Dearman, 2010:321). Upon entry into the Land, however, "they forgot [YHWH]" and became "satisfied" with their fields and the generational wealth it represented for them, eventually believing that these gifts were of their own making. Since "their hearts became arrogant" (Hos. 13:6), it cannot be expected that the people showed gratitude to

[249] The phrase "they kiss calves" is likely a statement which Hosea makes to mock Israel's idolatry (Stuart, 1980:202).

YHWH, which means, once again, that Israel has failed to meet the terms of the covenant (McComiskey, 1992b:216-217). YHWH's response to Israel's arrogant heart is to unleash mercilessness, as he becomes "like a lion…a leopard…[and] a bereaved bear" (Hos. 13:7-8). This means that Israel's roads and the pastures with which they were satisfied will become dangerous to use as the animals "devour" and "tear them to pieces" (Hos. 13:8). What YHWH ultimately achieves with this punishment is to "tear the cage of [Israel's] heart" (Hos. 13:8), thus removing access to the Land, its products and the inheritance which fuelled their pride and helped them forget him.

In Paragraph 3 (Hos. 13:9-11), YHWH turns away from Israel's pride for their pastures and addresses their rejection of him, "[their] helper" (Hos. 13:9). Like Hosea 7 and 8, the passage points out that Israel has become dependent on their kings, whom they believed would "save [them] in all of [their] cities" (Hos. 13:10; Stuart, 1988:205). This belief initially led them to ask their judges for kings, and though YHWH reluctantly established the monarchy at the people's behest (Hos. 13:11), Israel did not anticipate that their kings would be as unreliable and incapable of saving them as their idols. This is captured by YHWH's sarcastic taunts: "Where is your king so that he can save you in all your cities? And your judges of whom you said, "Give for me a king and princes" (Hos. 13:10). Along with these taunts, YHWH's final response is to destroy the monarchy in the way he established it – "in anger" (Hos. 13:11). With the removal of the Israelite kings, there is no management of the land nor the people besides from a foreign king who has exiled the people.

5.1.3 Hos. 13:12-14:1 Israel's Future

Text with Masoretic Accents	Verse	Literal Translation
צְרוּר֙ עֲוֹ֣ן אֶפְרַ֔יִם צְפוּנָ֖ה חַטָּאתֽוֹ׃	13:12	The iniquity of Ephraim is bound; his sin is preserved.
חֶבְלֵ֤י יוֹלֵדָה֙ יָבֹ֣אוּ ל֔וֹ הוּא־בֵ֥ן לֹ֖א חָכָ֑ם כִּי־עֵ֥ת לֹא־יַעֲמֹ֖ד בְּמִשְׁבַּ֥ר בָּנִֽים׃	13	The pains of women in labour will come upon him. He is a foolish son because, at the right time, he does not present himself at the cervix of sons.
מִיַּ֤ד שְׁאוֹל֙ אֶפְדֵּ֔ם מִמָּ֖וֶת אֶגְאָלֵ֑ם אֱהִ֤י דְבָרֶ֙יךָ֙ מָ֔וֶת אֱהִ֥י קָטָבְךָ֖ שְׁא֑וֹל נֹ֥חַם יִסָּתֵ֖ר מֵעֵינָֽי׃	14	Will I ransom them from the hand of Sheol? Will I redeem them from death? Where is your pestilence, O Death? Where is your destruction, O Sheol? Compassion is hidden from my eyes.
כִּ֤י הוּא֙ בֵּ֣ן אַחִ֔ים יַפְרִ֖יא יָבֹ֣וא קָדִ֑ים רוּחַ֙ יְהוָ֔ה מִמִּדְבָּ֖ר עֹלֶ֑ה וְיֵבֹ֣ושׁ מְק֔וֹרוֹ וְיֶחֱרַ֖ב מַעְיָנ֑וֹ הֽוּא־יְשִׁסֶּ֗ה אוֹצַ֛ר כָּל־כְּלִ֥י חֶמְדָּֽה׃	15	Although he flourishes among brothers, an east wind will come – the wind of YHWH, going up from the wilderness. And his fountain will be dry, and his spring will be parched. It will plunder his treasury of every delightful thing.
תֶּאְשַׁ֣ם שֹׁמְר֔וֹן כִּ֥י מָרְתָ֖ה בֵּאלֹהֶ֑יהָ בַּחֶ֙רֶב֙ יִפֹּ֣לוּ עֹלְלֵיהֶ֔ם יֵרֹטָ֖שׁוּ וְהָרִיּוֹתֶ֥יהָ יְבֻקָּֽעוּ׃ פ	14:1	Samaria is guilty because she has been disobedient against her God. They will fall by the sword, their children will be dashed to pieces, and their pregnant women will be ripped open.

While Hosea 13:1-11 visits Israel's covenantal crimes with YHWH's threats, Hos. 13:12-14:1 confirms the doom which is coming for Israel as "[t]he iniquity of Ephraim is bound; his sin is preserved" (Hos, 13:1). This passage, as discussed previously, reports the final innings of the kingdom as Israel faces imminent expulsion, this time focusing on the death of the Israelite people and the land itself.

Imitating other passages of Israel's end, Hos. 13:12-13 revisits one of Israel's violations. In this case, the text refers to what Israel's crimes essentially culminate in: a disregard for the knowledge of YHWH and the wisdom it represents. This is described in the following way: "He is a foolish son because at the right time he does not present himself at the cervix of sons" (Hos. 13:13). The metaphor ultimately represents Israel's refusal to return to YHWH since they turn away a new life as well as a possible renewal of the covenant. Additionally, the people would be rejecting all that is attached to the covenant, particularly YHWH's protection, nourishment, and compassion.

With Israel's foolishness confirmed, the passage turns to Israel's punishment. The losses attached to rejecting the covenant are exhibited in YHWH's final reactions to Israel's violations. Hosea 13:4 begins with YHWH's contemplations about what action to take in response to the transgressions mentioned above, resembling his previous contemplations in Hosea 11:8-9. He asks: "Will I ransom them from the hand of Sheol? Will I redeem them from Death? Where is your pestilence, O Death? Where is your destruction, O Sheol?" (Hos. 13:14). The seeming hesitation of these statements is soon overturned, however, as he claims that "compassion is hidden from [his] eyes" (Hos. 13:14), echoing the mercilessness he adopts in Hos. 1:7-8 and suggesting that punishment rather than redemption is in Israel's future.

Judgement and consequences are subsequently heaped upon Israel in Hosea 13:15-14:1. Although the nation has "flourishe[d] among brothers" (Hos. 13:15), YHWH removes the signs of their favour and separates Israel using "an east wind…the wind of YHWH from the wilderness" (Hos. 13:15). The fact that the wind comes "from the wilderness" suggests that it brings destruction rather than rejuvenation (Landy, 2011:195).[250] This is confirmed in the descriptions that, once the wind has swept through Israel, "his fountain will be dry, and his spring will be parched. It will plunder his treasury of every delightful thing" (Hos. 13:15). With this implementation of covenantal sanctions and curses in response to Israel's actions (e.g. Deut. 28:24), these images tie together both the idea of the removal of the sacredness of the Land, in response to Israel's violations, and the breaking down of covenantal promises of nourishment and abundance. Finally, Hosea 14:1 describes the effects of the removal of covenantal

[250] Landy (2011:195) explains that the since this "east wind" originates from the wilderness, it will be associated with "divine power". This is supported by the text since it is YHWH's hand and, therefore, the "divine power" YHWH wields that removes fertility from the people and the Land.

protection, such as "fall[ing] by the sword" and the gruesome deaths of their children and pregnant women. Therefore, all hope for future generations is "dashed to pieces" (Hos. 14:1).

5.2 Hos. 14:2-10 YHWH and Israel: Relationship Reconstructed

Text with Masoretic Accents	Verse	Literal Translation
שׁוּבָה יִשְׂרָאֵל עַד יְהוָה אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃	2	Return, O Israel, unto YHWH, your God, for you have stumbled in your sin.
קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־יְהוָה אִמְרוּ אֵלָיו כָּל־תִּשָּׂא עָוֹן וְקַח־טוֹב וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ׃	3	Take words with you, and return to YHWH! Say unto him, "Forgive all iniquity and accept what is good. And we will offer the fruit of our lips.
אַשּׁוּר׀ לֹא יוֹשִׁיעֵנוּ עַל־סוּס לֹא נִרְכָּב וְלֹא־נֹאמַר עוֹד אֱלֹהֵינוּ לְמַעֲשֵׂה יָדֵינוּ אֲשֶׁר־בְּךָ יְרֻחַם יָתוֹם׃	4	Assyria cannot save us. We will not ride upon horses. And we will no longer say, 'Our gods', to the work of our hands. [You are] the one by whom an orphan is shown mercy."
אֶרְפָּא מְשׁוּבָתָם אֹהֲבֵם נְדָבָה כִּי שָׁב אַפִּי מִמֶּנּוּ׃	5	I will heal their apostasy. I will love them freely, for my anger has turned away from him.
אֶהְיֶה כַטַּל לְיִשְׂרָאֵל יִפְרַח כַּשּׁוֹשַׁנָּה וְיַךְ שָׁרָשָׁיו כַּלְּבָנוֹן׃	6	I will be like the dew to Israel. He will blossom like a lily and strike his roots like [the forest of] Lebanon.
יֵלְכוּ יֹנְקוֹתָיו וִיהִי כַזַּיִת הוֹדוֹ וְרֵיחַ לוֹ כַּלְּבָנוֹן׃	7	His branches will go out, and his beauty will be like the olive tree and his scent like [the forest of] Lebanon.
יָשֻׁבוּ יֹשְׁבֵי בְצִלּוֹ יְחַיּוּ דָגָן וְיִפְרְחוּ כַגֶּפֶן זִכְרוֹ כְּיֵין לְבָנוֹן׃ ס	8	The inhabitants in his shadow will return. They will preserve the grain, and they will blossom like the vine. His fame [will be] like the wine of Lebanon.
אֶפְרַיִם מַה־לִּי עוֹד לָעֲצַבִּים אֲנִי עָנִיתִי וַאֲשׁוּרֶנּוּ אֲנִי כִּבְרוֹשׁ רַעֲנָן מִמֶּנִּי פִרְיְךָ נִמְצָא׃	9	Ephraim, what more will I have to do with idols? I am the one who answers and beholds him. I [am] like the cypress tree – fresh. Your fruit will be found in me.
מִי חָכָם וְיָבֶן אֵלֶּה נָבוֹן וְיֵדָעֵם כִּי־יְשָׁרִים דַּרְכֵי יְהוָה וְצַדִּקִים יֵלְכוּ בָם וּפֹשְׁעִים יִכָּשְׁלוּ בָם׃	10	Who is wise? Let him discern these things. Discerning? Let him know them. For straight [are] the ways of YHWH, and the righteous will walk in them. But rebels will stumble in them.

This final pericope of the unit and text presents the closing remarks of both Hosea and YHWH, finally addressing a hope for Israel and YHWH's reconciliation. In Hosea's address, he attempts a call to return to YHWH for a second time, guiding the people in what to say in repentance. YHWH, in turn, responds with his promises for the future, which will come to the people when they have called on him to forgive them.

Hosea's call revisits the plea in Hosea 6:1-3,[251] this time reminding Israel that they have "stumbled in [their] sin" and should "return to YHWH, [their] God" (Hos. 14:2). Israel should, he instructs, "take words with [them]", telling YHWH that if he should "forgive all iniquity and accept what is good" then they "will offer the fruit of [their] lips" (Hos. 14:3). Most significantly, Hosea indicates that their cries should acknowledge how their attempted independence has failed (McComiskey, 1992b:229). This means that Israel will need to address how they violated the covenant with their political liaisons, self-satisfaction and pride, and pure idolatry. As such, Israel will admit that "Assyria cannot save [them]", they can no longer rely upon their own "horses" or strength, and "the work of [their] hands" have been poor facsimiles of "gods" (Hos. 14:4) for worship. Their repentance ultimately achieves re-elevating YHWH as their benefactor, which is captured in the final words of the call. In verse 4, the Israelites are figurative "orphan[s]" once these false securities have been surrendered, leaving them entirely dependent on the "mercy" (Hos. 14:4) that they find in YHWH.[252]

YHWH's response to this call in Hosea 14:5-9 illustrates his movement toward forgiveness rather than finite judgement. Overall, he promises to "heal their apostasy" and "love them freely" because his "anger has turned away from [Israel]" (Hos. 14:5). Hosea 14:6-8, like its sister passages, Hos. 2:18-25 and Hos. 11:9-11, details this process in a series of natural images that demonstrate the effects on both the nation and the Land. In contrast to the ephemeral dew that comes to represent Israel in Hos. 13:3, YHWH "will be like the dew to Israel", a long-lasting force allowing the nation to "blossom like a lily and strike his roots like [the forest of] Lebanon" (Hos. 14:6). Hos. 14:7 continues this image, as "[Israel's] branches will go out, and his beauty will be like the olive tree and his scent like [the forest of] Lebanon". The effects of such a restoration will allow them to "return" to "preserve grain" and to "blossom like [a] vine" until "[their] fame [will be] like the wine of Lebanon" (Hos. 14:8). What this rejuvenation of the land ultimately points toward is a return to the covenant, which YHWH addresses in verse 9. YHWH asserts that their idolatry has been useless and that "[he is] the one who answers and beholds [Israel]", acting as a "cypress tree" which bears all the "fruit" they might need (Hos. 14:9). Therefore, the comparisons drawn in YHWH's answer highlight the rejuvenation of the land as an extension of the restoration of the covenant (Dearman, 2010:344). With these statements, YHWH indicates that Israel's dealings with idols are over, reasserting his place as their sole God, and declares that he is, once more, Israel's "helper" (Hos. 13:9) who will answer their calls. Finally, YHWH reasserts that Israel is Israel's sole provider. With these three claims,

[251] In Hos. 6:1-3, Hosea places more emphasis on YHWH's actions, asserting that he will punish the people for their transgressions, but will also be there to heal them again, "preserv[ing them]" and having them "live in his presence" (Hos. 6:2). In this case, YHWH is more concerned with Israel's repentance and how it should express their regret over their particular covenantal violations, which have made up Israel's oracles (Hubbard, 1989:237).
[252] Trotter's (2011:217) analysis of Hos. 14 draws useful links between the chapter and Hos. 11 and points out that the orphan reference symbolises a return to the Exodus where YHWH reared Israel, teaching them to walk and nurturing them.

YHWH confirms that he is Israel's patron and benefactor once again, suggesting that he will establish a new covenant with his people.

With the Israel-YHWH covenant intact once again, Hosea reaches his final words, which are both an encouragement and a warning. In the epilogue, Hos. 14:10, he cautions the "wise" to "discern these things" and for the "Discerning" to "know them", summarising all the information that has been presented before as the knowledge of YHWH (Trotter, 2011:174). With this knowledge, the wise will be able to tread "[t]he way of YHWH", which is a "straight" path for the "righteous", but which remains a "stumbl[ing]" block for those who continue to "rebel". With these concluding words, Hosea summarises the purposes of the oracles he has just presented: to teach Israel how to maintain the covenant and effectively stay on a straight path in the Land.

5.3 Summary and Concluding Thoughts on Land as Sacred Space in Hos. 12-14

As stated in the introduction, Hosea 12-14 explores a final iteration of the accusation-judgement-reconciliation cycle and explores how this cycle has been building before Israel's inception. In this regard, the selected text reviews Israel's past, considers the present, and looks to the future as Israel's persistent, generational iniquity is exchanged for repentance and discernment.

In Hosea 12, the text compares Israel's current narrative with that of Jacob, who also showed a pre-disposition for deception, using it to achieve iniquitous ends, thereby "shepherd[ing] wind" (Hos. 12:1). These actions inevitably humiliate themselves and the land as their "lies surround them" (Hos. 12:1), as evidenced by the reversion of their altars to "stone heaps upon the furrows of a field" (Hos. 12:12) and the "blood guilt" which YHWH resolves "to leave over [them]" (Hos. 12:15). The significance of the passage, however, lies in what the allusions point toward, which is hope for a return – if the people are to learn from their forebear and "return to [their] God [and] observe covenantal love and judgement, [waiting] for [their] God continually" (Hos. 12:7). As previous chapters predict, this path is not taken. In Hos. 13, the text shifts to the present, in which YHWH takes inventory of their base transgressions, namely, idolatry, a reliance on kings and judges to deliver them, and a sense of self-satisfaction stemming from their arrogant hearts. This ultimately points to the end of the covenant as the people systematically diminish and reject YHWH's role as sole "God", "deliverer" (Hos. 13:4), and "helper" (Hos. 13:9), and openly reject a change at covenant renewal (Hos. 13:13). In response, YHWH denies his compassion and implements covenantal curses or sanctions on the people, thereby leaving the land and people infertile and destitute and covenant hopes "dashed to pieces" (Hos. 14:1). With people, covenant and land destroyed, Hosea and YHWH start making a case for the people's return in Hos. 14:2-9, as Hosea presents a final call to return, and YHWH

makes promises to a repentant Israel. The call involves an admittance of guilt, in which Israel asks YHWH to forgive them for each covenantal transgression and acknowledges the roles of YHWH they previously rejected in Hos. 13:1-11 (Hos. 14:3-4). YHWH's response to Israel's apology is to transform the land into a fertile forest, emulating the prosperity of "Lebanon" (Hos. 14:8), and to create space for covenant renewal as he takes on the roles Israel denied him (Hos. 14:9).

This unit ultimately creates a blueprint for Israel's return to YHWH with its references to Jacob's return, their ideal relationship with YHWH when he kept them in the Wilderness and the call to return, which sees YHWH taking up his place as benefactor once more. This blueprint is also captured in the land which is destroyed as Israel "pursues the east wind all day", "cultivating lies and deception" (Tully, 2018:291), unknowingly stoking up "the wind of YHWH", which leaves the land empty as it is, "plunder[ed]…of every delightful thing" (Hos. 13:15). The references to Jacob and YHWH's reconciliation offer a chance for the cities of Gilgal and Gilead which have become profane to regain their sacred status as Israel, and Jacob's removal forces them to learn righteousness, thereby bringing purity to the Land. Despite being torn apart by the "wind of YHWH" (Hos, 13:15) when the covenant fails, YHWH will return to the land as dew which restores the land as the covenant comes to fruition once more, bringing sanctity back into the Land.

6. Summary and Concluding Remarks

As the introduction establishes, this chapter is concerned with understanding the interconnections of sacred space, covenantal exchange, and cultural memory in the Book of Hosea. The analysis systematically investigated the presence and relationships between the above concepts in each of the primary panels of the text.

When considered thematically, the text highlights the three primary phases of the Israel-YHWH relationship. In the first phase, Israel is accused of transgressing various covenantal terms, which led, in the second phase, to a variety of covenantal sanctions and punishments enacted by YHWH. In the final phase, YHWH and Israel reconcile and renew the covenant. Israel's violation of the covenantal terms begins with a loss of the knowledge of YHWH as central to their lives. In doing so, they lose their understanding of the covenant and the laws he has given them. The sanctions YHWH imposes upon Israel mark a dissolution of the covenant, as YHWH revokes each of the initial covenantal promises. This results in Israel's dismissal from the land as they are either destroyed or sent into exile. The final phase is reached once Israel has returned to YHWH, repenting for their iniquitousness. In response, YHWH restores the covenantal agreement with Israel and the promises he previously revoked. With the covenant restored, the people regain the once-lost knowledge of YHWH as they are welcomed back to the Land.

This joint progression away from and back to the covenant and the land demonstrates the connections between YHWH's promises and the physical surroundings. It can be argued that the dissolution of the covenant not only results in Israel's absence from the land but also demonstrates the systematic breaking down of the landscape. Therefore, Israel's transgressions do not only seem to sour their relationship with YHWH but also seem to profane the Land. Conversely, restoring the YHWH-Israel relationship leads to the physical rejuvenation of the natural world. The clear mirroring between the interpersonal and natural cycles of destruction and restoration ultimately suggests that the land is a physical representation of YHWH's covenant with Israel.

CHAPTER 5: SUMMARY AND CONCLUSION

In the world of the biblical narrative, there is an undeniable connection between the Israelites of the Hebrew Bible and the land of Israel. This is also true in the Book of Hosea, which is a narrative in which the land becomes intertwined in the relationship between YHWH and Israel. This study aimed to understand what role the land plays in this relationship by analysing its representation as a sacred space – a space that highlights the relationships between characters and the ideas, norms and values that regulate the space.

This exploration of land began with a literary-exegetical analysis of the book of Hosea, which was used to contextualise the book of Hosea as it exists in its assumed "final" form, and to put the text into a format which would be useful for subsequent analyses. This meant that the chapter analysed the textual elements of Hosea as well as contextual elements which would impact the reading of the text.

In its discussion of the textual concerns of Hosea, the analysis established a lucid translation of the Masoretic Text, addressed textual concerns, and set up the macro- and microstructures by demarcating pericopes, establishing the morphology of the text, and conducting a structural analysis. This analysis identified 14 pericopes: Hosea 1:1-9; 2:1-3, 4:1-14; 5:1-7, 5:8-6:11; 7:1-8:14; 9:1-9, 10-17; 10:1-8, 10:9-11:11; 12:1-14:1; 14:2-10. These pericopes would provide an outline for the morphological analyses and a foundation on which the structural analysis could be explored further.

The morphological analysis established the characters, locations, and important *Leitmotifs* of the text as a whole and those specific to each pericope and would impact content concerns in the structural analysis and provide links to the text's *Gattung* and *Sitz-im-Leben*. The morphology of Hosea is predominantly preoccupied with the actions of YHWH, who is both actant and speaker, and Israel, whose actions are described and narrated. The actions committed by these and other characters are retold by Hosea, the primary speaker and narrator of the text. Israel is referred to and paired with various names (e.g. יוֹשְׁבֵי הָאָרֶץ "the inhabitants of the land") but ultimately comes to represent YHWH's household, of which the land is also a member. The land (אֶרֶץ) is actant, a metonymy for Israel. It is also depicted as the "mother" of Israel and the "wife" of YHWH (Hos. 2:4). Additionally, the land is also treated as a major part of the narrative's setting since the events of the narrative take place there, including its cities and religious locations, and in its natural environments.

The structural analysis, like the pericope demarcations, relied on formal markers, including the Masoretic accents, as well as content markers, which included the characters, locations, verbs, and *Leitmotifs* discussed in the morphological analysis to establish the main units and their respective paragraphs. Ultimately, the analysis showed that the text contains a superscript (Hos. 1:1), three panels (Hos. 1:2-3:5, Hos. 4:1-11:11, 12:1-14:9), and an epilogue (Hos. 10:10). The

three panels were divided into two main areas of concern: the marital metaphor (Hos. 1-3) and the oracles (Hos. 4-14), which were divided further to represent two sets of oracles (Hos. 4-11, 12-14). The marital metaphor acts as an introduction to the YHWH-Israel relationship, which is compared to the relationship YHWH commands Hosea to establish with Gomer, an unfaithful woman. The passage reveals three phases under which the relationship is viewed: accusation, judgement, and reconciliation. These three phases are repeated and developed further in the next two panels, which turn toward laying out the oracles of Hosea. The three phases ultimately show how Israel commits various forms of apostasy, which met with YHWH's punishments in the judgement phase. These punishments involve the destruction of the land and the exile of the people. The cycle is completed when the people and YHWH reconcile, recommitting to one another in the renewed and remade Land.

The structural analysis was followed by a general discussion of the literary techniques, which discussed the various stylistic devices of the narrative. The stylistic tool which stood out the most were the several cases of allusion – particularly those which dealt with the Exodus and Wilderness – and more instances of simile and metaphor. These allusions were also reflected in the analysis of the contextual elements of the text, particularly *Gattung* and *Sitz-im-Leben,* which explored the traditions related to the text, such as the Wilderness traditions. It also considered the thematic preoccupations of the text, which include Land, Creation and Covenant. These themes allude to how the relationship between YHWH, the Israelites and the land is dealt with in the HB.

Chapter 2 essentially established various textual notions of the land and indicated that the land is represented in various ways in the text. These representations indicate how the land is both a physical land that can be destroyed and restored by YHWH and a relational space that reflects the social meaning and perception of the Israelites and YHWH. This is due to the symbiotic relationship which exists between the Land, YHWH, and the people of Israel, which is impacted by how YHWH and Israel treat one another. With these ideas in mind, Chapter 3 created a theoretical framework for understanding land based on the representations of sacred space, which, like Land, is a relational space, acting as both a tangible and symbolic location or point of connection between divine and human subjects. Furthermore, the theoretical framework adopted a social scientific lens because it is geared towards understanding the role of cultural values, ideologies and norms in the text and the relationships between people, and between people and YHWH, particularly from an emic perspective.

The process of developing this framework involved investigating how space and sanctity were treated in the study of religion, the HB and what other factors would be involved in this process in order to understand how sacred space is formed, maintained and even destroyed. I found that sacred space in the HB is subject to both divine and human forces. That is, sacred space is established, altered, maintained, or deconstructed by YHWH and Israel. This is owed to the

necessity of YHWH's presence in a sacred space and the people's dedication to sanctification, or a human process of attaining and upholding holiness. These roles are expressed in terms of graded holiness because holiness increases as proximity to "the holiest of holies", where YHWH resides, decreases. These grades of holiness are maintained by boundaries meant to retain a place's purity and holiness by enforcing purity codes, rituals, and laws. These various regulations fall under the covenant, a formal, contractual relationship between YHWH and Israel that informs the Israelites on how to live in the land and maintain their relationship with YHWH. The contract is based on the idea of covenantal exchange, which sees YHWH as a benefactor who cares for Israel, his benefiter, and blesses him with Land, wealth, and an eternal relationship with him, which means continued blessing and inheritance. As a form of repayment, the people are meant to pursue the knowledge of YHWH, which involves remaining faithful to him and obeying the law. For the covenant to last for multiple generations, the people need to remember the covenant, its stipulations, and the reasons for remaining in a covenantal relationship with YHWH. Cultural memory is, therefore, how generations of Israelites uphold the covenant. It also means that if the memory were to fail, this could result in the systematic destruction of the Land.

Chapter 3 ultimately indicates that sacred space is dependent upon the perpetual interactions of holiness, covenant (or covenantal exchange) and cultural memory, which are influenced by the views and behaviours of YHWH and Israel. This, in turn, meant that, to understand how the land could be viewed as a sacred space, the analysis would need to consider how these relational features of the space are treated in the text and what they would mean for the representation of land in Hosea.

In Chapter 4, I applied this framework in a systematic reading of the book of Hosea, investigating the interrelatedness of holiness, covenant, and cultural memory and how they were related to representations of the Land. The analysis showed that the elements played a part in each phase of the Israel-YHWH relationship. In the first phase, Israel is accused of transgressing the covenant stipulations. Chief amongst these is the loss of the knowledge of YHWH, which includes cultural memories of YHWH's salvific acts and the laws and codes governing the sanctity of the people and the Land. This means that the people lost their understanding of the covenant and effectively began a process whereby the land might lose its sanctity. These actions lead into the second phase, where YHWH punishes Israel by imposing various covenantal sanctions, which effectively revoke his initial covenantal promises and destroy the Land, its landscape, and cities. This marks the dissolution of the covenant and the removal of holiness from the Land.

Furthermore, people are sent into exile, effectively destroying any site connection to YHWH. In the final phase, Israel repents, and YHWH begins to rekindle his relationship with Israel by recommitting to the covenant. This means the initial promises are restored as the people return

to the Land. Furthermore, with the land re-established as a connection point between YHWH and Israel, holiness is restored to the Land, and the people regain the knowledge of YHWH.

Each iteration of the accusation-judgement-punishment cycle shows how the relational modes of sacred space – covenant, cultural memory, and holiness – infiltrate the landscape, the cities, and the people that the land represents. This connection is captured by YHWH and Israel's movements away from, and their return to, the covenant and Land, which are mirrored by their movements away from, and their return, to covenantal promises and the physical surroundings of the Land. For example, when YHWH dissolves the covenant, he not only evicts Israel from the land but causes the gradual breakdown of the Land, which involves removing the Land's fertility, destroying its cities, and dismantling its institutions. As such, Israel's violations of the covenant do not only tarnish their connection to YHWH but remove the sanctity of the Land, effectively profaning it to the point that the land looked at and functioned in the same ways that the lands of the nations do. Furthermore, this joint progression and its resultant connections between YHWH's promises and the physical surroundings are also reflected in the return to covenant and the Land. This means that when Israel and YHWH restore their relationship, the land sees a return of its fertility, the people's houses, and the rebuilding of institutions based on a foundation of the knowledge of YHWH. With this repetitive mirroring of relational space and the physical landscape, the analysis ultimately shows that the land is a physical representation of the YHWH-Israel relationship and covenantal agreement.

In conclusion, I have demonstrated that the land is represented on three levels in the book of Hosea. In Chapter 2, the literary-exegetical analysis dealt with the textual notions of the Land, which are that land is a character, a representative of Israel in the household of YHWH, a location made up of cities and landscapes, and a unifying thematic concern. In Chapters 3 and 4, I investigated how these textual notions of the land can be explored further by considering the relational aspects of the land and how they impact the physical landscape. This analysis demonstrated that the land functions in two further interrelated levels. The first is a biographic level representing the Land's physical aspects, like the mountains and cities. The second is a geographical level representing Israel's politics, religion, and nationhood. With the progression of the narrative, the book of Hosea intermingles these levels to provide a multi-faceted view of the land and its role in the YHWH and Israel relationship as their sacred, covenantal space.

Even though this study is one of few which take on the full book of Hosea, there are still many avenues for further exploration. In terms of approach, this thesis employs a synchronic view of the text, which means that the study bases its findings on a reading of the assumed "final" version of the text. This approach, with its benefits, also limits one's consideration of diachronic concerns, such as the impact of dating on the structure of the text and what this might mean for the textual notions of the Land.

In terms of theoretical concerns, the study applied the lens of social-scientific criticism and its views on sacred space. As Chapter 3 points out, social-scientific criticism and critical spatiality are broad in nature and represent various views on Land. This means that alternative expressions of space and place can be used to explore further representations of land and other spaces in Hosea. This includes the major theorists considered on critical spatiality, Henri Lefebvre (1991), Edward Soja (1996), and Yi Fu Tuan (2001). Furthermore, given Hosea's concerns with Land, ecocriticism would provide an interesting look into how the text represents natural spaces since ecocriticism is preoccupied with the perspectives of the natural world in literature, as well as exploring how literature represents the environment in relation to political and sociological views. Finally, though cultural memory is explored as a relational mode of sacred space in the study, further considerations of its representation in texts, particularly in Hosea, are encouraged. Ehud Ben Zvi (2019) recently published *Social Memory Among the Literati of Yehud*, which considers how cultural memory informs the world of the literati and includes an essay which discusses the role of cultural memory in the creation and editing of the book of Hosea. This essay is firmly grounded in diachronic concerns but can be instructive for those exploring how sites of memory are formed and destroyed in the narratives of the HB.

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ADDENDUM A: Translation of the Book of Hosea

Addendum A is a complete translation of the book of Hosea which is organised according to chapter and the Masoretic line divisions (cola). The translation includes responses to the text-critical apparatus of the BHS (indicated by the name they are given in the text-critical apparatus)[253] and a few concerns raised by biblical commentaries regarding alternative translations where the text was difficult to understand.[254] As discussed in Chapter 2, emendations to the text were only made if the alternative translation was in line with the general context of the passage and improved the overall reading and understanding of the verse.

Translation of Hosea		
Text with Masoretic Accents	**Chap/ Vs**	**Literal Translation**
Hosea 1		
דְּבַר־יְהוָה׀ אֲשֶׁר הָיָה אֶל־הוֹשֵׁעַ בֶּן־בְּאֵרִי	1a	A word of YHWH that was upon Hosea, the son of Be'eri
בִּימֵי עֻזִּיָּה יוֹתָם אָחָז יְחִזְקִיָּה מַלְכֵי יְהוּדָה	b	in the days of Uzziah, Jotham, Ahaz [and] Hezekiah – the kings of Judah –
וּבִימֵי יָרָבְעָם בֶּן־יוֹאָשׁ מֶלֶךְ יִשְׂרָאֵל׃	c	and in the days of Jeroboam, the son of Joash, [and] the king of Israel.
תְּחִלַּת דְּבֶר־יְהוָה בְּהוֹשֵׁעַ	2a	The beginning of YHWH's speaking[255] through Hosea.
וַיֹּאמֶר יְהוָה אֶל־הוֹשֵׁעַ	2b	And YHWH said to Hosea,
לֵךְ קַח־לְךָ֣ אֵשֶׁת זְנוּנִים וְיַלְדֵי זְנוּנִים	c	"Go. Take for yourself a woman of prostitution and children of prostitution
כִּי־זָנֹה תִּזְנֶה הָאָרֶץ	d	for the land surely commits acts of prostitution,
מֵאַחֲרֵי יְהוָה׃	e	[thus] forsaking YHWH."
וַיֵּלֶךְ וַיִּקַּח אֶת־גֹּמֶר בַּת־דִּבְלָיִם	3a	And he went and took Gomer, daughter of Diblaim.
וַתַּהַר וַתֵּלֶד־לוֹ בֵּן׃	b	And she conceived and bore him a son.
וַיֹּאמֶר יְהוָה אֵלָיו	4a	And YHWH said to him,
קְרָא שְׁמוֹ יִזְרְעֶאל	b	"Name him Jezreel (He sows)
כִּי־עוֹד מְעַט וּפָקַדְתִּי אֶת־דְּמֵי יִזְרְעֶאל עַל־בֵּית יֵהוּא	4c	for in a little while I will charge the bloodshed of Jezreel on the house of Jehu

[253] For example, under Chapter 1, Note 7a-a refers to a phrase in verse 7 which is demarcated by the placement of the first and second superscripted a's. In this case the note demarcates the entire verse.)

[254] Given the sheer number of text-critical notes in BHS, these footnotes are limited to those which deal with corrupted text, as well as notes which suggest alternative phrasing when those alternatives are brought up due to inconsistencies between variants and are contested amongst commentaries.

[255] The BHS indicates that LXX, along with S text, uses alternative vocalization to the MT, writing λόγου (דְּבַר; "word of") instead of MT's דִּבֶּר ("speaking"). Though the MT may be construed as awkward, it can be maintained as it does not impact the meaning of the text.

וְהִשְׁבַּתִּי מַמְלְכוּת בֵּית יִשְׂרָאֵל׃	d	and I have caused the destruction of the kingdom of the house of Israel.
וְהָיָה בַּיּוֹם הַהוּא	5a	And it will happen on that day
וְשָׁבַרְתִּי אֶת־קֶשֶׁת יִשְׂרְאֵל	b	I will break the bow of Israel
בְּעֵמֶק יִזְרְעֶאל׃	c	in the valley of Jezreel."
וַתַּהַר עוֹד וַתֵּלֶד בַּת	6a	And she conceived again and she bore a daughter.
וַיֹּאמֶר לֹו קְרָא שְׁמָהּ לֹא רֻחָמָה	b	And he said to him, "Name her Lo-Ruhamah (Without mercy)
כִּי לֹא אוֹסִיף עוֹד אֲרַחֵם אֶת־בֵּית יִשְׂרָאֵל	6c	because no longer will I have compassion for the house of Israel
כִּי־נָשֹׂא אֶשָּׂא לָהֶם׃	d	because I utterly destroy[256] them.
וְאֶת־בֵּית יְהוּדָה אֲרַחֵם	7a	But I will have compassion for the house of Judah
וְהוֹשַׁעְתִּים בַּיהוָה אֱלֹהֵיהֶם	b	and I will deliver them by YHWH, their God.
וְלֹא אוֹשִׁיעֵם בְּקֶשֶׁת וּבְחֶרֶב וּבְמִלְחָמָה	7c	But I will not deliver them by bow nor sword, and not in battle
בְּסוּסִים וּבְפָרָשִׁים׃	d	nor horses or by horsemen."[257]
וַתִּגְמֹל אֶת־לֹא רֻחָמָה	8a	And she weaned Lo-Ruhamah,
וַתַּהַר וַתֵּלֶד בֵּן׃	b	and she conceived and bore a son.
וַיֹּאמֶר קְרָא שְׁמוֹ לֹא עַמִּי	9a	And he said, "Name him Lo-Ammi (Not my people)
כִּי אַתֶּם לֹא עַמִּי	9b	because you are not my people
וְאָנֹכִי לֹא־אֶהְיֶה לָכֶם׃ ס	c	and I [am], "Not I Am" to you."[258]
Hosea 2		
וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם	1a	And it was that the number of sons of Israel will be like the sand of the sea
אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר	b	which cannot be measured and cannot be counted.
וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם	1c	And it will happen in the place where it was said to them, "You [are] not my people",
יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃	d	it will be said to them, "Sons of the living God".
וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו	2a	And the sons of Judah and of Israel will be assembled together.

[256] Note 2[a] BHS indicates that there are varying translations are offered for the verbs in the final phrase כִּי־נָשֹׂא אֶשָּׂא לָהֶם (Tully, 2018:27-28), including LXX, which suggest that שׂנא ("to hate", "to slight") is a preferred reading over the MT's נשׂא. This verb is translated simply as "to lift" (Holladay, 1971:246-247), but has a variety of senses; these include "to take away", "to withdraw", "to forgive", and "to destroy". Unless the לֹא of the previous phrase in 1:6c does "double duty", "to forgive" does not make sense in light of the context since it is clear that YHWH wants to punish Israel rather than forgive them (Dearman, 2010:96). The other senses, however, are grammatically and semantically sound – depending on how כִּי־ is treated and translated. Macintosh (2014:21-22) and Wolff (1974:8) propose that the context requires a harsher translation and use variations of "for I will utterly destroy them". I concur, particularly because it requires no great emendation of the text apart from the sense of the verb, and it corresponds with YHWH's refusal to show compassion for the house of Israel (Hosea 1:6).

[257] BHS Note 7[a-a] proposes that verse 7 is an addition. Scholars, including Gruber (2017:98), have suggested that the verse was added by a Judahite editor. Since my study focuses on analysing the "final" form of the text, I will retain this verse. Furthermore, the verse, though awkward does reflect the obvious anti-Northern Kingdom sentiment of the narrative.

[258] According to Note 9[a-a], MT's לָכֶם אֶהְיֶה ("I am" to you) should likely read "And I [am], not your God", reworking לָכֶם as אֱלֹהֵיכֶם ("your God"). While this emendation reflects the covenant formula, the MT still makes sense and will be left unchanged (McComiskey, 1992b:27).

וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ	b	and they will appoint for themselves one head. And they will come up from the land
כִּי גָדוֹל יוֹם יִזְרְעֶאל:	c	because the day of Jezreel is great.
אִמְרוּ לַאֲחֵיכֶם עַמִּי	3a	"Say to your brothers, "My people",
וְלַאֲחוֹתֵיכֶם רֻחָמָה:	b	and to your sisters, "Loved ones".
רִיבוּ בְאִמְּכֶם רִיבוּ	4a	Contend with your mother. Contend!
כִּי־הִיא לֹא אִשְׁתִּי	b	For she is not my wife
וְאָנֹכִי לֹא אִישָׁהּ	c	and I am not her husband.[259]
וְתָסֵר זְנוּנֶיהָ מִפָּנֶיהָ	4d	She must take away her prostitution from her face[260]
וְנַאֲפוּפֶיהָ מִבֵּין שָׁדֶיהָ:	e	and her adulteries from between her breasts.
פֶּן־אַפְשִׁיטֶנָּה עֲרֻמָּה	5a	Lest I strip her naked
וְהַצַּגְתִּיהָ כְּיוֹם הִוָּלְדָהּ	b	and render her like the day of her birth.
וְשַׂמְתִּיהָ כַמִּדְבָּר וְשַׁתִּהָ כְּאֶרֶץ צִיָּה	5c	And I will make her like the wilderness, and I will make her like the dry earth
וַהֲמִתִּיהָ בַצָּמָא:	d	and I will kill her with thirst.[261]
וְאֶת־בָּנֶיהָ לֹא אֲרַחֵם	6a	And on her sons, I will not have mercy,
כִּי־בְנֵי זְנוּנִים הֵמָּה:	b	because they are sons of fornication.
כִּי זָנְתָה אִמָּם	7a	Indeed, their mother has prostituted herself!
הֹבִישָׁה הוֹרָתָם	b	She who conceived them has acted shamefully.
כִּי אָמְרָה אֵלְכָה אַחֲרֵי מְאַהֲבָי	7c	For she said, "I will go after them – my lovers –
נֹתְנֵי לַחְמִי וּמֵימַי	d	those who give my bread and my water,
צַמְרִי וּפִשְׁתִּי שַׁמְנִי וְשִׁקּוּיָי:	e	my wool, and my flax, my oil, and my drink.
לָכֵן הִנְנִי־שָׂךְ אֶת־דַּרְכֵּךְ בַּסִּירִים	8a	For this reason, behold! I will fence in [her] road[262] with thorn bushes
וְגָדַרְתִּי אֶת־גְּדֵרָהּ	8b	and I will block her with a wall
וּנְתִיבוֹתֶיהָ לֹא תִמְצָא:	c	so that she will not find her paths.
וְרָדְפָה אֶת־מְאַהֲבֶיהָ וְלֹא־תַשִּׂיג אֹתָם	9a	And she will pursue her lovers eagerly, but she will not overtake them.

[259] BHS Note 4[a-a] points out that several manuscripts have this phrase as an addition, except for 1. I propose to disregard this variation as the phrase compliments the one before it. Together they convey the broken marital relationship between YHWH and his wife.

[260] Note [4b] indicates that the Codex Leningradensis, unlike many codex Manuscripts and Editions of the Hebrew text, uses the suffix ה in place of the suffix ניהָ in the word מִפָּנֶיהָ (her face). מִפָּנֶיהָ was likely subject to a spelling error which omitted the *qamets* of the 3fs suffix, הָ since the rest of the 3fs suffixes are complete in Hos. 2:5. Therefore, the text can go unchanged.

[261] The text-critical note (5[a-a]) should be compared to note 4[a-a], implying that the phrase וַהֲמִתִּיהָ בַצָּמָא: ("and I will kill her with thirst") is an addition. Since the phrase works well in the context of the passage, and does not divert from major manuscripts, it should be retained.

[262] The 2ms suffix of דַּרְכֵּךְ ("your road") has been replaced with 3fs as read by LXX and S. This emendation fits the passage better, given that it consists of 3rd person narration, without addressing a subject directly.

וּבִקְשָׁתַם וְלֹא תִמְצָא	b	She will seek them, but she will not find [them].[263]
וְאָמְרָה אֵלְכָה וְאָשׁוּבָה אֶל־אִישִׁי הָרִאשׁוֹן	9c	So, she said, "I will go and return to my first husband
כִּי טוֹב לִי אָז מֵעָתָּה:	d	because he was better to me then than now".
וְהִיא לֹא יָדְעָה	10a	But surely she does not know
כִּי אָנֹכִי נָתַתִּי לָהּ	b	that surely I gave to her
הַדָּגָן וְהַתִּירוֹשׁ וְהַיִּצְהָר	c	the corn and the new wine and the fresh oil;
וְכֶסֶף הִרְבֵּיתִי לָהּ וְזָהָב עָשׂוּ לַבָּעַל:	d	and the silver [which] I multiplied for her and the gold [which] they made into Ba'al.
לָכֵן אָשׁוּב וְלָקַחְתִּי דְגָנִי בְּעִתּוֹ	11a	Therefore, I will bring back and take my corn in its time,
וְתִירוֹשִׁי בְּמוֹעֲדוֹ	b	and my new wine in its appointed time,
וְהִצַּלְתִּי צַמְרִי וּפִשְׁתִּי	11c	and I will snatch my wool and my flax,
לְכַסּוֹת אֶת־עֶרְוָתָהּ:	d	[which were] for covering her nakedness.
וְעַתָּה אֶגַלֶּה אֶת־נַבְלֻתָהּ לְעֵינֵי מְאַהֲבֶיהָ	12a	And now I will strip her immodesty in front of her lovers.
וְאִישׁ לֹא־יַצִּילֶנָּה מִיָּדִי:	b	No one will rescue her from my hand.
וְהִשְׁבַּתִּי כָּל־מְשׂוֹשָׂהּ	13a	And I will cause to cease all of her exultation
חַגָּהּ חָדְשָׁהּ וְשַׁבַּתָּהּ	b	– her celebrations, her new moons and her sabbaths
וְכָל מוֹעֲדָהּ:	c	– and all of her appointed festivals.
וְהַשְׁמֹתִי גַּפְנָהּ וּתְאֵנָתָהּ	14a	And I will destroy her vines and her fig trees
אֲשֶׁר אָמְרָה אֶתְנָה הֵמָּה לִּי	b	of which she said, "they are a wage (of prostitution) to me
אֲשֶׁר נָתְנוּ־לִי מְאַהֲבָי	c	which my lovers give to me."
וְשַׂמְתִּים לְיַעַר וַאֲכָלָתַם חַיַּת הַשָּׂדֶה:	d	So, I will make them a forest and the beasts[264] of the field will consume them.
וּפָקַדְתִּי עָלֶיהָ אֶת־יְמֵי הַבְּעָלִים אֲשֶׁר תְּקַטֵּיר לָהֶם	15a	And I will punish her for the days of the Ba'alim when she burned sacrifices for them
וַתַּעַד נִזְמָהּ וְחֶלְיָתָהּ	b	and she adorned herself with her rings and her jewellery
וַתֵּלֶךְ אַחֲרֵי מְאַהֲבֶיהָ	c	and she walked after her lovers
וְאֹתִי שָׁכְחָה נְאֻם־יְהוָה: פ	d	[and] so forgot me. An utterance of YHWH.
לָכֵן הִנֵּה אָנֹכִי מְפַתֶּיהָ	16a	Therefore, Lo! I entice her
וְהֹלַכְתִּיהָ הַמִּדְבָּר	b	and I will bring her [into] the wilderness
וְדִבַּרְתִּי עַל־לִבָּהּ:	c	and I will speak upon her heart.
וְנָתַתִּי לָהּ אֶת־כְּרָמֶיהָ מִשָּׁם	17a	And I will give to her her vineyards from there,
וְאֶת־עֵמֶק עָכוֹר לְפֶתַח תִּקְוָה	b	and the valley of Achor for a doorway of hope.
וְעָנְתָה שָּׁמָּה כִּימֵי נְעוּרֶיהָ	17c	And she will respond there like in the days of her youth

[263] Note 9[a] indicates that LXX and S adds the word αὐτούς ("them") so that the phrase reads "she will find [them]". Since תִּמְצָא omits a suffix, the reading is unclear. I agree that the text should be emended.
[264] The noun is presented in the singular construct form but should be "translated as a collective plural" (Tully, 2018:53).

וּכְיוֹם עֲלֹתָהּ מֵאֶרֶץ־מִצְרָיִם: ס	d	and like the day of[265] her coming up from the land of Egypt.
וְהָיָה בַיּוֹם־הַהוּא נְאֻם־יְהוָה	18a	And it will be on that day – a word of YHWH –
תִּקְרְאִי אִישִׁי	b	You will call [to me][266] "my husband"
וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי:	c	and you will not call[267] to me, "my Ba'al", again.
וְהַסִרֹתִי אֶת־שְׁמוֹת הַבְּעָלִים מִפִּיהָ	19a	And I will take away the names of the Ba'alim from her mouth
וְלֹא־יִזָּכְרוּ עוֹד בִּשְׁמָם:	b	and they will no longer be remembered by their name.
וְכָרַתִּי לָהֶם בְּרִית בַּיּוֹם הַהוּא	20a	And I will make a covenant in that day with them –
עִם־חַיַּת הַשָּׂדֶה וְעִם־עוֹף הַשָּׁמַיִם	b	with the animals of the field and with the flying creatures of the heavens,
וְרֶמֶשׂ הָאֲדָמָה	c	and with the creeping things of the ground.
וְקֶשֶׁת וְחֶרֶב וּמִלְחָמָה אֶשְׁבֹּר מִן־הָאָרֶץ	20d	And bow and sword and war I will break from the earth
וְהִשְׁכַּבְתִּים לָבֶטַח:	e	and I will cause them to lie down in safety.
וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם	21a	And I will betroth you to me forever
וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט	21b	and I will betroth you to me in righteousness and in justice
וּבְחֶסֶד וּבְרַחֲמִים:	c	and in kindness and in tender mercies.
וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה	22a	And I will betroth you to me in faithfulness
וְיָדַעַתְּ אֶת־יְהוָה: ס	b	and you will know YHWH.[268]
וְהָיָה׀ בַּיּוֹם הַהוּא	23a	And it will be in that day
אֶעֱנֶה נְאֻם־יְהוָה	b	I will answer[269] – a word of YHWH.
אֶעֱנֶה אֶת־הַשָּׁמַיִם	c	I will answer the heavens
וְהֵם יַעֲנוּ אֶת־הָאָרֶץ:	d	and they will answer the earth.
וְהָאָרֶץ תַּעֲנֶה אֶת־הַדָּגָן וְאֶת־הַתִּירוֹשׁ וְאֶת־הַיִּצְהָר	24a	And the land will answer the corn, and new wine and fresh oil.
וְהֵם יַעֲנוּ אֶת־יִזְרְעֶאל:	b	And they, they will answer, "God sows!".
וּזְרַעְתִּיהָ לִי בָּאָרֶץ	25a	And I will sow her to me in the land
וְרִחַמְתִּי אֶת־לֹא רֻחָמָה	b	and I will have compassion for Lo-Ruhamah (those who have no mercy),
וְאָמַרְתִּי לְלֹא־עַמִּי עַמִּי־אָתָּה	25c	and I will say to Lo-Ammi (not my people), "You [are] my people"

[265] Note 17[a] finds that the Codex Leningradensis uses alternative vocalizations for its prefix in וּכְיוֹם ("and like the day of") multiple Editions of the Hebrew Text, opting particularly for וכ. The use of the *chirek* seems odd, but Leningradensis remains clear even with this oddity so it will be retained.

[266] Note 18[a] indicates that LXX, the S translation and the Vulgate include the preposition and prepositional suffix לִי ("to me") after the verb תִּקְרְאִי ("you call") so that it reads "you call to me". While the emendation makes sense, the next cola indicates that YHWH tells his wife what she will and will not call him. Therefore, MT can be retained.

[267] Note 18[a] proposes that תִּקְרְאִי can be revocalised, replacing the first *shewa* with a *qamets*, resembling the LXX, S and the V. The change seems unnecessary since the verbal form occurs in the previous cola with the exact vocalisations.

[268] Note 22[a] points out that multiple manuscripts as well as V read כִּי אֲנִי ("for I") over יְהוָה ("YHWH"). Since the MT makes the most grammatical and semantic sense, it should be retained.

[269] Note 23[a] indicates that the verb אֶעֱנֶה ("I will answer") is not included in LXX nor the S. While the verb is repeated in the very next cola, the text makes sense as it is, so it is not necessary to alter the text.

וְהוּא יֹאמַר אֱלֹהָי: פ	d	and he says, “My God”.
Hosea 3		
וַיֹּאמֶר יְהוָה אֵלַי	1a	And YHWH said to me,
עֲוֹד לֵךְ אֱהַב־אִשָּׁה	b	“Go again and love a woman
אֲהֻבַת רֵעַ וּמְנָאָפֶת	c	who is loved[270] by a companion and commits adultery,
כְּאַהֲבַת יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל	1d	[just] as YHWH loves the sons of Israel –
וְהֵם פֹּנִים אֶל־אֱלֹהִים אֲחֵרִים	e	although they turn towards other gods
וְאֹהֲבֵי אֲשִׁישֵׁי עֲנָבִים:	f	and [are] lovers of grape cakes.
וָאֶכְרֶהָ לִּי בַּחֲמִשָּׁה עָשָׂר כָּסֶף	2a	And I bought her for myself [with] 15 pieces of silver
וְחֹמֶר שְׂעֹרִים וְלֶתֶךְ שְׂעֹרִים:	b	and a homer of barley and lethek of barley.
וָאֹמַר אֵלֶיהָ יָמִים רַבִּים תֵּשְׁבִי לִי	3a	And I said to her, “You will stay many days with me.
לֹא תִזְנִי וְלֹא תִהְיִי לְאִישׁ	b	You will not play the harlot, nor will you have a man,
וְגַם־אֲנִי אֵלַיִךְ:	c	and I also[271] will [be] toward you.”
כִּי	יָמִים רַבִּים	4a	For many days
יֵשְׁבוּ בְּנֵי יִשְׂרָאֵל	b	the sons of Israel will remain
אֵין מֶלֶךְ וְאֵין שָׂר	c	without king, and without leader,
וְאֵין זֶבַח וְאֵין מַצֵּבָה	d	without sacrifice and without pillar,
וְאֵין אֵפוֹד וּתְרָפִים:	e	without ephod and teraphim.
אַחַר יָשֻׁבוּ בְּנֵי יִשְׂרָאֵל	5a	Afterwards, the sons of Israel will return
וּבִקְשׁוּ אֶת־יְהוָה אֱלֹהֵיהֶם	b	and they will seek YHWH, their God,
וְאֵת דָּוִד מַלְכָּם	c	and David, their king.
וּפָחֲדוּ אֶל־יְהוָה וְאֶל־טוּבוֹ בְּאַחֲרִית הַיָּמִים: פ	d	And they will tremble towards YHWH and his goodness in the end of days.
Hosea 4		
שִׁמְעוּ דְבַר־יְהוָה בְּנֵי יִשְׂרָאֵל	1a	Hear a word of YHWH, sons of Israel!
כִּי רִיב לַיהוָה עִם־יוֹשְׁבֵי הָאָרֶץ	1b	For YHWH’s dispute [is] with the inhabitants of the land
כִּי אֵין־אֱמֶת וְאֵין־חֶסֶד וְאֵין־דַּעַת אֱלֹהִים בָּאָרֶץ:	c	because no truth, and no kindness, and no knowledge of YHWH [is] in the land.
אָלֹה וְכַחֵשׁ וְרָצֹחַ וְגָנֹב וְנָאָף	2a	Cursing and deceiving, and murder and stealing, and committing adultery
פָּרָצוּ וְדָמִים בְּדָמִים נָגָעוּ:	b	They have broken forth,[272] and bloodshed follows bloodshed.

[270] Note 1[a] suggest an alternative form of אֲהֻבַת (“lover of”), in which the active participle is used in place of the passive participle. This would resemble LXX, S, and V. While the text can be emended, it is not necessary as the passive participle makes sense in this context (Macintosh, 2014:94)

[271] I understand the phrase as a statement in which Hosea says that he will not have sexual intercourse with his wife, nor any other women, as he has declared she will not either (cf. Tully 2018:73-74).

[272] The verb, פָּרָצוּ (“break out”), is placed with the line preceding it, which contradicts the use of the ‘*Atnaḥ*. This alteration elucidates what happens with the compound subject, אָלֹה וְכַחֵשׁ וְרָצֹחַ וְגָנֹב וְנָאָף (“Swearing, and lying, and killing, and stealing, and committing adultery…”) (Tully, 2018:79).

עַל־כֵּן׀ תֶּאֱבַל הָאָרֶץ	3a	Therefore, the land will mourn
וְאֻמְלַל כָּל־יוֹשֵׁב בָּהּ	b	and all who dwell in her wither.
בְּחַיַּת הַשָּׂדֶה וּבְעוֹף הַשָּׁמָיִם	c	The animals of the fields and with the flying creatures of the heavens
וְגַם־דְּגֵי הַיָּם יֵאָסֵפוּ׃	d	and, also, the fish of the sea will be taken away.
אַךְ אִישׁ אַל־יָרֶב וְאַל־יוֹכַח אִישׁ	4a	Surely man should not be let to contend and not rebuke another,
וְעַמְּךָ כְּמְרִיבֵי כֹהֵן׃	b	but my contention is with you, O Priest![273]
וְכָשַׁלְתָּ הַיּוֹם וְכָשַׁל גַּם־נָבִיא עִמָּךְ לָיְלָה	5a	And you will stumble [in] the day and the prophet will also stumble with you [in the] night,
וְדָמִיתִי אִמֶּךָ׃	b	and I will destroy your mother.
נִדְמוּ עַמִּי מִבְּלִי הַדָּעַת	6a	My people are cut off from lacking knowledge.
כִּי־אַתָּה הַדַּעַת מָאַסְתָּ	6b	Indeed, you have rejected knowledge,
וְאֶמְאָסְאֲךָ מִכַּהֵן לִי	c	So, I will reject you[274] from acting as my priest.
וַתִּשְׁכַּח תּוֹרַת אֱלֹהֶיךָ	d	And [since] you have forgotten the law of your God,
אֶשְׁכַּח בָּנֶיךָ גַּם־אָנִי׃	e	I will also forget your children.
כְּרֻבָּם כֵּן חָטְאוּ־לִי	7a	As they increased so they sinned against me.
כְּבוֹדָם בְּקָלוֹן אָמִיר׃	b	[So] I will change their glory into shame.
חַטַּאת עַמִּי יֹאכֵלוּ	8a	They eat the sin of my people
וְאֶל־עֲוֹנָם יִשְׂאוּ נַפְשׁוֹ׃	b	and they lift their heart[275] to their iniquity.
וְהָיָה כָעָם כַּכֹּהֵן	9a	And it will be like people, like priest.
וּפָקַדְתִּי עָלָיו דְּרָכָיו	9b	And I will punish him [for] his ways,
וּמַעַלְלָיו אָשִׁיב לוֹ׃	c	and I will repay him for his deeds.
וְאָכְלוּ וְלֹא יִשְׂבָּעוּ	10a	And they eat, but are not sated.
הִזְנוּ וְלֹא יִפְרָצוּ	b	They act the harlot, but they do not break forth
כִּי־אֶת־יְהוָה עָזְבוּ לִשְׁמֹר׃ זְנוּת	c	because they have abandoned YHWH to revere [whoredom.]
[] וְיַיִן וְתִירוֹשׁ יִקַּח־לֵב׃	11a	[][276] Wine, and new wine take the heart.

[273] The BHS critical apparatus marks Hosea 4:4 as the first corrupted clause of the text. The MT reads, "Your people are like those who contend with a priest", which is comparable to the LXX's "But my people are as an impeached priest" (Glenny, 2013:41 in Gruber, 2017:191). Scholars can choose between one of three routes: the first and second options are to retain the MT while altering the actions or purposes of the Israelites, who are the subject of the line. It is, however, the third option which is preferable in this case. It alters "for your people" to עִמְּךָ ("with you") and treats the word כְּמְרִיבֵי as the noun מְרִיבָה with an emphatic כִּי and 1s suffix, which indicates that the contention belongs to the speaker, Hosea (Tully, 2018:85). The final option is the most followed amongst scholars and is the preferred option for this translation, given that it deals with YHWH's punishment of the priest (the subject of the 2ms verbs), who is, arguably, the most likely subject of Hosea 4:5-6. Furthermore, this option does not require further amendments to the passage to ensure that the translation makes sense.

[274] The critical apparatus of the BHS regards this clause as corrupted. The clause has likely been affected by a scribal error in the word וְאֶמְאָסְאֲךָ, which contains an additional final א (Tully, 2018:88). The meaning can be retained if the additional א is removed (Wolff, 1974:71).

[275] In this case, a 3mp suffix should replace the 3ms suffix since it is unclear whose heart they are lifting if it is not their own.

[276] BHS Note 11a-a proposes that the noun זְנוּת ("whoredom") of verse 11 should be read as זְנוּנִים and be merged with verse 10, as it appears in LXX and S. Tully (2018:94) explains that the infinitive לִשְׁמֹר requires an accusative,

עַמִּי בְעֵצֹו יִשְׁאָל	12a	My people ask his staffs
וּמַקְלֹו יַגִּיד לֹו	b	and his rod declare to [him],
כִּי רְוּחַ זְנוּנִים הִתְעָה	12c	because the spirit of fornication has caused them to err
וַיִּזְנוּ מִתַּחַת אֱלֹהֵיהֶם:	d	and they act the harlot below their God.
עַל־רָאשֵׁי הֶהָרִים יִזְבֵּחוּ	13a	Upon the heads of the mountains they sacrifice,
וְעַל־הַגְּבָעוֹת יְקַטֵּרוּ	b	and they make perfume upon the hills,
תַּחַת אַלֹּון וְלִבְנֶה וְאֵלָה כִּי טֹוב צִלָּהּ	c	underneath oak, and poplar trees and terabinth because her shadow is good.
עַל־כֵּן תִּזְנֶינָה בְנֹותֵיכֶם	13d	Therefore, your daughters act the harlot
וְכַלֹּותֵיכֶם תְּנָאַפְנָה:	e	and your daughters-in-law commit adultery.
לֹא־אֶפְקֹד עַל־בְּנֹותֵיכֶם כִּי תִזְנֶינָה	14a	I will not punish your daughters because they act the harlot,
וְעַל־כַּלֹּותֵיכֶם כִּי תְנָאַפְנָה	b	nor your daughter's-in-law because they commit adultery –
כִּי־הֵם עִם־הַזֹּנוֹת יִפָּרֵדוּ	c	because they separate [themselves] with prostitutes
וְעִם־הַקְּדֵשׁוֹת יִזְבֵּחוּ	d	and they sacrifice with temple prostitutes.
וְעָם לֹא־יָבִין יִלָּבֵט:	e	So, the people who do not discern will be thrust down.
אִם־זֹנֶה אַתָּה יִשְׂרָאֵל	15a	If you act the harlot, Israel,
אַל־יֶאְשַׁם יְהוּדָה	b	let not you offend Judah.
וְאַל־תָּבֹאוּ הַגִּלְגָּל וְאַל־תַּעֲלוּ בֵּית אָוֶן	15c	And do not enter Gilgal and let you not go up [to] Beth Aven
וְאַל־תִּשָּׁבְעוּ חַי־יְהוָה:	d	and let you not swear [that] YHWH lives.
כִּי כְּפָרָה סֹרֵרָה	16a	Indeed, like a stubborn heifer,
סָרַר יִשְׂרָאֵל	b	Israel is stubborn.
עַתָּה יִרְעֵם יְהוָה	16c	Now YHWH pastures them,
כְּכֶבֶשׂ בַּמֶּרְחָב:	d	like a lamb in an open field.
חֻבָּר עֲצַבִּים אֶפְרַיִם הַנַּח־לֹו:	17a	Ephraim is joined [to] idols. Let him alone!
סָר סָבְאָם	18a	[When][277] their drinking is finished,

but the *silluq* separates the verse from what is needed. Commentaries who have made this emendation translate the verse similar to the following, "For they have rejected YHWH to maintain harlotry. Wine and new wine…" (Dearman, 2010:156). Wolff (1974:72) opts to merge "whoredom" and "wine" with verse 10 and translates, "They have forsaken YHWH to devote themselves to fornication. New wine takes…". Alternatively, Andersen and Freedman (1980:364) treat עָזְבוּ לִשְׁמֹר ("they have left to keep watch") as a compound verb and read, "They have stopped worshipping YHWH" (cf. McComiskey, 1992b:64). Like Stuart (1988:71-72) and Tully (2018:94), I only merge זְנוּת with verse 10 since it is enough to improve the grammatical difficulty and LXX and the S support it.

[277] The first clause of Hos. 4:18, סָר סָבְאָם, is somewhat unclear, and translations differ between commentaries. Note 18b states that the verb סָר might be read as "to come to an end" rather than "to turn away", which is a clearer translation when סָבְאָם ("drinking") is regarded as the subject of the verb, and the subject of the pronominal suffix is regarded as Israel. Tully (2018:108) adds that the verb should be read as conditional given that the verb precedes the subject: "When their drinking is finished" (Stuart, 1988:71; cf. Wolff, 1974:73). Subsequently, Hosea 4:18b finishes the conditional clause and is translated as "surely they commit harlotry". Since the verb only requires minor change, the MT will be retained.

הַזְּנֵה הִזְנּוּ אָהֲבוּ הֵבוּ קָלוֹן מָגִנֶּיהָ:	b	surely they commit harlotry. Surely they love[278] the shame [of] her shields.[279]
צָרַר רֽוּחַ אוֹתָהּ בִּכְנָפֶיהָ	19a	The wind has bound her up in its wings,
וְיֵבֹשׁוּ מִזִּבְחוֹתָם: ס	b	and they will be ashamed [of] their sacrifices.
Hosea 5		
שִׁמְעוּ־זֹאת הַכֹּהֲנִים וְהַקְשִׁיבוּ	בֵּית יִשְׂרָאֵל	1a	Hear this, O priests! And take heed, House of Israel!
וּבֵית הַמֶּלֶךְ הַאֲזִינוּ	b	And hear, the house of the king,
כִּי לָכֶם הַמִּשְׁפָּט	c	for yours [is] the judgement!
כִּי־פַח הֱיִיתֶם לְמִצְפָּה	1d	Indeed, you have become a trap in Mizpah,
וְרֶשֶׁת פְּרוּשָׂה עַל־תָּבוֹר:	e	and a net spread out upon Tabor!
וְשַׁחֲטָה שַׂטִּים הֶעְמִיקוּ	2a	And the rebels make the slaughter profound, [280]
וַאֲנִי מוּסָר לְכֻלָּם:	b	but I [have] discipline for all [of] them.
אֲנִי יָדַעְתִּי אֶפְרַיִם	3a	Surely I know Ephraim,
וְיִשְׂרָאֵל לֹא־נִכְחַד מִמֶּנִּי	b	and Israel is not hidden from me.
כִּי עַתָּה הָזְנֵיתָ אֶפְרַיִם	3c	For now, you have committed acts of prostitution, Ephraim.
נִטְמָא יִשְׂרָאֵל:	d	Israel have defiled themselves.
לֹא יִתְּנוּ מַעַלְלֵיהֶם	4a	Their deeds do not allow [them]
לָשׁוּב אֶל־אֱלֹהֵיהֶם	b	to return to their God.
כִּי רֽוּחַ זְנוּנִים בְּקִרְבָּם	4c	For the wind of fornication [is] within them
וְאֶת־יְהוָה לֹא יָדָעוּ:	d	and they do not know YHWH.

[278] Note 4:18d-d suggests that the phrase אָהֲבוּ הֵבוּ "they love loving" repeats the verb as a result of dittography. At the same time, Wolff (1974:73) and Dearman (2010:156) argue that the phrase is a misreading of the infinitive absolute because the expression mimics the verbal pattern of הַזְנֵה הִזְנּוּ ("surely they commit harlotry"), which pairs an infinite absolute with a finite verb. This suggestion also requires the least emendation of the MT and points out the likelihood of a *figura etymologica* in the verse (cf. Wolff, 1974:73). I retain the MT for these reasons too.

[279] מָגִנֶּיהָ has two difficulties. Firstly, it is unclear what the noun "shields" means in this context, and secondly, there is some debate over whether or not to amend the 3fs suffix to a plural suffix to fit the plural subject. Stuart (1988:71) treats מָגִנֶּיהָ ("her shields") as a scribal error for מָגִנָּה ("insolence"), translating the clause as "they really love the shame of insolence", while Dearman (2010:156-157) uses "they dearly love [dishonour] more than her pride", which follows the suggestion proposed by Note 18e in BHS. Though Thomas McComiskey (1992b:73) and Tully (2018:108) retain what is written in the MT, McComiskey uses מָגִנֶּיהָ as the subject of the verbal phrase אָהֲבוּ הֵבוּ ("surely they love"). Tully proposes that קָלוֹן should be re-vocalised to קִלּוֹן to retain the parallelism in verse 18 and that Israel should be kept as the subject. Since the MT has the more challenging reading, it should be retained as much as possible. Tully (2018:108) suggests that the shields could refer to cult objects from non-YHWH worship, which makes sense since fornication has been used to symbolise Israel's acts of religious syncretism in the text. Since this argument requires minimal alteration, I concur with Tully (2018:108).

[280] BHS Note 5:2a-a and LXX propose that the noun וְשַׁחֲטָה is a corrupted form of שַׁחַת ("pit"). Several scholars, including Wolff (1974:94), adopt LXX, which requires further emendation of שַׂטִּים to the place name שִׁטִּים ("Shittim"). This would retain the parallelism with Hosea 5:1b, which is made by referring to three groups (priests, the house of Israel, the king) who are related to three forms of traps for animals (trap, net, pit) located in three places (Mizpah, Tabor, Shittim). The parallelism also requires the verb הֱיִיתֶם ("You have been"; Hosea 5:1) to be elided. While this solution provides a clearer reading, it relies on many alterations and is without support from either manuscripts or context (Tully, 2018:114-115). Tully (2018:115) suggests that the noun וְשַׁחֲטָה can be retained when it is regarded as a hapax of the root שׁחט "to slaughter", and the noun שַׂטִּים may be translated as "rebels" (from the root שׂוט), and act as the subject of the verb, הֶעְמִיקוּ ("to make profound"). This translation links Hosea 5:1-2 neatly, given that the subjects mentioned in Hosea 5:1 are likely the "rebels" of Hosea 5:2.

וְעָנָה גְאוֹן־יִשְׂרָאֵל בְּפָנָיו	5a	And the pride of Israel will testify against him
וְיִשְׂרָאֵל וְאֶפְרַיִם יִכָּשְׁלוּ בַּעֲוֹנָם	5b	and Israel and Ephraim will stumble in their iniquity.
כָּשַׁל גַּם־יְהוּדָה עִמָּם:	c	Judah will also stumble with them.
בְּצֹאנָם וּבִבְקָרָם יֵלְכוּ לְבַקֵּשׁ אֶת־יְהוָה וְלֹא יִמְצָאוּ	6a	They will walk with their flocks and with their herds to seek YHWH but they will not find him.
חָלַץ מֵהֶם:	c	He has withdrawn from them.
בַּיהוָה בָּגָדוּ כִּי־בָנִים זָרִים יָלָדוּ	7a	They acted faithlessly in YHWH for they begot strange sons.
עַתָּה יֹאכְלֵם חֹדֶשׁ אֶת־חֶלְקֵיהֶם: ס	b	Now the new moon will eat them – their portions.[281]
תִּקְעוּ שׁוֹפָר בַּגִּבְעָה	8a	Blow a horn in Gibeah,
חֲצֹצְרָה בָּרָמָה	b	a trumpet in Ramah!
הָרִיעוּ בֵּית אָוֶן	8c	Raise a shout, Beth Aven.
אַחֲרֶיךָ בִּנְיָמִין:	d	Behind you, Benjamin!
אֶפְרַיִם לְשַׁמָּה תִּהְיֶה	9a	Ephraim, you will become waste
בְּיוֹם תּוֹכֵחָה	b	on the day of correction.
בְּשִׁבְטֵי יִשְׂרָאֵל	9c	Among the tribes of Israel,
הוֹדַעְתִּי נֶאֱמָנָה:	d	I declare that which is to be confirmed.
הָיוּ שָׂרֵי יְהוּדָה	10a	The chiefs of Judah have become
כְּמַסִּיגֵי גְּבוּל	b	like those who displace borders.
עֲלֵיהֶם אֶשְׁפּוֹךְ כַּמַּיִם עֶבְרָתִי:	c	I will pour my wrath upon them like the waters.
עָשׁוּק אֶפְרַיִם רְצוּץ מִשְׁפָּט	11a	Ephraim is oppressed, broken [in] judgement.
כִּי הוֹאִיל הָלַךְ אַחֲרֵי־צָו:	b	For he was willing [and] he went after nonsense.
וַאֲנִי כָּעָשׁ לְאֶפְרַיִם	12a	Therefore, I [am] like a disease[282] to Ephraim
וְכָרָקָב לְבֵית יְהוּדָה:	b	and like the decay to the house of Judah.
וַיַּרְא אֶפְרַיִם אֶת־חָלְיוֹ	13a	And Ephraim saw his sickness
וִיהוּדָה אֶת־מְזֹרֹו	b	and Judah his wound.
וַיֵּלֶךְ אֶפְרַיִם אֶל־אַשּׁוּר	c	And Ephraim went up to Assyria
וַיִּשְׁלַח אֶל־מֶלֶךְ יָרֵב	d	and he sent for the great king.
וְהוּא לֹא יוּכַל לִרְפָּא לָכֶם	13e	But he is unable to heal you,
וְלֹא־יִגְהֶה מִכֶּם מָזוֹר:	f	nor will he heal your boil for you.
כִּי אָנֹכִי כַּשַּׁחַל לְאֶפְרַיִם	14a	For I will be like the lion to Ephraim

[281] The literal translation of Hosea 5:7c reads, "now a new moon eats their portion", which seems to make no sense (BHS Note 7a-a). LXX is easier to understand as it reads, "now a locust eats their portion" (cf. BHS Note 7b). However, the MT can be retained as חֹדֶשׁ ("new moon") can be treated "as a metonymy for religious practices of Israel" (Tully, 2018:123). Similarly, Dearman (2010:178) proposes that the clause should be understood metaphorically, that those engaged in religious adultery by eating at the new moon festivals now face retribution which entails being consumed by the same moon festivals.

[282] The noun, עָשׁ ("moth"), is translated here as "disease". The simile used here has been used elsewhere in the HB (e.g. Job 13:28), but it has been used in contexts which describe the destruction of clothes. This passage, however, is preoccupied with maladies and attacks on the body, which renders the use of "moth" obscure (Wolff, 1974:104).

וְכַכְּפִיר לְבֵית יְהוּדָה	b	and like the young cub to the house of Judah.
אֲנִי אֲנִי אֶטְרֹף וְאֵלֵךְ	14c	Surely I will tear, and I will go,
אֶשָּׂא וְאֵין מַצִּיל:	d	I will carry and no one will be rescued.
אֵלֵךְ אָשׁוּבָה אֶל־מְקוֹמִי	15a	I will go, I will return to my place
עַד אֲשֶׁר־יֶאְשְׁמוּ וּבקְשׁוּ פָנָי	b	until they have acknowledged their guilt and they have sought my face.
בַּצַר לָהֶם יְשַׁחֲרֻנְנִי:	c	In their distress, they will seek me.
Hosea 6		
לְכוּ וְנָשׁוּבָה אֶל־יְהוָה	1a	Come and let us return to YHWH!
כִּי הוּא טָרָף וְיִרְפָּאֵנוּ	b	For he has surely torn, but he will heal us.
יַךְ וְיַחְבְּשֵׁנוּ:	c	He wounds, but he binds us up.
יְחַיֵּנוּ מִיֹּמָיִם	2a	He will preserve us for two days.
בַּיּוֹם הַשְּׁלִישִׁי	2b	On the third day
יְקִמֵנוּ וְנִחְיֶה לְפָנָיו:	c	he will raise us up and we will live in his presence.
וְנֵדְעָה נִרְדְּפָה לָדַעַת אֶת־יְהוָה	3a	Let us realise, let us pursue to know YHWH
כְּשַׁחַר נָכוֹן מוֹצָאוֹ	b	as the dawn assures his coming forth.
וְיָבוֹא כַגֶּשֶׁם לָנוּ	3c	So, he will come like the rain to us.
כְּמַלְקוֹשׁ יוֹרֶה אָרֶץ:	e	Like the spring rain he gives the land to drink.
מָה אֶעֱשֶׂה־לְּךָ אֶפְרַיִם	4a	What must I do to you, O Ephraim?
מָה אֶעֱשֶׂה־לְּךָ יְהוּדָה	b	What must I do to you, O Judah?
וְחַסְדְּכֶם כֶּעָנָן־בֹּקֶר	4c	For your covenantal love is like the clouds of the morning
וְכַטַּל מַשְׁכִּים הֹלֵךְ:	d	and like the night dew which goes [awau] early.
עַל־כֵּן חָצַבְתִּי בַּנְּבִיאִים	5a	Therefore, I have hewn [them] through the prophets.
הָרַגְתִּים בְּאִמְרֵי־פִי	b	I have killed them with the speech of my mouth.
וּמִשְׁפָּטֶיךָ אוֹר יֵצֵא:	c	And [my] justice breaks forth [like] light.
כִּי חֶסֶד חָפַצְתִּי וְלֹא־זָבַח	6a	For I delight in covenantal love and not sacrifice,
וְדַעַת אֱלֹהִים מֵעֹלוֹת:	b	and the knowledge of God more than burnt offerings.
וְהֵמָּה כְּאָדָם עָבְרוּ בְרִית	7a	But they, like in Adam[283], transgress [my] covenant.
שָׁם בָּגְדוּ בִי:	b	They act faithlessly against me there.
גִּלְעָד קִרְיַת פֹּעֲלֵי אָוֶן	8a	Gilead is a city of evil doers
עֲקֻבָּה מִדָּם:	b	[who are] tracked with blood.
וּכְחַכֵּי אִישׁ גְּדוּדִים חֶבֶר כֹּהֲנִים	9a	And like those bands [of thieves] who wait [for] a man, a company of priests

[283] Given the verse's use of the locative שָׁם ("there"), this verse likely references the town of Adam in Palestine (Gruber, 2019:295-296). It may also be "mankind" as proposed by LXX/Vulgate as a reference to the Adam of Genesis who betrayed the instruction set out by YHWH in Genesis 2:15. Stuart (1988:111) also suggests that כְּאָדָם is a variant of אדמה ("dirt") as it is used in Joshua 3:16 and argues that "by treating the covenant "like dirt," the nation has betrayed (בגד) YHWH himself".

דֶּרֶךְ יִרַצְחוּ־שֶׁכְמָה	b	murder on the road to Shechem.
כִּי זִמָּה עָשׂוּ׃	c	Indeed, they commit [wicked] plots.
בְּבֵית יִשְׂרָאֵל	10a	In the house of Israel,
רָאִיתִי שַׁעֲרִירִיָּה שָׁם זְנוּת לְאֶפְרַיִם	b	I have seen something horrible:[284] the fornication of Ephraim is there;
נִטְמָא יִשְׂרָאֵל׃	c	Israel has defiled himself.
גַּם־יְהוּדָה שֵׁת קָצִיר לָךְ	11a	Also, O Judah, a harvest is set for you
בְּשׁוּבִי שְׁבוּת עַמִּי׃ פ	b	when I restore the captivities of my people!
Hosea 7		
כְּרָפְאִי לְיִשְׂרָאֵל וְנִגְלָה עֲוֹן אֶפְרַיִם וְרָעוֹת שֹׁמְרוֹן	1a	When I have healed Israel, then the iniquity of Ephraim will be revealed and the evil deeds of Samaria,
כִּי פָעֲלוּ שָׁקֶר	b	for they have practiced deception.
וְגַנָּב יָבוֹא פָּשַׁט גְּדוּד בַּחוּץ׃	c	And a thief breaks [in], a band of robbers raided on the outside.
וּבַל־יֹאמְרוּ לִלְבָבָם	2a	But they do not say to their hearts
כָּל־רָעָתָם זָכַרְתִּי	b	that I remembered all of their evil.
עַתָּה סְבָבוּם מַעַלְלֵיהֶם	2c	Now their practices surrounded them;
נֶגֶד פָּנַי הָיוּ׃	d	they are in front of my face.
בְּרָעָתָם יְשַׂמְּחוּ־מֶלֶךְ	3a	They make [the] king glad with their evil,
וּבְכַחֲשֵׁיהֶם שָׂרִים׃	b	and the princes with their lying.
כֻּלָּם מְנָאֲפִים	4a	All of them are adulterers,[285]
כְּמוֹ תַנּוּר בֹּעֵרָה מֵאֹפֶה	b	like a burning oven.[286] A baker
יִשְׁבֹּת מֵעִיר מִלּוֹשׁ בָּצֵק עַד־חֻמְצָתוֹ׃	c	He ceases from stirring, from kneading the dough until it is leavened.
יוֹם מַלְכֵּנוּ הֶחֱלוּ שָׂרִים חֲמַת מָיִן	5a	By day they made our king sick, the leaders with the rage of wine
מָשַׁךְ יָדוֹ אֶת־לֹצְצִים׃	b	He drew his hand [with] scorners.
כִּי־קֵרְבוּ כַתַּנּוּר לִבָּם בְּאָרְבָּם	6a	Surely, they drew their heart near, like the furnace in their ambush.
כָּל־הַלַּיְלָה יָשֵׁן אֹפֵיהֶם	6b	All night their baker sleeps;

[284] Pronouncing according to *qere* – שַׁעֲרוּרִיָּה (“something horrible”) – over *khetiv* – שַׁעֲרִירִיָּה. It is used similarly in Jeremiah 5:30, 18:13 and 23:14 (McComiskey, 1992b:97).

[285] The phrase כְּמוֹ תַנּוּר בֹּעֵרָה מֵאֹפֶה (“like an oven, the baker burns”) in Hosea 7:4 is difficult to understand and is likely corrupted. While the critical notes propose alternate phrasing, other manuscripts do not support them (BHS Note 4a; 4b-b). LXX, in particular, uses the same wording as the MT.

[286] Wolff (1974:107) argues that the verbal form, בֹּעֵרָה (“she burns”), is likely a masculine verb which mistakenly assimilated the ה of the term הם, whose ם was assimilated to אֹפֶה (“baker”) (cf. BHS Note 4b-b). His translation of the clause reads: “[they] are like an oven that burns without a baker” (author’s insertion). Several commentaries concur with Wolff’s analysis (cf. Dearman, 2010:202). However, some have also chosen to ignore the *ʻAtnaḥ* so that the syntax changes to something akin to “they are like a burning oven. A baker stops from stirring…” (Tully, 2018:158). While the manuscripts have maintained the MT, it is difficult to make sense of the text as it stands. Therefore, I concur with Wolff (1974) that the text should be amended to clarify the meaning. However, with these changes, it seems necessary to either add more words or alter the syntax for the verse to make sense (cf. Dearman, 2010:202). In this light, it is preferable to modify the syntax so that the subject of the final clause becomes clearer.

בֹּ֖קֶר הִוא֙ בֹּעֵ֣ר כְּאֵ֔שׁ לֶהָבֶֽה׃	c	[in] the morning it burns like a blazing fire.
כֻּלָּ֥ם יֹֽחֲמ֖וּ כַּתַּנּ֑וּר	7a	They are all hot as an oven,
וְאָכְל֖וּ אֶת־שֹׁפְטֵיהֶ֑ם	b	and have devoured their judges.
כָּל־מַלְכֵיהֶ֣ם נָפָ֔לוּ אֵ֥ין־קוֹרֵ֖א בָּהֶ֥ם אֵלָֽי׃	c	All of their kings have fallen. There are none calling to me for help.
אֶפְרַ֖יִם בָּעַמִּ֣ים ה֑וּא יִתְבּוֹלָ֔ל	8a	Ephraim mingles among the people.
אֶפְרַ֖יִם הָיָ֣ה עֻגָ֔ה בְּלִ֖י הֲפוּכָֽה׃	b	Ephraim has become an unturned cake.
אָכְל֥וּ זָרִ֖ים כֹּח֑וֹ	9a	The strangers ate his strength
וְה֖וּא לֹ֥א יָדָֽע	b	and he did not know.
גַּם־שֵׂיבָ֥ה זָרְקָ֖ה בּ֑וֹ	9c	Also, grey hair was scattered upon him
וְה֖וּא לֹ֥א יָדָֽע׃	d	and he did not know.
וְעָנָ֥ה גְאוֹן־יִשְׂרָאֵ֖ל בְּפָנָ֑יו	10a	And the pride of Israel testified against him
וְלֹֽא־שָׁ֠בוּ אֶל־יְהוָ֨ה אֱלֹהֵיהֶ֜ם	10b	and they did not return to YHWH, their God,
וְלֹ֣א בִקְשֻׁ֗הוּ בְּכָל־זֹֽאת׃	c	nor did they seek him for all of this.
וַיְהִ֣י אֶפְרַ֗יִם כְּיוֹנָ֤ה פוֹתָה֙ אֵ֣ין לֵ֔ב	11a	And Ephraim was like a silly dove – without sense.
מִצְרַ֥יִם קָרָ֖אוּ אַשּׁ֥וּר הָלָֽכוּ׃	b	They called [to the] Egyptians, they walked to the Assyrians.
כַּאֲשֶׁ֥ר יֵלֵ֖כוּ אֶפְרֹ֣שׂ עֲלֵיהֶ֣ם רִשְׁתִּ֑י	12a	When they go, I will spread my net upon them.
כְּע֥וֹף הַשָּׁמַ֖יִם אוֹרִידֵ֑ם	b	Like birds of the heavens, I will bring them down.
אַיְסָּ֖ם כְּשֵׁ֥מַע לַעֲדָתָ֖ם׃ ס	c	I will chastise them[287] according to the report of their witnesses.[288]
אֽוֹי־לָהֶ֣ם כִּֽי־נָדְד֣וּ מִמֶּ֔נִּי	13a	Woe to them because they fled from me!
שֹׁ֥ד לָהֶ֖ם כִּֽי־פָשְׁע֣וּ בִ֑י	b	Ruin for them because they rebelled in me!
וְאָנֹכִ֤י אֶפְדֵּם֙ וְהֵ֣מָּה דִבְּר֥וּ עָלַ֖י כְּזָבִֽים׃	c	And surely I would ransom them, but they have spoken lies upon me.
וְלֹֽא־זָעֲק֥וּ אֵלַ֖י בִּלִבָּֽם	14a	And they do not call to me with their hearts
כִּ֥י יְיֵלִ֖ילוּ עַל־מִשְׁכְּבוֹתָ֑ם	b	for they howl upon their beds.
עַל־דָּגָ֥ן וְתִיר֖וֹשׁ יִתְגּוֹרָ֑רוּ	14c	They cut themselves over corn and new wine.[289]

[287] The BHS critical apparatus proposes that the verb אַיְסָּם ("I will chastise them") was affected by haplography, which omitted the first א in אֶאֱסָּם ("I will bind them") (See Note 12a). While this emendation suits the bird imagery more closely, the note indicates where manuscripts offer similar readings (Dearman, 2010:206). Scholars regard the *hiph'il* form as unusual because it does not contract the י and the prefix's *pataḥ* to create the diphthong, ◌ֵי which occurs after "a" short a sound(McComiskey, 1992b:111). Several scholars have suggested instead that the *hiph'il* form be replaced with the *pi'el* form because it is more common and avoids the *hiph'il*'s causative sense, which seems to fit the context less well than the intensive *pi'el*. Therefore, I use the *pi'el* form of the verb. While there is almost no difference in meaning between the *hiph'il* and *pi'el* forms, in this case, the subject is more clearly represented as the one who catches Ephraim and, consequently, punishes them.

[288] The phrase, כְּשֵׁמַע לַעֲדָתָם, is regarded as corrupt by the BHS (See Note 12b-b). However, the MT is retained because it can be assumed that assemblies or "congregations" can refer to gatherings where nations discussed treaties (Macintosh, 2014:276). This is, therefore, a punishable action as Ephraim has been gathering with "international suitors" (Dearman, 2010:210).

[289] The BHS critical apparatus indicates that the final clause of Hosea 7:14 has alternative readings. The first issue is that יִתְגּוֹרָרוּ, which is derived from the root גור, can mean one of three things – they make themselves sojourners, they are afraid, or they argue (Tully, 2018:176). Unfortunately, these options result in obscure readings. LXX provides a clearer translation with the verb גדד ("they cut themselves"; cf. Gruber, 2019:330), suggesting that the

יָסֻורוּ בִי׃	d	They rebel against me.
וַאֲנִי יִסַּרְתִּי חִזַּקְתִּי זְרוֹעֹתָם	15a	And surely I have disciplined, I strengthened their arms,
וְאֵלַי יְחַשְּׁבוּ־רָע׃	b	but they devise evil against me.
יָשֻׁובוּ | לֹא עָל	16a	They return to “Not above”.[290]
הָיוּ כְּקֶשֶׁת רְמִיָּה	b	They have become high like a bow of deceit.
יִפְּלוּ בַחֶרֶב שָׂרֵיהֶם מִזַּעַם לְשֹׁונָם	c	Their princes fall on the sword from the indignation of their tongues.
זֹו לַעְגָם בְּאֶרֶץ מִצְרָיִם׃	d	This [is] their mocking[291] in the land of Egypt.
Hosea 8		
אֶל־חִכְּךָ שֹׁפָר כַּנֶּשֶׁר עַל־בֵּית יְהוָה	1a	[Set] the shofar to your mouth, like the eagle upon the house of YHWH.
יַעַן עָבְרוּ בְרִיתִי וְעַל־תֹּורָתִי פָּשָׁעוּ׃	b	For they have transgressed my covenant and upon my instruction they have rebelled.
לִי יְזַעֲקוּ	2a	They cry out to me,
אֱלֹהַי יְדַעֲנוּךָ יִשְׂרָאֵל׃	b	“My God, we – Israel – know of you”.
זָנַח יִשְׂרָאֵל טֹוב	3a	Israel rejected Good.
אֹויֵב יִרְדְּפֹו׃	b	The enemy pursues him.
הֵם הִמְלִיכוּ וְלֹא מִמֶּנִּי	4a	Surely they caused [kings] to reign but not from me,
הֵשִׂירוּ וְלֹא יָדַעְתִּי	b	they set up princes,[292] but I did not know.
כַּסְפָּם וּזְהָבָם עָשׂוּ לָהֶם עֲצַבִּים	4c	[With] their silver and their gold, they made idols for themselves,

scribe may have miscopied a ר instead of a ד. The emendation thus reads, “over corn and new wine they cut themselves”. Combining the verb יָסֻורוּ (“they turn aside”) and the preposition בְּ (“in/ against”) has resulted in an awkward expression. The first suggested emendation is, therefore, to replace בְּ with מִן (“from”) (Gruber, 2019:330). Alternatively, the Peshitta and T read יָסְרוּ (“they rebel”) (BHS Note 14d), which fits the context and pairs well with the prepositional phrase בִי, which makes this suggestion preferable.

[290] The BHS Note 16a-a suggests that the phrase לֹא עָל (“not above”) should be made לַבְּלִיַּעַל (“to nothing”), which corresponds with LXX and the S, or to לַבַּעַל (“to the Baʿal”) as suggested by one manuscript. Unfortunately, there is no consensus regarding this note, and translations differ according to what the translator decides to do with עָל. LXX requires a metathesis of the words לא and על and treating לֹא as a negative particle, which seems to fit the content of the passage. Andersen and Freedman (1980:477-478) and Macintosh (2014:284-285) read, “they returned to a no-god”, thus treating עָל as the name of a deity. Stuart (1988:116) reads, “they shall return to the yoke”, and suggests that the text refers to the covenant curse of putting a “yoke to someone”. These suggestions are speculative at best. Wolff (1974:108) alters the text to read, “they turn to themselves, (but) not (to me)”, which seems to follow the context illustrated in verses 7, 10, and 15 of Hosea 7. However, this emendation does not make sense in the context since the people go to Baʿal and then return to YHWH, not the other way around (McComiskey, 1992b:117). The text can, however, go unaltered. Tully (2018:178) suggests that “עָל is meant as a substantive meaning, ‘what is above’”. This seems to fit the context of the passage as the people are compared directly to a “bow of deceit”, which, as the phrase suggests, should shoot its arrows upwards but always misses its intended target (McComiskey, 1992b:116-117). Furthermore, Hosea 11:7 uses similar phrasing when describing how Ephraim speaks to YHWH.

[291] BHS Note 16b-b marks the phrase זֹו לַעְגָם (“this, their mocking”) as corrupted. Most scholars, however, do not emend the text and regard זֹו as “a shortened form of the demonstrative pronoun, זֹאת” (Tully, 2018:179).

[292] The verbal form, הֵשִׂירוּ (“to establish a king”), is odd given that the verb is expected to be written as הֵשֵׂרוּ (Tully, 2018:187). The phrase in which it stands likely forms part of a parallelism with the phrase which precedes it (Dearman, 2010:220).

לְמַעַן יִכָּרֵת׃	d	in order that he may be cut off.
זָנַח עֶגְלֵךְ שֹׁמְרוֹן	5a	He rejected your calf, Samaria.
חָרָה אַפִּי בָּם	b	My wrath was kindled against them.
עַד־מָתַי לֹא יוּכְלוּ נִקָּיֹן׃	c	How long will they not be capable of innocence?
כִּי מִיִּשְׂרָאֵל וְהוּא חָרָשׁ עָשָׂהוּ	6a	For it [is] of Israel and the artificer made it.
וְלֹא אֱלֹהִים הֽוּא	b	So, he is not God.
כִּי־שְׁבָבִים יִהְיֶה עֵגֶל שֹׁמְרוֹן׃	c	Indeed he – the calf of Samaria – will become broken pieces.
כִּי רוּחַ יִזְרָעוּ וְסוּפָתָה יִקְצֹרוּ	7a	Because they will sow wind but will reap a storm.
קָמָה אֵין־לּוֹ צֶמַח בְּלִי יַעֲשֶׂה־קֶּמַח	7b	The standing grain has no head, it will produce no meal.[293]
אוּלַי יַעֲשֶׂה זָרִים יִבְלָעֻהוּ׃	c	If it should yield flour, strangers will devour it.
נִבְלַע יִשְׂרָאֵל	8a	Israel will be swallowed up.
עַתָּה הָיוּ בַגּוֹיִם	8b	Now they will become [part of] the nations,
כִּכְלִי אֵין־חֵפֶץ בּוֹ׃	c	like a vessel which no one delights in.
כִּי־הֵמָּה עָלוּ אַשּׁוּר	9a	For they have gone up [to] Assyria
פֶּרֶא בּוֹדֵד לְוֹ	b	[like] an isolated wild donkey by himself.
אֶפְרַיִם הִתְנוּ אֲהָבִים׃	c	Ephraim paid off[294] [its] lovers.
גַּם כִּי־יִתְּנוּ בַגּוֹיִם עַתָּה אֲקַבְּצֵם	10a	For though they also hire among the nations, now I will gather them.
וַיָּחֵלּוּ מְעָט מִמַּשָּׂא מֶלֶךְ שָׂרִים׃	b	And they will be oppressed [for] a short time from under the burden of a king, [of] princes.
כִּי־הִרְבָּה אֶפְרַיִם מִזְבְּחוֹת לַחֲטֹא	11a	For Ephraim made many altars for sinning,
הָיוּ־לוֹ מִזְבְּחוֹת לַחֲטֹא׃	b	they became for him altars for sinning.
אֶכְתָּב־לּוֹ רֻבֵּי תּוֹרָתִי	12a	I write for him 10 000 of my laws.[295]
כְּמוֹ־זָר נֶחְשָׁבוּ׃	b	They were thought of as strange.
זִבְחֵי הַבְהָבַי יִזְבְּחוּ בָשָׂר וַיֹּאכֵלוּ	13a	They sacrifice a sacrifice of my gifts,[296] and they eat flesh.

[293] Several scholars regard the syntax of Hosea 8:7 as difficult – particularly the phrase, קָמָה אֵין־לּוֹ צֶמַח בְּלִי יַעֲשֶׂה־קֶּמַח (“There is no standing grain for him, a sprout [which] yields no flour”). Translations seem to differ according to where צֶמַח (“sprout”) is placed and can result in readings like, “The standing grain has no head, it produces no meal” (McComiskey, 1992b:127) or “There is no standing grain, (so) the sprout will produce no flour” (Dearman, 2010:226; author’s brackets). I opt for the first reading and treat the conjunctive *Mahpak* as the divider in the *Zaqeph* phrase, given that this emendation retains the rhyme created by צֶמַח (“sprout”) and קֶמַח (“flour”), and marks קָמָה (“a standing grain”) as the subject of the 3ms suffix in לוֹ (“for him”).

[294] The meaning of הִתְנוּ is unclear, but suggestions include “to recruit”, “pay off”, and “pay a harlot’s fee” (Tully, 2018:196-197).

[295] Here I read according to the *khetiv* which reads רִבּוֹ (“ten thousand”) over the *qere* which reads רֻבֵּי (“multitude”). This solution is the most logical as the noun should be placed with a plural noun, which רֻבֵּי is not. The *khetib* can, however, be placed with a collective singular, which תּוֹרָתִי (“my laws”) appears to be (Tully, 2018:200).

[296] Tully (2018:201) and several other scholars consider the noun הַבְהָבַי (“love-things”) corrupt and suggest that the word was formed by unintentionally repeating הב. BHS Note 13a proposes that the phrase, זִבְחֵי הַבְהָבַי יִזְבְּחוּ (“a sacrifice of my love-things they sacrifice”), should be rewritten according to LXX’s expanded text: “(Sacrifices they love, and) they sacrifice…” (Wolff, 1974:133). Alternatively, the Greek Aquila translation suggests that the noun stems from the root יהב (“to give”), which requires no emendation of the MT and reads “my gift”. The amended translation would, therefore, read, “they were sacrificing my gifts” (cf. Tully, 2018:201). Despite the fact

יְהוָה לֹא רָצָם	b	YHWH was not pleased with them.
עַתָּה יִזְכֹּר עֲוֹנָם וְיִפְקֹד חַטֹּאותָם	13c	Now he remembers their iniquity, and he punishes their sins.
הֵמָּה מִצְרַיִם יָשׁוּבוּ׃	d	Surely they will return [to] Egypt.
וַיִּשְׁכַּח יִשְׂרָאֵל אֶת־עֹשֵׂהוּ	14a	And Israel forgot his maker
וַיִּבֶן הֵיכָלוֹת	b	and he built temples,
וִיהוּדָה הִרְבֶּה עָרִים בְּצָרוֹת	c	and Judah multiplied fortified cities.
וְשִׁלַּחְתִּי־אֵשׁ בְּעָרָיו וְאָכְלָה אַרְמְנֹתֶיהָ׃ ס	d	But I will shoot fire in the cities and it will consume its citadels.
Hosea 9		
אַל־תִּשְׂמַח יִשְׂרָאֵל׀ אֶל־גִּיל כָּעַמִּים	1a	Do not rejoice, O Israel, for joy,[297] like the nations.
כִּי זָנִיתָ מֵעַל אֱלֹהֶיךָ	b	For you have acted like a prostitute from upon your God.
אָהַבְתָּ אֶתְנָן עַל כָּל־גָּרְנוֹת דָּגָן׃	c	You love the wages (of a prostitute) on all corn-threshing floors.
גֹּרֶן וָיֶקֶב לֹא יִרְעֵם	2a	The threshing floor and wine vat will not feed them
וְתִירוֹשׁ יְכַחֲשׁ בָּהּ׃	b	and the new wine will deceive them.
לֹא יֵשְׁבוּ בְּאֶרֶץ יְהוָה	3a	They will not dwell in the land of YHWH,
וְשָׁב אֶפְרַיִם מִצְרַיִם	3b	but Ephraim will return [to] Egypt
וּבְאַשּׁוּר טָמֵא יֹאכֵלוּ׃	c	and they will eat unclean things in Assyria.
לֹא־יִסְכוּ לַיהוָה׀ יַיִן וְלֹא יֶעַרְבוּ־לוֹ	4a	They will not pour wine to YHWH, so they will not be sweet to him.
זִבְחֵיהֶם כְּלֶחֶם אוֹנִים לָהֶם	b	Their sacrifices [are] like mourner's bread to them
כָּל־אֹכְלָיו יִטַּמָּאוּ	c	– all those who eat [it] will defile themselves.
כִּי־לַחְמָם לְנַפְשָׁם לֹא יָבוֹא בֵּית יְהוָה׃	d	Indeed, their bread is for their souls. It will not enter the house of YHWH.
מַה־תַּעֲשׂוּ לְיוֹם מוֹעֵד	5a	What will you do for the appointed day,
וּלְיוֹם חַג־יְהוָה׃	b	and for the day of the feast of YHWH?
כִּי־הִנֵּה הָלְכוּ מִשֹּׁד	6a	For behold, they will go from violence,
מִצְרַיִם תְּקַבְּצֵם מֹף תְּקַבְּרֵם	b	Egypt will gather them; Memphis will bury them.
מַחְמַד לְכַסְפָּם קִמּוֹשׁ יִירָשֵׁם	6c	For their silver treasures will be taken *possession of* by thistles,
חוֹחַ בְּאָהֳלֵיהֶם׃	d	brambles *take possession of* their tents.
בָּאוּ׀ יְמֵי הַפְּקֻדָּה	7a	The days of inspection have come.
בָּאוּ יְמֵי הַשִּׁלֻּם	b	The days of vengeance[298] have come.
יֵדְעוּ יִשְׂרָאֵל	c	Israel should know.
אֱוִיל הַנָּבִיא מְשֻׁגָּע אִישׁ הָרֽוּחַ	7d	The prophet [is] foolish; the man of the spirit is mad
עַל רֹב עֲוֹנְךָ	e	because of your great iniquity

that some find this translation awkward (Wolff, 1974:133), this translation still makes sense in the context, given that YHWH accuses the Israelites of giving up that which they received from him as sacrifices to other gods (cf. Hosea 2).

[297] While the translation is awkward, and many commentaries opt to alter the phrase, אֶל־גִּיל (for rejoicing), to LXX's "neither exult" (McComiskey, 1992b:136), the MT can be retained. Similar phrasing is used in Job 3:22.

[298] הַשִּׁלֻּם seems to be missing a *dagesh* in the שׁ (BHS Note 7a).

וְרַבָּה מַשְׂטֵמָה׃	f	and abundant animosity.
צֹפֶה אֶפְרַיִם עִם־אֱלֹהָי	8a	The watchman of Ephraim is with my God.
נָבִיא פַּח יָקוֹשׁ עַל־כָּל־דְּרָכָיו	8b	The prophet is a snare of a fowler upon all of their roads.
מַשְׂטֵמָה בְּבֵית אֱלֹהָיו׃	c	Animosity [is] in the house of his God.
הֶעְמִיקוּ־שִׁחֲתוּ כִּימֵי הַגִּבְעָה	9a	They have deeply corrupted themselves as in the days of Gibeah.
יִזְכֹּר עֲוֹנָם יִפְקֹד חַטֹּאותָם׃ ס	b	He will remember their iniquity. He will punish their sins.
כַּעֲנָבִים בַּמִּדְבָּר מָצָאתִי יִשְׂרָאֵל	10a	Like grapes in the wilderness, I found Israel.
כְּבִכּוּרָה בִתְאֵנָה בְּרֵאשִׁיתָהּ	b	Like the first fruit on the fig tree – in her beginning.
רָאִיתִי אֲבוֹתֵיכֶם	c	I saw your forebears.
הֵמָּה בָּאוּ בַעַל־פְּעוֹר	10d	They came into Baal-Peor
וַיִּנָּזְרוּ לַבֹּשֶׁת	e	and they devoted themselves to shame.
וַיִּהְיוּ שִׁקּוּצִים כְּאָהֲבָם׃	f	So, they became an abomination like their lover.[299]
אֶפְרַיִם כָּעוֹף יִתְעוֹפֵף כְּבוֹדָם	11a	Ephraim's abundance will fly away like a fowl
מִלֵּדָה וּמִבֶּטֶן וּמֵהֵרָיוֹן׃	b	– without childbirth, and without womb, and without conception.
כִּי אִם־יְגַדְּלוּ אֶת־בְּנֵיהֶם	12a	For if they raise their sons,
וְשִׁכַּלְתִּים מֵאָדָם	b	I will bereave them from people.
כִּי־גַם־אוֹי לָהֶם בְּשׁוּרִי מֵהֶם׃	c	For woe [is] also to them in my departing from them.
אֶפְרַיִם כַּאֲשֶׁר־רָאִיתִי לְצֹור שְׁתוּלָה בַנָּוֶה	13a	Ephraim, as I saw, [has become][300] Tyre planted into a meadow,
וְאֶפְרַיִם לְהוֹצִיא אֶל־הֹרֵג בָּנָיו׃	b	but now Ephraim must bring forth his sons to slaughter.
תֵּן־לָהֶם יְהוָה מַה־תִּתֵּן	14a	Give them, O YHWH. What will you give them?
תֵּן־לָהֶם רֶחֶם מַשְׁכִּיל	14b	Give to them a miscarrying womb
וְשָׁדַיִם צֹמְקִים׃	c	and two shrivelled breasts.

[299] כְּאָהֲבָם is an unusual form which is either treated as an infinitive, re-vocalised and used as the noun אֹהֲבָם ("their lover"), or as a participle. While the word looks most like an infinitive, it is betrayed by the use of a ב in place of a ת. The emendation that makes the most sense is to make the word a noun (Tully, 2018:224).

[300] The first clause of Hosea 9:13 is difficult, with little to no consensus over how to amend the text; this is the only reference to Tyre in the book of Hosea, and the use of a female and male verb for one subject is odd, given that Hosea does not generally alternate the genders of the verbs used for Israel within a single verse but between passages. For the most part, scholars have been seen to take one of four routes. The first is to follow LXX, which reads, "Ephraim, as they presented their children for prey…" (Gruber, 2019:391; cf. Wolff, 1974:130-161). Stuart (1988:148) is amongst some scholars who re-vocalise and emend the MT in several places to make sense of the text; his translation reads, "Ephraim will be like a man who sees a siege set for him and his children…". A third option is to read צוֹר ("Tyre") as the similar Arabic word צוּר ("young palm tree"), which corresponds with the verb שְׁתוּלָה ("transplanted") – a verb which is most often used with floral imagery in the HB (Macintosh 2014:371). Similarly, Buss (1969:19) re-vocalises צוֹר as צוּר ("rock"). Finally, some scholars opt to retain the MT (Landy, 2011:137). Each of the emendations culminates in the same idea that Ephraim is "transplanted", is placed, or creates a situation which will result in the death of his offspring, despite the various routes they take to get to this idea. While mention of the city, Tyre, is odd, it is not unheard of in the prophetic corpus as Amos and Isaiah both refer to the destruction of the city (see Amos 1:9-10 and Isaiah 23:8-9). McComiskey (1992b:151) suggests that the reference to "Tyre being "planted" or firmly established in its place may reflect the fact that Tyre was a stronghold city". Therefore, Ephraim could have also fortified his cities, but this is all for nought; Ephraim's fate is sealed like Tyre's was. As for the use of the feminine participle, שְׁתוּלָה, there is little reason to emend it. The text makes sense as it stands and is in line with the style of the book, which uses both masculine and feminine verbs for Israel/Ephraim, despite the fact that it now shifts within a verse and not a larger section of text (Tully, 2018:227-228).

כָּל־רָעָתָם בַּגִּלְגָּל כִּי־שָׁם שְׂנֵאתִים	15a	All of their evil [is] in Gilgal, for there I hated them
עַל רֹעַ מַעַלְלֵיהֶם	b	for the evil of their actions.
מִבֵּיתִי אֲגָרְשֵׁם	c	I will drive them out of my house.
לֹא אוֹסֵף אַהֲבָתָם	15d	I will no longer love them.
כָּל־שָׂרֵיהֶם סֹרְרִים:	e	All of their princes are rebels.
הֻכָּה אֶפְרַיִם שָׁרְשָׁם יָבֵשׁ פְּרִי בַל־יַעֲשׂוּן	16a	Ephraim will be stricken. Their root is dry [and] they will not[301] bear fruit.
גַּם כִּי יְלַדּוּן	16b	Also, should they bear,
וְהֵמַתִּי מַחֲמַדֵּי בִטְנָם: ס	c	I will kill the beloved of their womb.
יִמְאָסֵם אֱלֹהַי כִּי לֹא שָׁמְעוּ לוֹ	17a	My God will reject them because they do not listen to him,
וְיִהְיוּ נֹדְדִים בַּגּוֹיִם: ס	b	so they will become wanderers in the nations.
Hosea 10		
גֶּפֶן בּוֹקֵק יִשְׂרָאֵל	1a	Israel is a luxuriant[302] vine –
פְּרִי יְשַׁוֶּה־לּוֹ	b	he establishes[303] fruit for himself.
כְּרֹב לְפִרְיוֹ הִרְבָּה לַמִּזְבְּחוֹת	1c	According to the abundance of his fruit, he makes [as] many altars.
כְּטוּב לְאַרְצוֹ הֵיטִיבוּ מַצֵּבוֹת:	d	According to the good of [the] Land, they improved pillars.
חָלַק לִבָּם עַתָּה יֵאָשֵׁמוּ	2a	Their heart is false. Now they are found guilty.
הוּא יַעֲרֹף מִזְבְּחוֹתָם	2b	Surely he will break the neck of their altars.
יְשֹׁדֵד מַצֵּבוֹתָם:	c	He will destroy their [sacred] pillars.
כִּי עַתָּה יֹאמְרוּ	3a	For now, they will say
אֵין מֶלֶךְ לָנוּ	b	"No king for us
כִּי לֹא יָרֵאנוּ אֶת־יְהוָה	3c	because we have not feared YHWH.
וְהַמֶּלֶךְ מַה־יַּעֲשֶׂה־לָּנוּ:	d	And the king – what could he do for us?"
דִּבְּרוּ דְבָרִים אָלוֹת שָׁוְא כָּרֹת בְּרִית	4a	They uttered promises swearing false oaths, making covenants.
וּפָרַח כָּרֹאשׁ מִשְׁפָּט	4b	And judgement flourishes like a poisonous plant
עַל תַּלְמֵי שָׂדָי:	c	upon a furrow of a field.
לְעֶגְלוֹת בֵּית אָוֶן	5a	For the bull[304] of the Beth-Aven

[301] Reading the *khetib*, בְּלִי (“without”), over the *qere*, בַּלִי, (“not”), since it is also used in 4:6, 7:8 and 8:7 (Wolff, 1974:161).

[302] The participle, בּוֹקֵק, which is derived from בקק means “to empty”. This translation makes little sense in the context of the passage, given that it refers to Israel’s abundance – not barrenness or emptiness. McComiskey (1992b:159) proposes that the word should be understood metaphorically “in the sense of emptying, spilling forth, overflowing, luxuriant”. This translation is in line with LXX and is comparable to the S and the V.

[303] The verb, יְשַׁוֶּה, can be defined as “to establish” (Brown, Driver, and Briggs, 2000:1001) This translation appears awkward since one would expect to read עָשָׂה (“to make”), but makes sense in the light that Israel produced fruit for his own gain – like his altars and pillars (McComiskey, 1992b:159).

[304] This is likely a reference to the Bull of Bethel, but the reference to heifers is odd given that this is its only appearance in Hosea. Furthermore, the feminine noun is represented by 3ms suffixes, which seems to indicate that the plural form should be emended to a singular masculine noun which is used in LXX and the Theodotion translation (Wolff, 1974:171).

יָגוּרוּ שִׁכֵּן שֹׁמְרוֹן	b	the inhabitants[305] of Samaria are afraid.
כִּי־אָבַל עָלָיו עַמּוֹ	5c	For its people will mourn over it,
וּכְמָרָיו עָלָיו יָגִילוּ	d	and its priests will tremble[306] over it,
עַל־כְּבוֹדוֹ כִּי־גָלָה מִמֶּנּוּ׃	e	because its glory has departed from it.
גַּם־אוֹתוֹ לְאַשּׁוּר יוּבָל	6a	Also, for Assyria he will be carried
מִנְחָה לְמֶלֶךְ יָרֵב	b	a gift from the great king
בָּשְׁנָה אֶפְרַיִם יִקָּח	6c	Ephraim will receive shame
וְיֵבוֹשׁ יִשְׂרָאֵל מֵעֲצָתוֹ׃	d	and Israel will be ashamed of his decision.
נִדְמָה שֹׁמְרוֹן מַלְכָּהּ	7a	Samaria's king[307] is gone
כְּקֶצֶף עַל־פְּנֵי־מָיִם׃	b	like foam upon the surface of the waters.
וְנִשְׁמְדוּ בָּמוֹת אָוֶן	8a	And the high places of Aven will be made useless –
חַטַּאת יִשְׂרָאֵל	b	the sin of Israel.
קוֹץ וְדַרְדַּר יַעֲלֶה עַל־מִזְבְּחוֹתָם	c	Koz and thistles will go upon their altars.
וְאָמְרוּ לֶהָרִים כַּסּוּנוּ	8d	And they will say to the mountains, "Cover us!",
וְלַגְּבָעוֹת נִפְלוּ עָלֵינוּ׃ ס	e	and to the hills, "Fall upon us!".
מִימֵי הַגִּבְעָה	9a	From the days of Gibeah
חָטָאתָ יִשְׂרָאֵל	b	you have sinned, Israel.
שָׁם עָמְדוּ לֹא־תַשִּׂיגָם בַּגִּבְעָה מִלְחָמָה עַל־בְּנֵי עַוְלָה׃	c	There they remained. Will war not overtake them[308] in Gibeah – against the wicked ones?
בְּאַוָּתִי וְאֱסָרֵם	10a	In my desire, I will discipline them.
וְאֻסְּפוּ עֲלֵיהֶם עַמִּים	10b	And the nations will be gathered against them
בְּאָסְרָם לִשְׁתֵּי עוֹנֹתָם׃	c	when they bind them for their double iniquities.[309]
וְאֶפְרַיִם עֶגְלָה מְלֻמָּדָה אֹהֲבָתִי לָדוֹשׁ	11a	And Ephraim is a trained heifer who is a lover of treading
וַאֲנִי עָבַרְתִּי עַל־טּוּב צַוָּארָהּ	b	and surely I have passed by her fair neck.
אַרְכִּיב אֶפְרַיִם	11c	I will cause Ephraim to ride.
יַחֲרֹושׁ יְהוּדָה יְשַׁדֵּד־לוֹ יַעֲקֹב׃	d	Judah will plough. He will harrow for Jacob.
זִרְעוּ לָכֶם לִצְדָקָה קִצְרוּ לְפִי־חֶסֶד	12a	Sow for you in righteousness! Reap for an expression[310] of lovingkindness!

[305] שְׁכֵן ("inhabitant") seems to represent a collective entity rather than one particular resident of Samaria, representing synechdoche (Dearman, 2010:258).
[306] The meaning of גיל is most often treated as "to rejoice", which is oddly positive in a rather negative passage. The word is used similarly in Psalm 2:11, but to represent dread rather than jubilance, which seems to fit this context better (Dearman, 2010:259).
[307] The syntax of Hos. 10:7 is unusual, but not unheard of for a construct phrase – cf. Ecclesiastes 2:14, Jonah 2:7 (Dearman, 2010:259).
[308] The negative particle, לֹא־ ("not"), makes for an awkward translation. Tully (2018:253) provides a variety of scenarios that explain how the phrase is either historically inaccurate or contradicts the statements made in the rest of Hosea.
[309] Reading the *qere* עֲוֹנֹתָם ("their iniquities") over the *khetib* עֵינֹתָם ("their eyes"). The *khetib* makes the most sense in the context of the passage, given that the people are being punished.
[310] פֶּה ("mouth") can be regarded as a metonymy for things associated with the mouth, like words and expressions.

נִירוּ לָכֶם נִיר	b	Till for yourself fallow ground!
וְעֵת לִדְרוֹשׁ אֶת־יְהוָה	12c	[It is] time for seeking YHWH.
עַד־יָבֹוא וְיֹרֶה צֶדֶק לָכֶם:	d	Until he comes, he will teach righteousness to you.
חֲרַשְׁתֶּם־רֶשַׁע עַוְלָתָה קְצַרְתֶּם אֲכַלְתֶּם פְּרִי־כָחַשׁ	13a	You have ploughed iniquity. You have reaped injustice. You have eaten the fruits of deception
כִּי־בָטַחְתָּ בְדַרְכֶּךָ בְּרֹב גִּבּוֹרֶיךָ:	b	because you have trusted in your way, in the multitude of your forces.
וְקָאם שְׁאוֹן בְּעַמֶּךָ	14a	And the tumult will rise against your people,
וְכָל־מִבְצָרֶיךָ יושַׁד כְּשֹׁד שַׁלְמַן בֵּית אַרְבֵאל בְּיוֹם מִלְחָמָה	14b	and all of your fortresses will be destroyed. Like the destruction of Shalman on Beth Arbel in the day of battle,
אֵם עַל־בָּנִים רֻטָּשָׁה:	c	a mother was dashed upon sons.
כָּכָה עָשָׂה לָכֶם בֵּית־אֵל	15a	Thus, it will happen to you, Bethel,
מִפְּנֵי רָעַת רָעַתְכֶם	b	because of your great wickedness.
בַּשַּׁחַר נִדְמֹה נִדְמָה מֶלֶךְ יִשְׂרָאֵל:	c	In the dawn, the king of Israel will have certainly been cut off.
Hosea 11		
כִּי נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ	1a	When Israel [was a] child I loved him,
וּמִמִּצְרַיִם קָרָאתִי לִבְנִי:	b	and from Egypt I called my son.
קָרְאוּ לָהֶם	2a	They called to them,[311]
כֵּן הָלְכוּ מִפְּנֵיהֶם לַבְּעָלִים יְזַבֵּחוּ	2b	Thus they went away from me. To the Ba'alim they kept sacrificing,
וְלַפְּסִלִים יְקַטֵּרוּן:	c	and for the idols they burned incense.
וְאָנֹכִי תִרְגַּלְתִּי לְאֶפְרַיִם	3a	And surely I taught Ephraim to walk,[312]
קָחָם עַל־זְרוֹעֹתָיו	b	and I took them in my arms.[313]

[311] The BHS critical apparatus (Note 2b) and several commentaries suggest that the MT should divide the word מִפְּנֵיהֶם ("from before them") so that it reads as ἐκ προσώπου μου αὐτοί ("they went up from before me, they…"), as used in LXX and S. This means that מִפָּנָי ("from me") is attached to the first clause of line 2, and הֵם ("they") is attached to the clause thereafter. The MT's use of pronouns is confusing; logically, the "thems" must represent different people. If the Ba'alim were calling to the Israelites, then why would the Israelites turn away from them and also keep sacrificing to them – that does not make sense (Tully, 2018:269). The text should, therefore, be amended to follow LXX and read: "As they called to them, they went from me. They kept sacrificing to the Ba'alim, and for the idols, they burned incense". Consequently, this emendation resolves BHS note 2a, which suggests altering קָרְאוּ ("they called") to כְּקָרְאִי ("as I called") so that the text follows LXX and S.

[312] While there is no text-critical note for the verb תִּרְגַּלְתִּי, scholars have debated how to translate it. It appears to be the *tiph'el* stem of רגל ("to roam"), which many have translated as "to teach to walk", mirroring the *hiph'il*. McComiskey (1992b:185) disagrees, arguing instead that the verb is "a *pi'el* verb with a ת (t) affix" and suggests that the term "may connote an idea akin to moving one's self about for the purpose of careful observation of an object, thus, being attentive". The form, however, resembles the *hiph'il* more closely and, therefore, makes for a simpler solution.

[313] BHS Note 3a proposes emending קָחָם ("he takes them"/ "take them!") to LXX's ἀνέλαβον αὐτόν ("I take him up") or to S, T and V's וָאֶקָּחֵם ("and I take them"). Some scholars treat the verb as an infinitive and read, "…taking them" (Stuart, 1988:174). Tully (2018:271) proposes instead that the verb may have been אֶקָּחֵם ("I took them"), derived from the root לקח. He goes on to say that the ל was likely assimilated, and so the only consonant which differs from the MT is an א. Amongst these three options, the alternative offered by Note 3a seems the most preferable, given that it is supported by LXX and is comparable to S, T and V (cf. Wolff, 1974:191). Given the

וְלֹא יָדְעוּ כִּי רְפָאתִים׃	c	But they did not know that I healed them.
בְּחַבְלֵי אָדָם אֶמְשְׁכֵם בַּעֲבֹתוֹת אַהֲבָה	4a	With the cords of man, I was pulling them – with the cords of love.
וָאֱהִיֶה לָהֶם כְּמֹרְמֵי עֹל עַל לְחֵיהֶם	b	And I was to them like those who lift a yoke upon their jaws.
וְאֵט אֵלָיו אוֹכִיל׃	c	And I bent down[314] to feed them.[315]
לֹא יָשׁוּב אֶל־אֶרֶץ מִצְרַיִם	5a	He will not return upon the land of Egypt
וְאַשּׁוּר הוּא מַלְכּוֹ	b	but Assyria [will be] his king
כִּי מָאֲנוּ לָשׁוּב׃	c	because they have refused to return.
וְחָלָה חֶרֶב בְּעָרָיו	6a	And the sword will wreak havoc in his cities
וְכִלְּתָה בַדָּיו וְאָכָלָה	b	and it will end his false prophets[316] and it will devour
מִמֹּעֲצוֹתֵיהֶם׃	c	because of their schemes.
וְעַמִּי תְלוּאִים לִמְשׁוּבָתִי	7a	And my people are bent on apostacy from me. [317]
וְאֶל־עַל יִקְרָאֻהוּ	7b	Though upward they call him,
יַחַד לֹא יְרוֹמֵם׃	c	together he will not raise [them].[318]

emendation of קָחָם (“he takes them up”) to “I took them up”, the 3ms suffix of זְרוֹעֹתָיו (“his arms”) should be changed to the 1s suffix (“my arms”) (cf. BHS Note 3b).

[314] BHS Note 4d-d suggests that the clause וְאֵט אֵלָיו אוֹכִיל (“And I bent to him and fed”) must be rewritten according to LXX – “and I stretch out my hand to him and feed to him”. This note seems to have a bigger problem with the verb וְאֵט (“and I bend”), given its weak form. The MT is, however, the preferred reading given that it is likely the older text and because the verb appears to be an older, apocopated form of נתה (Tully, 2018:274). Furthermore, I propose that the 3ms suffix in אֵלָיו should be read as 3mp so that it can more clearly refer to the subject of the sentence – Israel.

[315] The BHS critical apparatus proposes that verse 4 and verse 5 be merged so that לֹא from verse 5 can form part of the final clause of verse 4 (BHS Note 4/5a). Moreover, Wolff (1974:191) adds that לֹא (“not”) was likely a scribal error and should be rewritten as לוֹ (“of him”), which would make the text clearer. This means that the altered verse 4 reads, “…And I will bend to him and feed him”, and the beginning of verse 5 reads, “He will return upon the land of Egypt”. These emendations are in line with LXX, which translates to “for him” (αὐτῷ) at the end of verse 4, and they correspond in meaning with the rest of Hosea – particularly 11:11 which refers to a return from Egypt. However, there are some scholars who disagree with the proposed changes. McComiskey (1992b:188) argues that Hosea 11:5 makes sense because the הוּא of Hosea 11:5 “is in the apodosis” and that “[i]f לֹא … is read, then הוּא relieves the resultant anomaly”. He translates the verse as, “[He] shall not return to the land of Egypt, but Assyria it shall be his king”. Another reason to retain the MT is the wordplay on the root שׁוּב, which can translate to “return” as well as “repent” in the first and final clauses of verse 5. This means that the phrase לֹא יָשׁוּב could have been intentionally written in this way since it highlights the essential point that the Israelites have not repented, and so face YHWH’s retribution (Dearman, 2010:285-286). I opt to retain the MT since still makes sense – even though it seemingly contradicts other references that suggest a return to Egypt – and the essence of the message is retained whether or not the text is emended.

[316] There are several words which can be offered as translations for the word בַּד. The one which makes most sense is “prophets” or “priests”, given that they are most likely the subjects to give people council (Tully, 2018:277).

[317] BHS Note 7a-a marks the clause, תְלוּאִים לִמְשׁוּבָתִי (“ones who are hanging for my turning away”), as corrupted and that the phrase should be rewritten in light of LXX as מִמְּשׁוּבָתוֹ נִלְאָה (“he tires from his turning away”). The emendation is supported by Wolff (1974:192), but Tully (2018:278), who has a similar translation, argues that the MT can be retained because the noun “must be objective or have an ablative sense”. In other words, the clause can be read as, “And my people are bent on apostasy from me” (cf. McComiskey, 1992b:187). In this light, the MT should be retained.

[318] Translating the second clause, וְאֶל־עַל יִקְרָאֻהוּ (and though upon they call him), also comes with some challenges. Alternative readings include וְאֶל־בַּעַל יִקְרָא (“to Ba‘al, they call”) (BHS Note 7b-b), or עֹל (“yoke”) which is used in the Greek Aquila, Theodotion and Symmachus translations, as well as the Targum and the Vulgate (Dearman, 2010:276). Tully (2018:278-279) retains the MT, arguing that עַל should be read in light of Hosea 7:16 and translated as, “Though upward they call him…”; he suggests that this call to YHWH is not a call of repentance, but of hypocrisy. While this translation makes sense in the overall context of Israel’s hypocritical behaviour, the

אֵ֚יךְ אֶתֶּנְךָ֣ אֶפְרָ֔יִם	8a	"How can I give you up, Ephraim?
אֲמַגֶּנְךָ֖ יִשְׂרָאֵ֑ל	b	Will I deliver you, Israel?
אֵ֚יךְ אֶתֶּנְךָ֣ כְאַדְמָ֔ה	c	How can I surrender you like Admah?
אֲשִׂימְךָ֖ כִּצְבֹאִ֑ים	d	Will I attack you like Zebo'im?
נֶהְפַּ֤ךְ עָלַי֙ לִבִּ֔י	8e	My heart is torn upon me.
יַ֥חַד נִכְמְר֖וּ נִחוּמָֽי׃	f	All my feelings of compassion grow warm.
לֹ֤א אֶֽעֱשֶׂה֙ חֲר֣וֹן אַפִּ֔י	9a	I will not execute the fierceness of my rage.
לֹ֥א אָשׁ֖וּב לְשַׁחֵ֣ת אֶפְרָ֑יִם	b	I will not again destroy Ephraim.
כִּ֤י אֵל֙ אָנֹכִ֣י וְלֹא־אִ֔ישׁ	9c	For I [am] God and not a man – the Holy [one] – in your midst.
בְּקִרְבְּךָ֥ קָד֖וֹשׁ וְלֹ֥א אָבֹ֖וא בְּעִֽיר׃	d	And I will not enter a city.
אַחֲרֵ֤י יְהוָה֙ יֵלֵ֔כוּ כְּאַרְיֵ֖ה יִשְׁאָ֑ג	10a	They will walk after YHWH. He will roar like a lion.
כִּֽי־הֽוּא יִשְׁאַ֗ג וְיֶחֶרְד֥וּ בָנִ֛ים מִיָּֽם׃	b	Indeed, he will roar, so the children will [come] trembling from the west.[319]
יֶחֶרְד֤וּ כְצִפּוֹר֙ מִמִּצְרַ֔יִם	11a	And they will tremble like a bird from Egypt
וּכְיוֹנָ֖ה מֵאֶ֣רֶץ אַשּׁ֑וּר	b	and like a dove from the land of Assyria.
וְהוֹשַׁבְתִּ֥ים עַל־בָּתֵּיהֶ֖ם נְאֻם־יְהוָֽה׃ ס	c	And I will settle them in their houses. An utterance of YHWH.
Hosea 12		
סְבָבֻ֤נִי בְכַחַשׁ֙ אֶפְרַ֔יִם	1a	Ephraim has surrounded me with lies
וּבְמִרְמָ֖ה בֵּ֣ית יִשְׂרָאֵ֑ל	b	and the house of Israel with treachery.
וְיהוּדָ֥ה עֹ֛ד רָ֖ד עִם־אֵ֑ל	1c	But Judah still roams with God,
וְעִם־קְדוֹשִׁ֖ים נֶאֱמָֽן׃	d	and is faithful to the Holy One.
אֶפְרַ֤יִם רֹעֶה֙ רוּחַ֔ וְרֹדֵ֥ף קָדִ֖ים כָּל־הַיּ֑וֹם	2a	Ephraim shepherds wind and pursues the east wind all day.
כָּזָ֥ב וְשֹׁ֖ד יַרְבֶּ֑ה	b	He multiplies lies and violence.
וּבְרִ֤ית עִם־אַשּׁוּר֙ יִכְרֹ֔תוּ	2c	And they establish a covenant with Assyria
וְשֶׁ֥מֶן לְמִצְרַ֖יִם יוּבָֽל׃	d	and oil is carried to Egypt.
וְרִ֤יב לַֽיהוָה֙ עִם־יְהוּדָ֔ה	3a	And YHWH has a dispute with Judah,
וְלִפְקֹ֥ד עַל־יַעֲקֹ֖ב כִּדְרָכָ֑יו	3b	so to punish upon Jacob according to his ways;
כְּמַעֲלָלָ֖יו יָשִׁ֥יב לֽוֹ׃	c	according to his actions he will repay him.
בַּבֶּ֥טֶן עָקַ֖ב אֶת־אָחִ֑יו	4a	In the womb he took his brother by the heel,
וּבְאוֹנ֖וֹ שָׂרָ֥ה אֶת־אֱלֹהִֽים׃	b	and in his strength, he strove with God.
וַיָּ֤שַׂר אֶל־מַלְאָךְ֙ וַיּ֔וּכָל	5a	And he wrestled[320] [with] an angel and prevailed.
בָּכָ֖ה וַיִּתְחַנֶּן־לֽוֹ	b	He wept and he sought his favour.

sudden shift from first-person divine speech to a self-reflexive third-person interjection is not grammatically sound. Therefore, while I retain the MT, I also suggest that YHWH implies that his people vainly call upon a counterfeit god – which, in light of Hosea 11:2 and 7, may be Ba'al (Kakkanatu, 1999:71-73).

[319] מִיָּם ("from the sea") may also be translated as "from the west".

[320] Tully (2018:296-297) indicates that there are three possible translations of the verb – "he rules" from the verb שׂרר, "he regards" from the verb שׁור, or "he strives" from the verb שׂרה. The most suitable option appears to be שׂרה because it fits in best with the reference to Jacob, who strove with an angel in Genesis 32:29.

בֵּית־אֵל יִמְצָאֶנּוּ	5c	[At] Bethel, he finds him,
וְשָׁם יְדַבֵּר עִמָּנוּ׃	d	and there he speaks with him.[321]
וַיהוָה אֱלֹהֵי הַצְּבָאוֹת	6a	And even YHWH – the god of the hosts –
יְהוָה זִכְרוֹ׃	b	YHWH [is] his name.
וְאַתָּה בֵּאלֹהֶיךָ תָּשׁוּב	7a	Therefore, now you shall return to your God
חֶסֶד וּמִשְׁפָּט שְׁמֹר	7b	[and] observe covenantal love and judgement,
וְקַוֵּה אֶל־אֱלֹהֶיךָ תָּמִיד׃	c	and wait for your God continually.
כְּנַעַן בְּיָדָו מֹאזְנֵי מִרְמָה לַעֲשֹׁק אָהֵב׃	8a	In Canaan's hands are treacherous scales. He loves to oppress.
וַיֹּאמֶר אֶפְרַיִם אַךְ עָשַׁרְתִּי	9a	And Ephraim said, "Surely, I have become rich.
מָצָאתִי אוֹן לִי	b	I found wealth for myself.
כָּל־יְגִיעַי לֹא יִמְצְאוּ־לִי עָוֹן אֲשֶׁר־חֵטְא׃	c	All my labours do not incur iniquity in me that is sin."
וְאָנֹכִי יְהוָה אֱלֹהֶיךָ מֵאֶרֶץ מִצְרָיִם	10a	But I [am] YHWH, your God, from the land of Egypt.
עֹד אוֹשִׁיבְךָ בָּאֳהָלִים כִּימֵי מוֹעֵד׃	b	I will make you [live] in tents again, as in the days of meeting.
וְדִבַּרְתִּי עַל־הַנְּבִיאִים	11a	And I spoke unto the prophets
וְאָנֹכִי חָזוֹן הִרְבֵּיתִי	b	and I multiplied visions,
וּבְיַד הַנְּבִיאִים אֲדַמֶּה׃	c	and by the hand of the prophets, I used parables.
אִם־גִּלְעָד אָוֶן אַךְ־שָׁוְא הָיוּ	12a	If[322] Gilead [was] iniquitous, surely, they have become worthless.[323]
בַּגִּלְגָּל שְׁוָרִים זִבֵּחוּ	b	In Gilgal they have sacrificed oxen,
גַּם מִזְבְּחוֹתָם כְּגַלִּים	12c	their altars [are] also like stone heaps
עַל תַּלְמֵי שָׂדָי׃	d	upon the furrows of a field.
וַיִּבְרַח יַעֲקֹב שְׂדֵה אֲרָם	13a	And Jacob fled to the field of Aram.
וַיַּעֲבֹד יִשְׂרָאֵל בְּאִשָּׁה	13b	And Israel served for a wife,
וּבְאִשָּׁה שָׁמָר׃	c	and for a wife he kept sheep.
וּבְנָבִיא הֶעֱלָה יְהוָה אֶת־יִשְׂרָאֵל מִמִּצְרָיִם	14a	And by a prophet, YHWH brought Israel up from Egypt,
וּבְנָבִיא נִשְׁמָר׃	b	and by a prophet, he was kept.
הִכְעִיס אֶפְרַיִם תַּמְרוּרִים	15a	Ephraim has provoked bitterly,
וְדָמָיו עָלָיו יִטּוֹשׁ	15b	and his bloodguilt he will leave over him.
וְחֶרְפָּתוֹ יָשִׁיב לוֹ אֲדֹנָיו׃	c	And his Lord will return his reproach to him.

[321] In this case, it is unclear whom the 2ms suffix refers to. The only viable option is a compound subject consisting of Hosea, who is the current speaker, and the Israelites (Tully, 2018:). However, this is unlikely given the context – Hosea is focused here on retelling events in which the people, and himself, do not feature. It may, therefore, be best to emend the text according to what is written in LXX and the Syriac text – עִמּוֹ ("with him").

[322] The BHS critical apparatus marks two potential corruptions in Hos. 12:12. The first of these suggests that the word אִם־ ("if") should read as either עִם־ ("with") or בְּ ("in") (BHS Note 12a). The MT, however, makes sense as it stands and should, therefore, remain unchanged.

[323] Note 12b-b suggests that the phrase אַךְ־שָׁוְא הָיוּ ("surely they will become deceitful") is corrupted but does not offer alternative phrasing. Like Note 12a, the MT can remain unchanged since it makes sense as it is written (cf. Tully, 2018:307). Furthermore, the critical apparatus does not provide manuscripts that contradict the MT's phrasing.

Hosea 13		
כְּדַבֵּר אֶפְרַיִם רְתֵת	1a	When Ephraim spoke, [there was] trembling.
נָשֵׂא הוּא בְיִשְׂרָאֵל	b	He was exulted in Israel,[324]
וַיֶּאְשַׁם בַּבַּעַל וַיָּמֹת׃	c	but he incurred guilt with the Ba'al and he died.
וְעַתָּה	יוֹסִפוּ לַחֲטֹא	2a	And now they continue to sin;
וַיַּעֲשׂוּ לָהֶם מַסֵּכָה מִכַּסְפָּם כִּתְבוּנָם עֲצַבִּים	b	they have made for themselves cast images from their silver, [which] according to their skill [are] idols.
מַעֲשֵׂה חָרָשִׁים כֻּלָּה	c	All of it is the work of artisans.
לָהֶם הֵם אֹמְרִים זֹבְחֵי אָדָם	2d	They speak to them; those men who sacrifice.
עֲגָלִים יִשָּׁקוּן׃	e	They kiss calves.
לָכֵן יִהְיוּ כַּעֲנַן־בֹּקֶר	3a	Therefore, they will be like the clouds of the morning
וְכַטַּל מַשְׁכִּים הֹלֵךְ	b	and the dew which goes [away] early,
כְּמֹץ יְסֹעֵר מִגֹּרֶן	3c	like chaff blown from a threshing floor,[325]
וּכְעָשָׁן מֵאֲרֻבָּה׃	d	and like smoke from a window.
וְאָנֹכִי יְהוָה אֱלֹהֶיךָ מֵאֶרֶץ מִצְרָיִם	4a	But I [am] YHWH, your God from the land of Egypt.
וֵאלֹהִים זוּלָתִי לֹא תֵדָע	4b	And you did not know a god besides me,
וּמוֹשִׁיעַ אַיִן בַּלְתִּי׃	c	and there is no other deliverer but me.
אֲנִי יְדַעְתִּיךָ בַּמִּדְבָּר	5a	I have known you in the wilderness,
בְּאֶרֶץ תַּלְאֻבוֹת׃	b	in the land of draught.
כְּמִרְעִיתָם וַיִּשְׂבָּעוּ	6a	According to their pastures they were satisfied.
שָׂבְעוּ וַיָּרָם לִבָּם	b	They were satisfied, and their hearts became arrogant.
עַל־כֵּן שְׁכֵחוּנִי׃	c	Therefore, they have forgotten me.
וָאֱהִי לָהֶם כְּמוֹ־שָׁחַל	7a	So, I was like a lion to them,
כְּנָמֵר עַל־דֶּרֶךְ אָשׁוּר׃	b	like a leopard I will lurk on the road.
אֶפְגְּשֵׁם כְּדֹב שַׁכּוּל	8a	I will meet them like a bereaved bear,
וְאֶקְרַע סְגוֹר לִבָּם	b	and I will tear the cage of their heart.
וְאֹכְלֵם שָׁם כְּלָבִיא	8c	And I will devour them there like a lion –
חַיַּת הַשָּׂדֶה תְּבַקְּעֵם׃	d	a beast of the field [which] will tear them to pieces.

[324] Tully (2018:315) and Wolff (1974:219), amongst others, question the use of the qal stem in the verb נָשָׂא ("he lifted"), given that it makes for an unclear translation – who did Ephraim lift? Therefore, they – and BHS Note 1b – suggest that the verb should be re-vocalised to fit the niph'al stem, and so take on the intensive passive voice used by the Syriac translation and the Targum. Like several other scholars, including Wolff (1974:219), I make the same emendation, given that it provides the clearer translation.

[325] BHS Note 3b suggests that יְסֹעֵר ("he blows"), a verb with a *po'el* stem, should be re-vocalised to a *pu'al* intensive passive stem – יְסֹעַר ("blown away") (cf. Wolff, 1974:219). Currently, the translation is awkward given that the subject, מֹץ ("chaff"), cannot, logically, "blow". Andersen and Freedman (1980:633) argue that the MT can be retained if the *po'el* is read as passive, but there are no examples in the HB to support this argument. The suggested emendation is grammatically sound and is supported by LXX.

שְׁחֶתְךָ יִשְׂרָאֵל כִּי־בִי בְעֶזְרֶךָ׃	9a	I will have ruined you, [326] Israel, because [you rebelled] against me – against your helper.[327]
אֱהִי מַלְכְּךָ אֵפוֹא	10a	Where is your king so
וְיוֹשִׁיעֲךָ בְּכָל־עָרֶיךָ	b	that he can save you in all your cities?
וְשֹׁפְטֶיךָ אֲשֶׁר אָמַרְתָּ	10c	And your judges of whom you said,
תְּנָה־לִּי מֶלֶךְ וְשָׂרִים׃	d	"Give for me a king and princes"?
אֶתֶּן־לְךָ מֶלֶךְ בְּאַפִּי	11a	I give[328] to you a king in my anger,
וְאֶקַּח בְּעֶבְרָתִי׃ ס	b	but I will take [him] away in my anger.
צָרוּר עֲוֹן אֶפְרָיִם	12a	The iniquity of Ephraim is bound;
צְפוּנָה חַטָּאתוֹ׃	b	his sin is preserved.
חֶבְלֵי יוֹלֵדָה יְבָאוּ לוֹ	13a	The pains of women in labour will come upon him.
הוּא־בֵן לֹא חָכָם	13b	He is a foolish son,
כִּי־עֵת לֹא־יַעֲמֹד בְּמִשְׁבַּר בָּנִים׃	c	because, at the right time he does not present himself at the cervix of sons.
מִיַּד שְׁאוֹל אֶפְדֵּם	14a	Will I ransom them from the hand of Sheol?
מִמָּוֶת אֶגְאָלֵם	b	Will I redeem them from death?[329]
אֱהִי דְבָרַיִךְ מָוֶת	14c	Where is your pestilence, O Death?
אֱהִי קָטָבֵךְ שְׁאוֹל	d	Where is your destruction, O Sheol?
נֹחַם יִסָּתֵר מֵעֵינָי׃	e	Compassion is hidden from my eyes.

[326] The BHS assigns two text-critical notes to Hosea 13:9. Note 9a suggests that the verb שְׁחֶתְךָ ("he will ruin you") should be amended to שְׁחַתִּיךָ or אֲשַׁחֶתְךָ ("I ruin you"). Other suggestions include following LXX, which reads the word as a noun (Dearman, 2010:317), or retaining the MT like McComiskey (1992b:219) and translating the phrase as, "It has destroyed you, O Israel". Maintaining the MT comes with some difficulties – who has destroyed Israel? The subject of the previous verse is a lioness, which does not correspond with the masculine verb used here. Furthermore, it does not correspond with the subject of the following clause. Using the noun is grammatically sound, but it is not used this way elsewhere in the HB. Therefore, the emendation that makes the most sense is the one proposed by the Syriac translation – שְׁחַתִּיךָ ("I will ruin you"). This translation indicates that the subject of the verse is YHWH, which suits the divine speech used in the preceding and subsequent verses. Most importantly, the emendation corresponds with the subsequent clause of the verse (Tully, 2018:325).

[327] Note 9b-b suggests that the phrase כִּי־בִי ("for in me") should be amended to the interrogative particle, מִי ("who?"). This alteration follows LXX and the Syriac translation, which read: "Who will help you?". This suggestion is clearer than the MT, whose reading is obscure at best, and corresponds with the interrogatives which are used in the subsequent verse (Stuart, 1987:200). Alternatively, Andersen and Freedman (1980:636) suggest that the clause should read "you rebelled against me", positing that "בִי is the oblique complement of an elided verb such as √מרר [to rebel]" (Tully, 2018:326; author's symbols and insertions). This suggestion retains the divine speech of the passage and corresponds with the repeated use of "[e]lliptical constructions" in Hosea (Tully, 2018:326). It reads, "for [you rebelled] against me – against your helper". While each suggestion has merit, I opt to amend the text according to Andersen and Freedman's (1980) suggestion, given that its translation is closest to the MT, and it follows the style of the overall book.

[328] Many scholars, including Wolff (1974:221), opt to read the verb אֶתֶּן ("I give") in the past tense since it relates to YHWH's establishment of the monarchy with Saul, but reading the verb in the present tense can refer to the failure of the monarchy over time (McComiskey, 1992b:221).

[329] While there are scholars, like McComiskey (1992b:223), who translate the first to clauses as statements since there is no grammatical indication that the questions should be interrogatives. However, the context suggests that YHWH is still concerned with the destruction of Israel, not its salvation (Wolff, 1974:221).

כִּי הוּא בֵּן אַחִים	15a	Although he flourishes among brothers,[330]
יַפְרִיא יָבוֹא קָדִים רוּחַ יְהוָה מִמִּדְבָּר עֹלֶה	15b	an east wind will come – the wind of YHWH – going up from the wilderness.
וְיֵבוֹשׁ מְקוֹרוֹ וְיֶחֱרַב מַעְיָנוֹ	c	And his fountain will be dry, and his spring will be parched.[331]
הוּא יִשְׁסֶה אוֹצַר כָּל־כְּלִי חֶמְדָּה:	d	It will plunder his treasury of every delightful thing.
Hosea 14		
תֶּאְשַׁם שֹׁמְרוֹן	1a	Samaria is guilty
כִּי מָרְתָה בֵּאלֹהֶיהָ	b	because she has been disobedient against her God.
בַּחֶרֶב יִפֹּלוּ עֹלְלֵיהֶם יֵרֳטָשׁוּ וְהָרִיוֹתֶיהָ יְבֻקָּעוּ: פ	c	They will fall by the sword; their children will be dashed to pieces, and their pregnant women will be ripped open.
שׁוּבָה יִשְׂרָאֵל	2a	Return, O Israel,
עַד יְהוָה אֱלֹהֶיךָ	b	unto YHWH, your God,
כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ:	c	for you have stumbled in your sin.
קְחוּ עִמָּכֶם דְּבָרִים	3a	Take words with you,
וְשׁוּבוּ אֶל־יְהוָה	b	and return to YHWH!
אִמְרוּ אֵלָיו כָּל־תִּשָּׂא עָוֹן וְקַח־טוֹב	3c	Say unto him, "Forgive all iniquity and accept what is good.[332]
וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ:	d	And we will offer the fruit of our lips.[333]
אַשּׁוּר	לֹא יוֹשִׁיעֵנוּ	4a	Assyria cannot save us.
עַל־סוּס לֹא נִרְכָּב	b	We will not ride upon horses.
וְלֹא־נֹאמַר עוֹד אֱלֹהֵינוּ לְמַעֲשֵׂה יָדֵינוּ	c	And we will no longer say "Our gods" to the work of our hands.

[330] BHS Note 15a proposed that the first clause, which reads "Although he – a son, brother – bears fruit…", should be amended to בֵּן אַחִים יַפְרִיד ("between brothers he separates"), following LXX, the S and the V. Wolff (1974:222), amongst others, suggests instead that the MT erroneously copied the "מ from the original מַפְרִיא and joining it to "אח"; he translates: "Indeed! Though he flourishes among the reeds". However, this reading is confusing and makes little sense in the context. Other emendations include altering בֵּן ("son") to בֵּין ("between/among") and reading "Though he may flourish among brothers" (Dearman, 2010:317) or regarding יַפְרִיא as representative of the noun, פֶּרֶא ("wild donkey") and reading "Indeed he behaves wildly among brothers" (Tully, 2018:334-335). Dearman (2010:331-332) presents the reading closest to the MT, which makes sense in the context, requires very little emendation and is grammatically sound. Furthermore, it acknowledges the wordplay on יַפְרִיא with the noun פֶּרֶא, which also implies that Ephraim has acted wildly amongst the nations.

[331] Note 15c proposes that the verb, וְיֵבוֹשׁ ("and he will be shamed"), is a scribal error and should read וְיוֹבִישׁ ("and he is dried up") according to LXX, the S and the V. In this case, emending the text is preferable because it requires minimal alteration, it presents a clearer meaning, and it parallels the verb, וְיֶחֱרַב ("And he is dried up").

[332] BHS Note 3b considers the phrase כָּל־תִּשָּׂא עָוֹן ("all you lift up iniquity") as corrupted because the verb, תִּשָּׂא ("you lift up"), is placed in between the adjective and the noun it is modifying. The note suggests, therefore, that the adjective should be excised. However, grammatical anomalies like these are not foreign to the book of Hosea (cf. Hosea 6:9, 8:2), so the MT can be left as it is (McComiskey, 1992b:229).

[333] The meaning of the phrase, וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ ("and we will repay young bulls with our lips), is awkward (BHS Note 3d). McComiskey (1992b:228, 230) retains the MT and translates, "and we shall offer our lips as bulls"; this translation implies that like one sacrifices bulls, the people will make verbal offerings to YHWH. The noun פָּרִים can, however, be re-vocalised as פְּרִי ("fruit") with an enclitic mem (Dearman, 2010:335) and result in the translation: "We offer the fruit of our lips". This reading follows LXX and the S (BHS Note 3d) and appears similarly in other verses in the HB, namely Proverbs 12:14 and 18:20. It also supports the overall message of the book of Hosea (Tully, 2018:342-343). I opt, therefore, to amend the MT to "and we offer the fruit of our lips".

אֲשֶׁר־בְּךָ יְרֻחַם יָתוֹם׃	d	[You are] the one by whom an orphan is shown mercy."[334]
אֶרְפָּא מְשׁוּבָתָם	5a	I will heal their apostasy.
אֹהֲבֵם נְדָבָה	b	I will love them freely,
כִּי שָׁב אַפִּי מִמֶּנּוּ׃	c	for my anger has turned away from him.
אֶהְיֶה כַטַּל לְיִשְׂרָאֵל	6a	I will be like the dew to Israel.
יִפְרַח כַּשּׁוֹשַׁנָּה	b	He will blossom like a lily
וְיַךְ שָׁרָשָׁיו כַּלְּבָנוֹן׃	c	and strike his roots like Lebanon.
יֵלְכוּ יְנִקוֹתָיו	7a	His branches will go out,
וִיהִי כַזַּיִת הוֹדוֹ	b	and his beauty will be like the olive tree,
וְרֵיחַ לוֹ כַּלְּבָנוֹן׃	c	and his scent like Lebanon.
יָשֻׁבוּ יֹשְׁבֵי בְצִלּוֹ	8a	The inhabitants[335] in his shadow will return.
יְחַיּוּ דָגָן וְיִפְרְחוּ כַגָּפֶן	b	They will preserve grain, and they will blossom like the vine.
זִכְרוֹ כְּיֵין לְבָנוֹן׃ ס	c	His fame [will be] like the wine of Lebanon.
אֶפְרַיִם מַה־לִּי עוֹד לָעֲצַבִּים	9a	Ephraim, what more will I have to do with idols?
אֲנִי עָנִיתִי וַאֲשׁוּרֶנּוּ אֲנִי כִּבְרוֹשׁ רַעֲנָן	9b	I [am] the one[336] who answers and beholds him. I [am] like the cypress tree – fresh.
מִמֶּנִּי פִּרְיְךָ נִמְצָא׃	c	Your fruit will be found in me.
מִי חָכָם וְיָבֶן אֵלֶּה	10a	Who is wise? Let him discern these things.
נָבוֹן וְיֵדָעֵם	b	Discerning? Let him know them.
כִּי־יְשָׁרִים דַּרְכֵי יְהוָה	10c	For straight [are] the ways of YHWH,
וְצַדִּקִים יֵלְכוּ בָם	d	and the righteous will walk in them.
וּפֹשְׁעִים יִכָּשְׁלוּ בָם׃	e	But rebels will stumble in them.

[334] The use of אֲשֶׁר ("that") seems peculiar in this phrase. McComiskey (1992b:230) suggests that since it is attached to the word ־בְּךָ, it "serves to define the person indicated by אֲשֶׁר". This means that the construction can be understood as "you who". (Cf. Job 37:17; Pss 71:19, 20; Jer 31:32).

[335] Some scholars, like Wolff (1974:232), prefer to read יֵשְׁבוּ ("They will dwell") over יֹשְׁבֵי ("those who dwell"). The MT, however, makes sense as it is written.

[336] Reading אֲנִי ("I") in the emphatic sense since it is used before an inflected verb (McComiskey, 1992b:236-237).

ADDENDUM B: A Linguistic-Syntactical Analysis of the Book of Hosea

Addendum B contains a tabled linguistic-syntactical analysis of the book of Hosea, ordered according to each of the pericopes. It demarcates and classifies each kernel sentence – a combination of a verb and noun phrase – as either an independent clause (I), a context dependent clause (CD), or a dependent clause (D). Each verbal form of the text (including participles) is highlighted for this purpose. The connections between clauses are further illustrated by the use of square brackets ([]) for independent clauses, curly brackets ({}) for context-dependent clauses, and round brackets for dependent clauses.

Linguistic Syntactical Analysis				
Kernel Sentence	**Cl**	**Type**	**Translation**	**No**
HOSEA 1:1-9				
דְּבַר־יְהוָה אֲשֶׁר הָיָה אֶל־הוֹשֵׁעַ בֶּן־בְּאֵרִי בִּימֵי עֻזִּיָּה יוֹתָם אָחָז יְחִזְקִיָּה מַלְכֵי יְהוּדָה וּבִימֵי יָרָבְעָם בֶּן־יוֹאָשׁ מֶלֶךְ יִשְׂרָאֵל׃	I	Statement	[[1]A word of YHWH that was upon Hosea, *the* son of Be'eri in the days of Uzziah, Jotham, Ahaz, Hezekiah – kings of Judah, and in the days of Jeroboam, the son of Joash, the king of Israel.]	1
תְּחִלַּת דִּבֶּר־יְהוָה בְּהוֹשֵׁעַ פ	I	Statement	[[2]The beginning of YHWH's speaking through Hosea.]	2
וַיֹּאמֶר יְהוָה אֶל־הוֹשֵׁעַ	I	Statement	[And YHWH said to Hosea,	3
לֵךְ	CD	Command	{Go.}	3.1
קַח־לְךָ אֵשֶׁת זְנוּנִים וְיַלְדֵי זְנוּנִים	CD	Command	{Take for yourself a woman of prostitution and children of prostitution	3.2
כִּי־זָנֹה תִּזְנֶה הָאָרֶץ מֵאַחֲרֵי יְהוָה׃	CDD	Causal	(for surely the land commits acts of prostitution, *thus* forsaking YHWH.)}]	3.2a
וַיֵּלֶךְ	I	Statement	[[3]And he went.]	4
וַיִּקַּח אֶת־גֹּמֶר בַּת־דִּבְלָיִם	I	Statement	[And took Gomer, daughter of Diblaim.]	5
וַתַּהַר וַתֵּלֶד־לוֹ בֵּן׃	I	Statement	[And she conceived and bore him a son.]	6
וַיֹּאמֶר יְהוָה אֵלָיו	I	Statement	[[4]And YHWH said to him	7
קְרָא שְׁמוֹ יִזְרְעֶאל	CD	Command	{Name him Jezreel	7.1
כִּי־עוֹד מְעַט וּפָקַדְתִּי אֶת־דְּמֵי יִזְרְעֶאל עַל־בֵּית יֵהוּא	CDD	Causal	(for in a little while, I will charge the bloodshed of Jezreel on the house of Jehu.)}	7.1a
וְהִשְׁבַּתִּי מַמְלְכוּת בֵּית יִשְׂרָאֵל׃	CD	Statement	{And I have caused the destruction of the kingdom of the house of Israel. }	7.2
וְהָיָה בַּיּוֹם הַהוּא	CD	Statement	{[5]And it will happen on that day.}	7.3
וְשָׁבַרְתִּי אֶת־קֶשֶׁת יִשְׂרָאֵל בְּעֵמֶק יִזְרְעֶאל׃	CD	Statement	{And I will break the bow of Israel in the valley of Jezreel.}]	7.4
וַתַּהַר עוֹד	I	Statement	[[6]And she conceived again.]	8
וַתֵּלֶד בַּת	I	Statement	[And she bore a daughter.]	9
וַיֹּאמֶר לֹו	I	Statement	[And he said to him,	10
קְרָא שְׁמָהּ לֹא רֻחָמָה	CD	Command	{"Name her Lo-Ruhamah	10.1
כִּי לֹא אוֹסִיף עוֹד אֲרַחֵם אֶת־בֵּית יִשְׂרָאֵל	CDD	Causal	(because no longer will I have compassion for the house of Israel)	10.1a

כִּי־נָשֹׂא אֶשָּׂא לָהֶם׃	CDD	Causal	(because I will utterly destroy them.)}	10.1b
וְאֶת־בֵּית יְהוּדָה אֲרַחֵם	CD	Statement	{[7]But I will have compassion for the house of Judah.}	10.2
וְהוֹשַׁעְתִּים בַּיהוָה אֱלֹהֵיהֶם	CD	Statement	{And I will deliver them by YHWH, their God,}	10.3
וְלֹא אוֹשִׁיעֵם בְּקֶשֶׁת וּבְחֶרֶב וּבְמִלְחָמָה בְּסוּסִים וּבְפָרָשִׁים׃	CD	Statement	{But I will not deliver them by bow now sword, and not in battle nor horses or by horsemen."}]	10.4
וַתִּגְמַל אֶת־לֹא רֻחָמָה	I	Statement	[[8]And she weaned Lo-Ruhamah.]	11
וַתַּהַר	I	Statement	[and she conceived.]	12
וַתֵּלֶד בֵּן׃	I	Statement	[and she bore a son.]	13
וַיֹּאמֶר	I	Statement	[[9]And he said,	14
קְרָא שְׁמוֹ לֹא עַמִּי	CD	Command	{"Name him Lo-Ammi	14.1
כִּי אַתֶּם לֹא עַמִּי וְאָנֹכִי לֹא־אֶהְיֶה לָכֶם׃ ס	CDD	Causal	(because you *are* not my people and I *am*, "Not I Am" to you.")}]	14.1a
Hosea 2:1-3				
וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם	I	Statement	[[1]And it was that the number of sons of Israel will be like the sand of the sea	15
אֲשֶׁר לֹא־יִמַּד	D	Rel	(which cannot be measured	15a
וְלֹא יִסָּפֵר	D	Rel	and cannot be counted.)]	15b
וְהָיָה בִּמְקוֹם	I	Statement	[And it will happen in the place	16
אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם	D	Rel	(where it was said to them, "You *are* not my people")]	16a
יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃	I	Statement	[It will be said to them, "Sons of the living God".]	17
וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו	I	Statement	[[2]And the sons of Judah and of Israel will be assembled together.]	18
וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד	I	Statement	[And they will appoint for themselves one head.]	19
וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֶאל׃	I	Statement	[And they will come up from the land for great *is* the day of Jezreel!]	20
אִמְרוּ לַאֲחֵיכֶם עַמִּי וְלַאֲחוֹתֵיכֶם רֻחָמָה׃	I	Command	[[3]Say to your brothers, "My people", and to your sisters, "Loved ones".]	21
Hosea 2:4-25				
רִיבוּ בְאִמְּכֶם	I	Command	[[4]Contend with your mother!]	22
רִיבוּ	I	Command	[Contend!	23
כִּי־הִיא לֹא אִשְׁתִּי וְאָנֹכִי לֹא אִישָׁהּ	D	Causal	(for she *is* not my wife and I *am* not her husband.)]	23a

וְתָסַר זְנוּנֶיהָ מִפָּנֶיהָ וְנַאֲפוּפֶיהָ מִבֵּין שָׁדֶיהָ׃	I	Statement	[She must take away her prostitution from her face and her adulteries from between her breasts.]	24
פֶּן־אַפְשִׁיטֶנָּה עֲרֻמָּה	I	Statement	[[5]Lest I strip her naked.]	25
וְהַצַּגְתִּיהָ כְּיוֹם הִוָּלְדָהּ	I	Statement	[And render her like the day of her birth.]	26
וְשַׂמְתִּיהָ כַמִּדְבָּר	I	Statement	[And I will make her like the wilderness.]	27
וְשַׁתִּהָ כְּאֶרֶץ צִיָּה	I	Statement	[And I will make her like the dry earth.]	28
וַהֲמִתִּיהָ בַצָּמָא׃	I	Statement	[And I will kill her with thirst.]	29
וְאֶת־בָּנֶיהָ לֹא אֲרַחֵם	I	Neg State	[[6]And on her sons, I will not have mercy	30
כִּי־בְנֵי זְנוּנִים הֵמָּה׃	D	Causal	(because they *are* sons of fornication.)]	30a
כִּי זָנְתָה אִמָּם	I	Emph	[[7]Indeed, their mother has prostituted herself!]	31
הֹבִישָׁה הָרָתָם	I	Statement	[She who conceived them has acted shamefully.]	32
כִּי אָמְרָה	I	Statement	[For she said,	33
אֵלְכָה אַחֲרֵי מְאַהֲבָי	CD	Exhort	{"I will go after them – my lovers –	33.1
נֹתְנֵי לַחְמִי וּמֵימַי צַמְרִי וּפִשְׁתִּי שַׁמְנִי וְשִׁקּוּיָי׃	CDD	Rel	(those who give my bread and my water, my wool, and my flax, my oil, and my drink.)}]	33.1a
לָכֵן הִנְנִי־שָׂךְ אֶת־דַּרְכֵּךְ בַּסִּירִים	I	Exclam	[[8]For this reason, behold! I will fence in *her* road with thorn bushes.]	34
וָגָדַרְתִּי אֶת־גְּדֵרָהּ	I	Statement	[And I will block her with a wall	35
וּנְתִיבוֹתֶיהָ לֹא תִמְצָא׃	D	Result	(so that she will not find her paths.)]	35a
וְרָדְפָה אֶת־מְאַהֲבֶיהָ	I	Statement	[[9]And she will pursue her lovers eagerly.]	36
וְלֹא־תַשִּׂיג אֹתָם	I	Neg State	[but she will not overtake them.]	37
וּבִקְשָׁתַם	I	Statement	[She will seek them.]	38
וְלֹא תִמְצָא	I	Neg State	[but she will not find *them*.]	39
וְאָמְרָה	I	Statement	[And she said	40
אֵלְכָה	CD	Exhort	{I will go}	40.1
וְאָשׁוּבָה אֶל־אִישִׁי הָרִאשׁוֹן	CD	Exhort	{And return to my first husband	40.2
כִּי טוֹב לִי אָז מֵעָתָּה׃	CDD	Causal	(because he *was* better to me then than now.)}]	40.2a
וְהִיא לֹא יָדְעָה	I	Neg State	[[10]But surely she does not know	41

כִּי אָנֹכִי נָתַתִּי לָהּ הַדָּגָן וְהַתִּירוֹשׁ וְהַיִּצְהָר	D	Object	(that surely I gave to her the corn and the new wine and the fresh oil)]	41a
וְכֶסֶף הִרְבֵּיתִי לָהּ	D	Rel	[And the silver I multiplied for her.]	42
וְזָהָב עָשׂוּ לַבָּעַל׃	D	Rel	[And the gold *which* they made into Ba'al.]	43
לָכֵן אָשׁוּב	I	Statement	[[11]Therefore, I will bring back.]	44
וְלָקַחְתִּי דְגָנִי בְּעִתּוֹ וְתִירוֹשִׁי בְּמוֹעֲדוֹ	I	Statement	[And take my corn in its time, and my new wine in its appointed time.]	45
וְהִצַּלְתִּי צַמְרִי וּפִשְׁתִּי	I	Statement	[And I will snatch my wool and my flax	46
לְכַסּוֹת אֶת־עֶרְוָתָהּ׃	D	Rel	(*which were* for covering her nakedness.)]	46a
וְעַתָּה אֶגְלֶה אֶת־נַבְלֻתָהּ לְעֵינֵי מְאַהֲבֶיהָ	I	Statement	[[12]And now I will strip her immodesty in front of her lovers.]	47
וְאִישׁ לֹא־יַצִּילֶנָּה מִיָּדִי׃	I	Statement	[No one will rescue her from my hand.]	48
וְהִשְׁבַּתִּי כָּל־מְשׂוֹשָׂהּ חַגָּהּ חָדְשָׁהּ וְשַׁבַּתָּהּ וְכָל מוֹעֲדָהּ׃	I	Statement	[[13]And I will cause to cease all of her exultation, her celebrations, her new moons and her sabbaths and all of her appointed festivals.]	49
וְהַשַּׁמֹּתִי גַּפְנָהּ וּתְאֵנָתָהּ	I	Statement	[[14]And I will destroy her vines and her fig trees	50
אֲשֶׁר אָמְרָה	D	Rel	(of which she said,	50a
אֶתְנָה הֲמָּה לִּי אֲשֶׁר נָתְנוּ־לִי מְאֹהֲבָי	CD	Statement	{They *are* to me a wage *of prostitution* which my lovers give to me.})]	50a.1
וְשַׂמְתִּים לְיַעַר	I	Statement	[And I will make them a forest.]	51
וַאֲכָלָתַם חַיַּת הַשָּׂדֶה׃	I	Statement	[And the beasts of the field will consume them.]	52
וּפָקַדְתִּי עָלֶיהָ אֶת־יְמֵי הַבְּעָלִים	I	Statement	[[15]And I will punish her for the days of the Ba'alim	53
אֲשֶׁר תְּקַטֵּר לָהֶם	D	Rel	(when she burned sacrifices for them.)]	53a
וַתַּעַד נִזְמָהּ וְחֶלְיָתָהּ	D	Rel	[And she adorned herself with her rings and her jewellery.]	54
וַתֵּלֶךְ אַחֲרֵי מְאֹהֲבֶיהָ	D	Rel	[And she walked after her lovers.]	55
וְאֹתִי שָׁכְחָה	D	Result	[And forgot me.]	56
נְאֻם־יְהוָה׃ פ	I	Statement	[An utterance of YHWH.]	57
לָכֵן הִנֵּה אָנֹכִי מְפַתֶּיהָ	I	Statement	[[16]Therefore, Lo! I entice her.]	58
וְהֹלַכְתִּיהָ הַמִּדְבָּר	I	Statement	[And I will bring her [into] the wilderness.]	59
וְדִבַּרְתִּי עַל־לִבָּהּ׃	I	Statement	[And I will speak upon her heart.]	60
וְנָתַתִּי לָהּ אֶת־כְּרָמֶיהָ מִשָּׁם וְאֶת־עֵמֶק עָכוֹר לְפֶתַח תִּקְוָה	I	Statement	[[17]And I will give to her her vineyards from there, and the valley of Achor for a doorway of hope.]	61

וְעָנְתָה שָּׁמָּה כִּימֵי נְעוּרֶיהָ וּכְיוֹם עֲלֹתָהּ מֵאֶרֶץ־מִצְרָיִם׃ ס	I	Statement	[And she will respond there like in the days of her youth and like the day of her coming up from the land of Egypt.]	62
וְהָיָה בַיּוֹם־הַהוּא נְאֻם־יְהוָה	I	Statement	[[18]And it will be on that day – a word of YHWH.]	63
תִּקְרְאִי אִישִׁי	I	Command	[You will call [me] “my husband”.]	64
וְלֹא־תִקְרְאִי־לִי עוֹד בַּעְלִי׃	I	Neg Com	[And you will not call to me, “my Ba‘al”, again.]	65
וְהַסְרֹתִי אֶת־שְׁמוֹת הַבְּעָלִים מִפִּיהָ	I	Statement	[[19]And I will take away the names of the Ba‘alim from her mouth.]	66
וְלֹא־יִזָּכְרוּ עוֹד בִּשְׁמָם׃	I	Neg State	[And they will no longer be remembered by their name.]	67
וְכָרַתִּי לָהֶם בְּרִית בַּיּוֹם הַהוּא עִם־חַיַּת הַשָּׂדֶה וְעִם־עוֹף הַשָּׁמַיִם וְרֶמֶשׂ הָאֲדָמָה	I	Statement	[[20]And I will make a covenant in that day with them – with the animals of the field and with the flying creatures of the heavens, and with the creeping things of the ground.]	68
וְקֶשֶׁת וְחֶרֶב וּמִלְחָמָה אֶשְׁבֹּר מִן־הָאָרֶץ	I	Statement	[And bow and sword and war I will break from the earth.]	69
וְהִשְׁכַּבְתִּים לָבֶטַח׃	I	Statement	[and I will cause them to lie down in safety.]	70
וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם	I	Statement	[[21]And I will betroth you to me forever.]	71
וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים׃	I	Statement	[And I will betroth you to me in righteousness and in justice and in kindness and in tender mercies.]	72
וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה	I	Statement	[[22]And I will betroth you to me in faithfulness.]	73
וְיָדַעַתְּ אֶת־יְהוָה׃ ס	I	Statement	[And you will know YHWH.]	74
וְהָיָה֙ בַּיּ֣וֹם הַה֔וּא	I	Statement	[[23]And it will be in that day.]	75
אֶעֱנֶה נְאֻם־יְהוָה	I	Statement	[I will answer – a word of YHWH.]	76
אֶעֱנֶה אֶת־הַשָּׁמַיִם	I	Statement	[I will answer the heavens.]	77
וְהֵם יַעֲנוּ אֶת־הָאָרֶץ׃	I	Statement	[And they will answer the earth.]	78
וְהָאָרֶץ תַּעֲנֶה אֶת־הַדָּגָן וְאֶת־הַתִּירוֹשׁ וְאֶת־הַיִּצְהָר	I	Statement	[[24]And the land will answer the corn, and new wine and fresh oil.]	79
וְהֵם יַעֲנוּ	I	Statement	[And they, they will answer	80
אֶת־יִזְרְעֶאל׃	CD	Exclam	{“God sows!”}]	80.1
וּזְרַעְתִּיהָ לִּי בָּאָרֶץ	I	Statement	[[25]And I will sow her to me in the land.]	81
וְרִחַמְתִּי אֶת־לֹא רֻחָמָה	I	Statement	[And I will have compassion for Lo-Ruhamah.]	82
וְאָמַרְתִּי לְלֹא־עַמִּי עַמִּי־אָתָּה	I	Statement	[And I will say to Lo-Ammi, “You *are* my people”.]	83
וְהוּא יֹאמַר אֱלֹהָי׃ פ	I	Statement	[And he says, “My God”.]	84

Hosea 3:1-5				
וַיֹּאמֶר יְהוָה אֵלָי	I	Statement	[1And YHWH said to me	85
עֲוֹד לֵךְ	CD	Command	{Go again.}	85.1
אֱהַב־אִשָּׁה	CD	Command	{Love a woman	85.2
אֲהֻבַת רֵעַ וּמְנָאָפֶת	CDD	Rel	(who *is* loved by a companion and commits adultery.)	85.2a
כְּאַהֲבַת יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל	CDD	Compar	(*just* as YHWH loves the sons of Israel.)	85.2b
וְהֵם פֹּנִים אֶל־אֱלֹהִים אֲחֵרִים וְאֹהֲבֵי אֲשִׁישֵׁי עֲנָבִים:	CDD	Concess	(although they turn towards other gods and *are* lovers of grape cakes.)}]	85.2c
וָאֲכַרֶהָ לִּי בַּחֲמִשָּׁה עָשָׂר כֶּסֶף וְחֹמֶר שְׂעֹרִים וְלֶתֶךְ שְׂעֹרִים:	I	Statement	[2And I bought her for myself *with* 15 pieces of silver and a homer of barley and lethek of barley.]	86
וָאֹמַר אֵלֶיהָ	I	Statement	[3And I said to her,	87
יָמִים רַבִּים תֵּשְׁבִי לִי	CD	Command	{You will stay many days with me.}	87.1
לֹא תִזְנִי	CD	Command	{You will not play the harlot.}	87.2
וְלֹא תִהְיִי לְאִישׁ	CD	Neg Com	{Nor will you have a man.}	87.3
וְגַם־אֲנִי אֵלַיִךְ:	CD	Statement	{And also I *will be* toward you.}]	87.4
כִּי יָמִים רַבִּים יֵשְׁבוּ בְּנֵי יִשְׂרָאֵל אֵין מֶלֶךְ וְאֵין שָׂר וְאֵין זֶבַח וְאֵין מַצֵּבָה וְאֵין אֵפוֹד וּתְרָפִים:	I	Statement	[4For many days the sons of Israel will remain without king, and without leader, without sacrifice and without pillar, without ephod and teraphim.]	88
אַחַר יָשֻׁבוּ בְּנֵי יִשְׂרָאֵל	I	Statement	[5Afterwards, the sons of Israel will return.]	89
וּבִקְשׁוּ אֶת־יְהוָה אֱלֹהֵיהֶם וְאֵת דָּוִד מַלְכָּם	I	Statement	[And they will seek YHWH, their God, and David, their king.]	90
וּפָחֲדוּ אֶל־יְהוָה וְאֶל־טוּבוֹ בְּאַחֲרִית הַיָּמִים: פ	I	Statement	[And they will tremble towards YHWH and to his goodness in the end of days.]	91
Hosea 4:1-25				
שִׁמְעוּ דְבַר־יְהוָה בְּנֵי יִשְׂרָאֵל	I	Command	[1Hear a word of YHWH, sons of Israel!]	92
כִּי רִיב לַיהוָה עִם־יוֹשְׁבֵי הָאָרֶץ	I	Command	[For YHWH's dispute *is* with the inhabitants of the Land	93
כִּי אֵין־אֱמֶת וְאֵין־חֶסֶד וְאֵין־דַּעַת אֱלֹהִים בָּאָרֶץ:	D	Causal	(because no truth, and no kindness, and no knowledge of YHWH *is* in the land.)]	93a
אָלָה וְכַחֵשׁ וְרָצֹחַ וְגָנֹב וְנָאָף פָּרָצוּ	I	Statement	[2Cursing and deceiving, and murder and stealing, and committing adultery have broken forth.]	94
וְדָמִים בְּדָמִים נָגָעוּ:	I	Statement	[And bloodshed follows bloodshed.]	95
עַל־כֵּן תֶּאֱבַל הָאָרֶץ	I	Statement	[3Therefore, the land will mourn.]	96

וְאָמְלַל כָּל־יוֹשֵׁב בָּהּ	I	Statement	[And all who dwell in her wither.]	97
בְּחַיַּת הַשָּׂדֶה וּבְעוֹף הַשָּׁמַיִם וְגַם־דְּגֵי הַיָּם יֵאָסֵפוּ׃	I	Statement	[The animals of the fields and with the flying creatures of the heavens and, also, the fish of the sea will be taken away.]	98
אַךְ אִישׁ אַל־יָרֵב	I	Emph	[4Surely man should not be let to contend.]	99
וְאַל־יוֹכַח אִישׁ	I	Statement	[And not rebuke another.]	100
וְעִמְּךָ כְּמָרִיבֵי כֹהֵן׃	I	Statement	[But my contention *is* with you, O Priest!]	101
וְכָשַׁלְתָּ הַיּוֹם	I	Statement	[5And you will stumble *in* the day.]	102
וְכָשַׁל גַּם־נָבִיא עִמְּךָ לָיְלָה	I	Statement	[And the prophet will also stumble with you *in the* night.]	103
וְדָמִיתִי אִמֶּךָ׃	I	Statement	[And I will destroy your mother.]	104
נִדְמוּ עַמִּי מִבְּלִי הָדָעַת	I	Statement	[6My people are cut off from lacking knowledge.]	105
כִּי־אַתָּה הַדַּעַת מָאַסְתָּ	I	Statement	[Indeed, you have rejected knowledge.]	106
וְאֶמְאָסְאֲךָ מִכַּהֵן לִי	I	Statement	[So, I will reject you from acting as my priest.]	107
וַתִּשְׁכַּח תּוֹרַת אֱלֹהֶיךָ	I	Statement	[And *since* you have forgotten the law of your God.]	108
אֶשְׁכַּח בָּנֶיךָ גַּם־אָנִי׃	I	Statement	[I will also forget your children.]	109
כְּרָבָּם כֵּן חָטְאוּ־לִי	I	Statement	[7As they increased, so they sinned against me.]	110
כְּבוֹדָם בְּקָלוֹן אָמִיר׃	I	Statement	[*So*, I will change their glory into shame.]	111
חַטַּאת עַמִּי יֹאכֵלוּ	I	Statement	[8They eat the sin of my people.]	112
וְאֶל־עֲוֹנָם יִשְׂאוּ נַפְשָׁם׃	I	Statement	[And they lift their heart to their iniquity.]	113
וְהָיָה כָעָם כַּכֹּהֵן	I	Statement	[9And it will be like people, like priest.]	114
וּפָקַדְתִּי עָלָיו דְּרָכָיו	I	Statement	[And I will punish him *for* his ways.]	115
וּמַעַלְלָיו אָשִׁיב לוֹ׃	I	Statement	[And I will repay him for his deeds.]	116
וְאָכְלוּ	I	Statement	[10And they eat.]	117
וְלֹא יִשְׂבָּעוּ	I	Neg State	[But they are not sated.]	118
הִזְנוּ	I	Statement	[They act the harlot.]	119
וְלֹא יִפְרָצוּ	I	Neg State	[But they do not break forth	120
כִּי־אֶת־יְהוָה עָזְבוּ	D	Causal	(because they have abandoned YHWH	120a
לִשְׁמֹר׃ זְנוּת	D	Final	to revere *whoredom*.)]	120ai

יַיִן וְתִירוֹשׁ יִקַּח־לֵב׃	I	Statement	[11 Wine, and new wine take the heart.]	121
עַמִּי בְעֵצֹו יִשְׁאָל	I	Statement	[12My people ask his staffs.]	122
וּמַקְלֹו יַגִּיד לֹו	I	Statement	[And his rod declares to *him*,	123
כִּי רוּחַ זְנוּנִים הִתְעָה	D	Causal	(because the spirit of fornication has caused them to err.)]	123a
וַיִּזְנוּ מִתַּחַת אֱלֹהֵיהֶם׃	I	Statement	[And they act the harlot below their God.]	124
עַל־רָאשֵׁי הֶהָרִים יִזְבָּחוּ	I	Statement	[13Upon the heads of the mountains they sacrifice.]	125
וְעַל־הַגְּבָעוֹת יְקַטָּרוּ תַּחַת אַלֹּון וְלִבְנֶה וְאֵלָה	I	Statement	[And they make perfume upon the hills, underneath oak, and poplar trees and terabinth	126
כִּי טֹוב צִלָּהּ	D	Causal	(because her shadow *is* good.)]	126a
עַל־כֵּן תִּזְנֶינָה בְנֹותֵיכֶם	I	Statement	[Therefore, your daughters act the harlot.]	127
וְכַלֹּותֵיכֶם תְּנָאַפְנָה׃	I	Statement	[And your daughters-in-law commit adultery.]	128
לֹא־אֶפְקֹד עַל־בְּנֹותֵיכֶם	I	Neg state	[14I will not punish your daughters	129
כִּי תִזְנֶינָה	D	Causal	(because they act the harlot.)]	129a
וְעַל־כַּלֹּותֵיכֶם כִּי תְנָאַפְנָה	I	Neg state	[Nor your daughter's-in-law because they commit adultery –	130
כִּי־הֵם עִם־הַזֹּנוֹת יִפָּרֵדוּ	D	Causal	(because they separate *themselves* with prostitutes.)]	130a
וְעִם־הַקְּדֵשׁוֹת יִזְבָּחוּ	I	Statement	[And they sacrifice with temple prostitutes.]	131
וְעָם לֹא־יָבִין	I	Neg State	[And the people do not discern.]	132
יִלָּבֵט׃	I	Statement	[They will be thrust down.]	133
אִם־זֹנֶה אַתָּה יִשְׂרָאֵל אַל־יֶאְשַׁם יְהוּדָה	I	Neg com	[15If you act the harlot, Israel, let not you offend Judah.]	134
וְאַל־תָּבֹאוּ הַגִּלְגָּל	I	Neg com	[And do not enter Gilgal.]	135
וְאַל־תַּעֲלוּ בֵּית אָוֶן	I	Neg com	[And let you not go up *to* Beth Aven.]	136
וְאַל־תִּשָּׁבְעוּ חַי־יְהוָה׃	I	Neg com	[And let you not swear *that* YHWH lives.]	137
כִּי כְּפָרָה סֹרֵרָה סָרַר יִשְׂרָאֵל	I	Emph	[16Indeed, like a stubborn heifer, Israel is stubborn.]	138
עַתָּה יִרְעֵם יְהוָה כְּכֶבֶשׂ בַּמֶּרְחָב׃	I	Statement	[Now YHWH pastures them, like a lamb in an open field.]	139
חֲבוּר עֲצַבִּים אֶפְרָיִם	I	Statement	[17Ephraim is joined *to* idols.]	140
הַנַּח־לֹו׃	I	Command	[Let him alone!]	141
סָר סָבְאָם הִזְנֶה הִזְנּוּ	I	Statement	[18*When* their drinking is finished, surely they commit harlotry.]	142
אָהֲבוּ הָבוּ קָלֹון מָגִנֶּיהָ׃	I	Statement	[Surely they love the shame *of* her shields.]	143

צָרַר רוּחַ אוֹתָהּ בִּכְנָפֶיהָ	I	Statement	[19The wind has bound her up in its wings.]	144
וְיֵבֹשׁוּ מִזִּבְחוֹתָם׃ ס	I	Statement	[And they will be ashamed *of* their sacrifices.]	145
Hos 5:1-7				
שִׁמְעוּ־זֹאת הַכֹּהֲנִים	I	Command	[1Hear this, O priests!]	146
וְהַקְשִׁיבוּ בֵּית יִשְׂרָאֵל	I	Command	[And take heed, House of Israel!]	147
וּבֵית הַמֶּלֶךְ הַאֲזִינוּ	I	Command	[And hear, the house of the king	148
כִּי לָכֶם הַמִּשְׁפָּט	D	Causal	(for yours *is* the judgement!)]	148a
כִּי־פַח הֱיִיתֶם לְמִצְפָּה וְרֶשֶׁת פְּרוּשָׂה עַל־תָּבוֹר׃	I	Emph	[Indeed, you have become a trap in Mizpah, and a net spread out upon Tabor!]	149
וְשַׁחֲטָה שַׂטִּים הֶעְמִיקוּ	I	Statement	[2And the rebels make the slaughter profound.]	150
וַאֲנִי מוּסָר לְכֻלָּם׃	I	Neg state	[But I *have* discipline for all *of* them.]	151
אֲנִי יָדַעְתִּי אֶפְרַיִם	I	Statement	[3Surely I know Ephraim.]	152
וְיִשְׂרָאֵל לֹא־נִכְחַד מִמֶּנִּי	I	Neg state	[And Israel is not hidden from me.]	153
כִּי עַתָּה הָזָנִיתָ אֶפְרַיִם	I	Statement	[For now, you have committed acts of prostitution, Ephraim.]	154
נִטְמָא יִשְׂרָאֵל׃	I	Statement	[Israel have defiled themselves.]	155
לֹא יִתְּנוּ מַעַלְלֵיהֶם	I	Statement	[4Their deeds do not allow *them*	156
לָשׁוּב אֶל־אֱלֹהֵיהֶם	D	Final	(to return to their God.)]	156a
כִּי רוּחַ זְנוּנִים בְּקִרְבָּם	I	Statement	[For the wind of fornication *is* within them.]	157
וְאֶת־יְהוָה לֹא יָדָעוּ׃	I	Statement	[And they do not know YHWH.]	158
וְעָנָה גְאוֹן־יִשְׂרָאֵל בְּפָנָיו	I	Statement	[5And the pride of Israel will testify against him.]	159
וְיִשְׂרָאֵל וְאֶפְרַיִם יִכָּשְׁלוּ בַּעֲוֹנָם	I	Statement	[And Israel and Ephraim will stumble in their iniquity.]	160
כָּשַׁל גַּם־יְהוּדָה עִמָּם׃	I	Statement	[Judah will also stumble with them.]	161
בְּצֹאנָם וּבִבְקָרָם יֵלְכוּ	I	Statement	[6They will walk with their flocks and with their herds	162
לְבַקֵּשׁ אֶת־יְהוָה	D	Final	(to seek YHWH.)]	162a
וְלֹא יִמְצָאוּ	I	Neg state	[But they will not find him.]	163
חָלַץ מֵהֶם׃	I	Statement	[He has withdrawn from them.]	164
בַּיהוָה בָּגָדוּ	I	Statement	[7They acted faithlessly in YHWH	165
כִּי־בָנִים זָרִים יָלָדוּ	D	Causal	(for they begot strange sons.)]	165a

עַתָּה יֹאכְלֵם חֹדֶשׁ אֶת־חֶלְקֵיהֶם: ס	I	Statement	[Now the new moon will eat them – their portions.]	166
Hos 5:8-6:11				
תִּקְעוּ שׁוֹפָר בַּגִּבְעָה חֲצֹצְרָה בָּרָמָה	I	Command	[[8]Blow a horn in Gibeah, a trumpet in Ramah!]	167
הָרִיעוּ בֵּית אָוֶן אַחֲרֶיךָ בִּנְיָמִין:	I	Command	[Raise a shout, Beth Aven. Behind you, Benjamin!]	168
אֶפְרַיִם לְשַׁמָּה תִּהְיֶה בְּיוֹם תּוֹכֵחָה	I	Statement	[[9]Ephraim, you will become waste on the day of correction.]	169
בְּשִׁבְטֵי יִשְׂרָאֵל הוֹדַעְתִּי נֶאֱמָנָה:	I	Statement	[Among the tribes of Israel, I declare that which is to be confirmed.]	170
הָיוּ שָׂרֵי יְהוּדָה	I	Statement	[[10]The chiefs of Judah have become	171
כְּמַסִּיגֵי גְּבוּל	D	Comp	(like those who displace borders.)]	171a
עֲלֵיהֶם אֶשְׁפּוֹךְ כַּמַּיִם עֶבְרָתִי:	I	Statement	[I will pour my wrath upon them like the waters.]	172
עָשׁוּק אֶפְרַיִם רְצוּץ מִשְׁפָּט	I	Statement	[[11]Ephraim is oppressed, broken *in* judgement.	173
כִּי הוֹאִיל	D	Causal	(For he was willing)]	173a
הָלַךְ אַחֲרֵי־צָו:	D	Causal	[He went after nonsense.]	174
וַאֲנִי כָּעָשׁ לְאֶפְרַיִם וְכָרָקָב לְבֵית יְהוּדָה:	I	Statement	[[12]Therefore, I *am* like a disease to Ephraim and like the decay to the house of Judah.]	175
וַיַּרְא אֶפְרַיִם אֶת־חָלְיוֹ וִיהוּדָה אֶת־מְזֹרֹו	I	Statement	[[13]And Ephraim saw his sickness and Judah his wound.]	176
וַיֵּלֶךְ אֶפְרַיִם אֶל־אַשּׁוּר	I	Statement	[And Ephraim went up to Assyria]	177
וַיִּשְׁלַח אֶל־מֶלֶךְ יָרֵב	I	Statement	[And he sent for the great king.]	178
וְהוּא לֹא יוּכַל לִרְפֹּא לָכֶם	I	Neg state	[But he is unable to heal you.]	179
וְלֹא־יִגְהֶה מִכֶּם מָזוֹר:	I	Neg state	[Nor will he heal your boil for you.]	180
כִּי אָנֹכִי כַּשַּׁחַל לְאֶפְרַיִם וְכַכְּפִיר לְבֵית יְהוּדָה	I	Statement	[[14]For I *will be* like the lion to Ephraim and like the young cub to the house of Judah.]	181
אֲנִי אֲנִי אֶטְרֹף	I	Emph	[Surely I will tear.]	182
וַאֵלֵךְ	I	Statement	[And I will go.]	183
אֶשָּׂא	I	Statement	[I will carry.]	184
וְאֵין מַצִּיל:	I	Neg state	[And no one will be rescued.]	185
אֵלֵךְ	I	Statement	[[15]I will go.]	186
אָשׁוּבָה אֶל־מְקוֹמִי	I	Statement	[I will return to my place	187
עַד אֲשֶׁר־יֶאְשְׁמוּ	D	Temp	(until they have acknowledged their guilt	187a
וּבקשׁוּ פָנָי	DD	Temp	(and they have sought my face.))]	187b

בַּצָּר לָהֶם יְשַׁחֲרֻנָנִי׃	I	Statement	[In their distress, they will seek me.]	188
לְכוּ	I	Exhort	[6:1Come!]	189
וְנָשׁוּבָה אֶל־יְהוָה	I	Exhort	[And let us return to YHWH!]	190
כִּי הוּא טָרָף	I	Emph	[For he has surely torn.]	191
וְיִרְפָּאֵנוּ	I	Statement	[But he will heal us.]	192
נָךְ	I	Statement	[He wounds.]	193
וַיַּחְבְּשֵׁנוּ׃	I	Statement	[But he binds us up.]	194
יְחַיֵּנוּ מִיֹּמָיִם	I	Statement	[2He will preserve us for two days.]	195
בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ	I	Statement	[On the third day he will raise us up.]	196
וְנִחְיֶה לְפָנָיו׃	I	Statement	[And we will live in his presence.]	197
וְנֵדְעָה	I	Exhort	[3Let us realise!]	198
נִרְדְּפָה	I	Exhort	[Let us pursue	199
לָדַעַת אֶת־יְהוָה	D	Final	(to know YHWH	199a
כְּשַׁחַר נָכוֹן מוֹצָאוֹ	DD	Temp	(as the dawn assures his coming forth.))]	199ai
וְיָבוֹא כַגֶּשֶׁם לָנוּ	I	Emph	[Surely, he will come like the rain to us	200
כְּמַלְקוֹשׁ יוֹרֶה אָרֶץ׃	D	Comp	(like the spring rain he gives the land to drink.)]	200a
מָה אֶעֱשֶׂה־לְּךָ אֶפְרַיִם	I	Question	[4What must I do to you, O Ephraim?]	201
מָה אֶעֱשֶׂה־לְּךָ יְהוּדָה	I	Question	[What must I do to you, O Judah?	202
וְחַסְדְּכֶם כְּעָנָן־בֹּקֶר וְכַטַּל מַשְׁכִּים הֹלֵךְ׃	D	Causal	(For your covenantal love *is* like the clouds of the morning and like the night dew which disappears early.)]	202a
עַל־כֵּן חָצַבְתִּי בַּנְּבִיאִים	I	Statement	[5Therefore, I have hewn *them* through the prophets.]	203
הָרַגְתִּים בְּאִמְרֵי־פִי	I	Statement	[I have killed them with the speech of my mouth.]	204
וּמִשְׁפָּטֶיךָ אוֹר יֵצֵא׃	I	Statement	[And *my* justice breaks forth *like* light.]	205
כִּי חֶסֶד חָפַצְתִּי וְלֹא־זָבַח וְדַעַת אֱלֹהִים מֵעֹלוֹת׃	I	Statement	[6For I delight in covenantal love and not sacrifice, and the knowledge of God more than burnt offerings.]	206
וְהֵמָּה כְּאָדָם עָבְרוּ בְרִית	I	Neg state	[But they, like in Adam, transgress *my* covenant.]	207
שָׁם בָּגְדוּ בִי׃	I	Statement	[They act faithlessly against me there.]	208

גִּלְעָד קִרְיַת פֹּעֲלֵי אָוֶן עֲקֻבָּה מִדָּם׃	I	Statement	[7Gilead is a city of evil doers *who are* tracked with blood.]	209
וּכְחַכֵּי אִישׁ גְּדוּדִים חֶבֶר כֹּהֲנִים	I	Statement	[8And like those bands *of thieves* who wait *for* a man, a company of priests.]	210
דָּרֶךְ יִרְצְחוּ־שֶׁכְמָה	I	Statement	[*They* murder on the road to Shechem.]	211
כִּי זִמָּה עָשׂוּ׃	I	Emph	[Indeed, they commit *wicked* plots!]	212
בְּבֵית יִשְׂרָאֵל רָאִיתִי שַׁעֲרִירִיָּה	I	Statement	[10In the house of Israel, I have seen something horrible]	213
שָׁם זְנוּת לְאֶפְרַיִם	I	Statement	[The fornication of Ephraim *is* there.]	214
נִטְמָא יִשְׂרָאֵל׃	I	Statement	[Israel has defiled himself.]	215
גַּם־יְהוּדָה שָׁת קָצִיר לָךְ	I	Emph	[11Also, O Judah, a harvest is set for you	216
בְּשׁוּבִי שְׁבוּת עַמִּי׃ פ	D	Temp	(when I restore the captivities of my people!)]	216a
Hosea 7:1-8:14				
כְּרָפְאִי לְיִשְׂרָאֵל	I	Statement	[1When I have healed Israel,	217
וְנִגְלָה עֲוֹן אֶפְרַיִם וְרָעוֹת שֹׁמְרוֹן	D	Temp	(then the iniquity of Ephraim will be revealed, and the evil deeds of Samaria,)	217a
כִּי פָעֲלוּ שָׁקֶר	D	Causal	(for they have practiced deception.)]	217b
וְגַנָּב יָבוֹא	I	Statement	[And a thief breaks *in*.]	218
פָּשַׁט גְּדוּד בַּחוּץ׃	I	Statement	[A band of robbers raided on the outside.]	219
וּבַל־יֹאמְרוּ לִלְבָּבָם	I	Neg state	[2But they do not say to their hearts	220
כָּל־רָעָתָם זָכַרְתִּי	D	Rel	(that I remembered all of their evil.)]	220a
עַתָּה סְבָבוּם מַעַלְלֵיהֶם	I	Statement	[Now their practices surrounded them.]	221
נֶגֶד פָּנַי הָיוּ׃	I	Statement	[They were in front of my face.]	222
בְּרָעָתָם יְשַׂמְּחוּ־מֶלֶךְ וּבְכַחֲשֵׁיהֶם שָׂרִים׃	I	Statement	[3They make *the* king glad with their evil, and the princes with their lying.]	223
כֻּלָּם מְנָאֲפִים כְּמוֹ תַנּוּר בֹּעֵרָה מֵאֹפֶה	I	Statement	[4All of them *are* adulterers like a burning oven.]	224
יִשְׁבֹּת מֵעִיר מִלּוֹשׁ בָּצֵק עַד־חֻמְצָתוֹ׃	I	Statement	[A baker ceases from stirring, from kneading the dough until it is leavened.]	225
יוֹם מַלְכֵּנוּ הֶחֱלוּ שָׂרִים חֲמַת מַיִן	I	Statement	[5By day they made our king sick, the leaders with the rage of wine.]	226
מָשַׁךְ יָדוֹ אֶת־לֹצְצִים׃	I	Statement	[He drew his hand *with* scorners.]	227
כִּי־קָרְבוּ כַתַּנּוּר לִבָּם בְּאָרְבָּם	I	Statement	[6Surely, they drew their heart near, like the furnace in their ambush.]	228
כָּל־הַלַּיְלָה יָשֵׁן אֹפֵיהֶם	I	Statement	[All night their baker *is* asleep.]	229
בֹּקֶר הוּא בֹּעֵר כְּאֵשׁ לֶהָבָה׃	I	Statement	[*In* the morning it burns like a blazing fire.]	230

כֻּלָּם֙ יַחַמּ֣וּ כַתַּנּ֔וּר	I	Statement	[7They are all hot as an oven/]	231
וַֽאֲכָלוּ֙ אֶת־שֹׁפְטֵיהֶ֔ם	I	Statement	[And they have devoured their judges.]	232
כָּל־מַלְכֵיהֶ֖ם נָפָ֑לוּ	I	Statement	[All of their kings have fallen.]	233
אֵין־קֹרֵ֥א בָהֶ֖ם אֵלָֽי׃	I	Neg state	[There are none calling to me for help.]	234
אֶפְרַ֖יִם בָּעַמִּ֣ים ה֑וּא יִתְבּוֹלָ֔ל	I	Statement	[8Ephraim mingles among the people.]	235
אֶפְרַ֖יִם הָיָ֣ה עֻגָ֑ה בְּלִ֖י הֲפוּכָֽה׃	I	Statement	[Ephraim has become an unturned cake.]	236
אָכְל֥וּ זָרִ֖ים כֹּחֽוֹ	I	Statement	[9The strangers ate his strength.]	237
וְה֣וּא לֹ֣א יָדָ֑ע	I	Neg state	[And he did not know.]	238
גַּם־שֵׂיבָ֥ה זָרְקָ֖ה בּֽוֹ	I	Statement	[Also, grey hair was scattered upon him.]	239
וְה֣וּא לֹ֣א יָדָֽע׃	I	Neg state	[And he did not know.]	240
וְעָנְתָ֥ה גְאוֹן־יִשְׂרָאֵ֖ל בְּפָנָ֑יו	I	Statement	[10And the pride of Israel testified against him.]	241
וְלֹא־שָׁ֣בוּ אֶל־יְהוָ֣ה אֱלֹהֵיהֶ֔ם	I	Neg state	[And they did not return to YHWH, their God.]	242
וְלֹ֥א בִקְשֻׁ֖הוּ בְּכָל־זֹֽאת׃	I	Neg state	[Nor did they seek him for all of this.]	243
וַיְהִ֤י אֶפְרַ֙יִם֙ כְּיוֹנָ֣ה פוֹתָ֔ה אֵ֖ין לֵֽב	I	Statement	[11And Ephraim was like a silly dove – without sense.]	244
מִצְרַ֥יִם קָרָ֖אוּ	I	Statement	[They called [to the] Egyptians.]	245
אַשּׁ֥וּר הָלָֽכוּ׃	I	Statement	[They walked to the Assyrians.]	246
כַּאֲשֶׁ֥ר יֵלֵ֖כוּ	I	Statement	[12When they go.]	247
אֶפְרֹ֤שׂ עֲלֵיהֶם֙ רִשְׁתִּ֔י	I	Statement	[I will spread my net upon them.]	248
כְּע֥וֹף הַשָּׁמַ֖יִם אוֹרִידֵ֑ם	I	Statement	[Like birds of the heavens, I will bring them down.]	249
אַיְסָרֵ֕ם כְּשֵׁמַ֖ע לַעֲדָתָ֑ם ס	I	Statement	[I will chastise them according to the report of their witnesses.]	250
אֽוֹי־לָהֶ֙ם֙ כִּי־נָדְד֣וּ מִמֶּ֔נִּי	I	Exclam	[13Woe to them because they fled from me!]	251
שֹׁ֥ד לָהֶ֖ם כִּי־פָשְׁע֣וּ בִֽי	I	Exclam	[Ruin for them because they rebelled in me!]	252
וְאָנֹכִ֖י אֶפְדֵּ֑ם	I	Statement	[And surely I would ransom them.]	253
וְהֵ֥מָּה דִּבְּר֛וּ עָלַ֖י כְּזָבִֽים׃	I	Statement	[But they have spoken lies upon me.]	254
וְלֹא־זָעֲק֥וּ אֵלַ֖י בְּלִבָּ֑ם	I	Neg state	[14And they do not call to me with their hearts,	255
כִּ֣י יְיֵלִ֔ילוּ עַל־מִשְׁכְּבוֹתָ֖ם	D	Caus	(for they howl upon their beds.)]	255a
עַל־דָּגָ֥ן וְתִירֹ֖שׁ יִתְגּוֹרָ֑רוּ	I	Statement	[They cut themselves over corn and new wine.]	256

יָסוּרוּ בִי׃	I	Statement	[They rebel against me.]	257
וַאֲנִי יִסַּרְתִּי	I	Statement	[15And surely I have disciplined,]	258
חִזַּקְתִּי זְרוֹעֹתָם	I	Statement	[I strengthened their arms,]	259
וְאָלַי יְחַשְּׁבוּ־רָע׃	I	Statement	[But they devise evil against me.]	260
יָשֻׁובוּ לֹא עָל	I	Statement	[16They return to “Not above”.]	261
הָיוּ כְּקֶשֶׁת רְמִיָּה	I	Statement	[They have become high like a bow of deceit.]	262
יִפְּלוּ בַחֶרֶב שָׂרֵיהֶם מִזַּעַם לְשׁוֹנָם	I	Statement	[Their princes fall on the sword from the indignation of their tongues.]	263
זֹו לַעְגָּם בְּאֶרֶץ מִצְרָיִם׃	I	Statement	[This *is* their mocking in the land of Egypt.]	264
אֶל־חִכְּךָ שֹׁפָר כַּנֶּשֶׁר עַל־בֵּית יְהוָה	I	Command	[8:1*Set* the shofar to your mouth, like the eagle upon the house of YHWH.]	265
יַעַן עָבְרוּ בְרִיתִי	I	Statement	[For they have transgressed my covenant’.]	266
וְעַל־תּוֹרָתִי פָּשָׁעוּ׃	I	Statement	[and upon my instruction, they have rebelled.]	267
לִי יְזַעֲקוּ	I	Statement	[2They cry out to me:	268
אֱלֹהַי יְדַעֲנוּךָ יִשְׂרָאֵל׃	CD	Exclam	{My God, we – Israel – know of you.}]	268.1
זָנַח יִשְׂרָאֵל טֹוב	I	Statement	[3Israel rejected Good.]	269
אוֹיֵב יִרְדְּפוֹ׃	I	Statement	[The enemy pursues him.]	270
הֵם הִמְלִיכוּ וְלֹא מִמֶּנִּי	I	Neg State	[4 Surely they caused *kings* to reign, but not from me.]	271
הֵשִׂירוּ וְלֹא יָדָעְתִּי	I	Neg State	[They *set up* princes, but I did not know.]	272
כַּסְפָּם וּזְהָבָם עָשׂוּ לָהֶם עֲצַבִּים	I	Statement	[*With* their silver and their gold, they made idols for themselves	273
לְמַעַן יִכָּרֵת׃	D	Final	(in order that he may be cut off.)]	273a
זָנַח עֶגְלֵךְ שֹׁמְרֹון	I	Statement	[5He rejected your calf, Samaria.]	274
חָרָה אַפִּי בָּם	I	Statement	[My wrath was kindled against them.]	275
עַד־מָתַי לֹא יוּכְלוּ נִקָּיֹון׃	I	Question	[How long will they not be capable of innocence?]	276
כִּי מִיִּשְׂרָאֵל וְהוּא חָרָשׁ עָשָׂהוּ	I	Emph	[6For it *is* of Israel and the artificer made it.]	277
וְלֹא אֱלֹהִים הוּא	I	Statement	[So, he *is* not God.]	278
כִּי־שְׁבָבִים יִהְיֶה עֵגֶל שֹׁמְרֹון׃	I	Emph	[Indeed he – the calf of Samaria – *will become* broken pieces.]	279
כִּי רוּחַ יִזְרָעוּ	I	Emph	[7Because they will sow wind]	280
וְסוּפָתָה יִקְצֹרוּ	I	Statement	[But will reap a storm.]	281

קָמָה אֵין־לּוֹ	I	Statement	[The standing grain has no head,]	282
צֶמַח בִּלְי יַעֲשֶׂה־קֶּמַח	I	Statement	[It will produce no meal.]	283
אוּלַי יַעֲשֶׂה	D	Condit	[(If it should yield flour)	284a
זָרִים יְבַלְּעֻהוּ׃	I	Statement	strangers will devour it.]	284
נִבְלַע יִשְׂרָאֵל	I	Statement	[[8]Israel will be swallowed up.]	285
עַתָּה הָיוּ בגוֹיִם	I	Statement	[Now they will become *part of* the nations,	286
כִּכְלִי אֵין־חֵפֶץ בּוֹ׃	D	Compar	(like a vessel which no one delights in.)]	286a
כִּי־הֵמָּה עָלוּ אַשּׁוּר פֶּרֶא בודד לוֹ	I	Statement	[[9]For they have gone up *to* Assyria *like* an isolated wild donkey by himself.]	287
אֶפְרַיִם הִתְנוּ אֲהָבִים׃	I	Statement	[Ephraim paid off *its* lovers.]	288
גַּם כִּי־יִתְנוּ בגוֹיִם	D	Concess	[([10]For though they also hire among the nations)	289a
עַתָּה אֲקַבְּצֵם	I	Statement	now I will gather them.]	289
וַיָּחֵלּוּ מְעָט מִמַּשָּׂא מֶלֶךְ שָׂרִים׃	I	Statement	[And they will be oppressed *for* a short time from under the burden of a king, *of* princes.]	290
כִּי־הִרְבָּה אֶפְרַיִם מִזְבְּחוֹת לַחֲטֹא	I	Statement	[[11]For Ephraim made many altars for sinning.]	291
הָיוּ־לוֹ מִזְבְּחוֹת לַחֲטֹא׃	I	Statement	[They became for him altars for sinning.]	292
אֶכְתָּב־לּוֹ רֻבֵּי תּוֹרָתִי	I	Statement	[[12]I write for him 10 000 of my laws.]	293
כְּמוֹ־זָר נֶחְשָׁבוּ׃	I	Statement	[They were thought of as strange.]	294
זִבְחֵי הַבְהָבַי יִזְבָּחוּ	I	Statement	[[13]They sacrifice a sacrifice of my gifts.]	295
בָּשָׂר וְיֹאכֵלוּ	I	Statement	[And they eat flesh.]	296
יְהוָה לֹא רָצָם	I	Neg state	[YHWH was not pleased with them.]	297
עַתָּה יִזְכֹּר עֲוֹנָם	I	Statement	[Now he remembers their iniquity.]	298
וְיִפְקֹד חַטֹּאותָם	I	Statement	[And he punishes their sins.]	299
הֵמָּה מִצְרַיִם יָשׁוּבוּ׃	I	Statement	[Surely they will return [to] Egypt.]	300
וַיִּשְׁכַּח יִשְׂרָאֵל אֶת־עֹשֵׂהוּ	I	Statement	[[14]And Israel forgot his maker.]	301
וַיִּבֶן הֵיכָלוֹת	I	Statement	[And he built temples.]	302
וְיהוּדָה הִרְבָּה עָרִים בְּצֻרוֹת	I	Statement	[And Judah multiplied fortified cities.]	303
וְשִׁלַּחְתִּי־אֵשׁ בְּעָרָיו	I	Neg state	[But I will shoot fire in the cities.]	304
וְאָכְלָה אַרְמְנוֹתֶיהָ׃ ס	I	Statement	[And it will consume its citadels.]	305

Hosea 9:1-9				
אַל־תִּשְׂמַח יִשְׂרָאֵל אֶל־גִּיל כָּעַמִּים	I	Comm	[1Do not rejoice, O Israel, for joy like the nations	306
כִּי זָנִיתָ מֵעַל אֱלֹהֶיךָ	D	Causal	(For you have acted like a prostitute from upon your God.)]	306a
אָהַבְתָּ אֶתְנָן עַל כָּל־גָּרְנוֹת דָּגָן:	I	Statement	[You love the wages *of a prostitute* on all corn-threshing floors.]	307
גֹּרֶן וָיֶקֶב לֹא יִרְעֵם	I	Neg state	[2The threshing floor and wine vat will not feed them.]	308
וְתִירוֹשׁ יְכַחֲשׁ בָּהּ:	I	Statement	[And the new wine will deceive them.]	309
לֹא יֵשְׁבוּ בְּאֶרֶץ יְהוָה	I	Neg state	[3They will not dwell in the land of YHWH.]	310
וְשָׁב אֶפְרַיִם מִצְרַיִם	I	Statement	[But Ephraim will return *to* Egypt.]	311
וּבְאַשּׁוּר טָמֵא יֹאכֵלוּ:	I	Statement	[And they will eat unclean things in Assyria.]	312
לֹא־יִסְּכוּ לַיהוָה יַיִן	I	Neg state	[4They will not pour wine to YHWH,]	313
וְלֹא יֶעֶרְבוּ־לוֹ	I	Neg state	[So, they will not be sweet to him.]	314
זִבְחֵיהֶם כְּלֶחֶם אוֹנִים לָהֶם	I	Statement	[Their sacrifices *are* like mourner's bread to them.]	315
כָּל־אֹכְלָיו יִטַּמָּאוּ	I	Statement	[All those who eat *it* will defile themselves.]	316
כִּי־לַחְמָם לְנַפְשָׁם	I	Emph	[Indeed, their bread *is* for their souls.]	317
לֹא יָבוֹא בֵּית יְהוָה:	I	Neg state	[It will not enter the house of YHWH.]	318
מַה־תַּעֲשׂוּ לְיוֹם מוֹעֵד וּלְיוֹם חַג־יְהוָה:	I	Question	[5What will you do for the appointed day and for the day of the feast of YHWH?]	319
כִּי־הִנֵּה הָלְכוּ מִשֹּׁד	I	Statement	[6For behold, they will go from violence.]	320
מִצְרַיִם תְּקַבְּצֵם	I	Statement	[Egypt will gather them.]	321
מֹף תְּקַבְּרֵם	I	Statement	[Memphis will bury them.]	322
מַחְמַד לְכַסְפָּם קִמּוֹשׂ יִירָשֵׁם	I	Statement	[Their silver treasures will be taken *possession of* by thistles.]	323
חוֹחַ בְּאָהֳלֵיהֶם:	I	Statement	[Brambles *take possession of* their tents.]	324
בָּאוּ יְמֵי הַפְּקֻדָּה	I	Statement	[7The days of inspection have come.]	325
בָּאוּ יְמֵי הַשִּׁלֻּם	I	Statement	[The days of vengeance have come.]	326
יֵדַע יִשְׂרָאֵל	I	Statement	[Israel should know.]	327
אֱוִיל הַנָּבִיא	I	Statement	[The prophet *is* foolish.]	328
מְשֻׁגָּע אִישׁ הָרוּחַ עַל רֹב עֲוֹנְךָ וְרַבָּה מַשְׂטֵמָה:	I	Statement	[The man of the spirit is mad because of your great iniquity and abundant animosity.]	328
צֹפֶה אֶפְרַיִם עִם־אֱלֹהָי	I	Statement	[8The watchman of Ephraim is with my God.]	329

נָבִיא פַּח יָקוֹשׁ עַל־כָּל־דְּרָכָיו	I	Statement	[The prophet *is* a snare of a fowler upon all of their roads.]	330
מַשְׂטֵמָה בְּבֵית אֱלֹהָיו:	I	Statement	[Animosity *is* in the house of his God.]	331
הֶעָמִיקוּ־שִׁחֲתוּ כִּימֵי הַגִּבְעָה	I	Statement	[[9]They have deeply corrupted themselves as in the days of Gibeah.]	332
יִזְכֹּר עֲוֹנָם	I	Statement	[He will remember their iniquity.]	333
יִפְקֹד חַטֹּאותָם: ס	I	Statement	[He will punish their sins.]	334
Hosea 9:10-17				
כַּעֲנָבִים בַּמִּדְבָּר מָצָאתִי יִשְׂרָאֵל	I	Statement	[[10]Like grapes in the wilderness, I found Israel.]	335
כְּבִכּוּרָה בִתְאֵנָה בְּרֵאשִׁיתָהּ רָאִיתִי אֲבוֹתֵיכֶם	I	Statement	[Like the first fruit on the fig tree – in her beginning – I saw your forebears.]	336
הֵמָּה בָּאוּ בַעַל־פְּעוֹר	I	Statement	[They came into Ba'al-Peor.]	337
וַיִּנָּזְרוּ לַבֹּשֶׁת	I	Statement	[And they devoted themselves to shame.]	338
וַיִּהְיוּ שִׁקּוּצִים כְּאֹהֲבָם:	I	Statement	[So, they became an abomination like their lover.]	339
אֶפְרַיִם כָּעוֹף יִתְעוֹפֵף כְּבוֹדָם מִלֵּדָה וּמִבֶּטֶן וּמֵהֵרָיוֹן:	I	Statement	[[11]Ephraim's abundance will fly away like a fowl without childbirth, and without womb, and without conception.]	340
כִּי אִם־יְגַדְּלוּ אֶת־בְּנֵיהֶם	D	Concess	[([12]For if they raise their sons)	341a
וְשִׁכַּלְתִּים מֵאָדָם	I	Statement	I will bereave them from people.]	341
כִּי־גַם־אוֹי לָהֶם בְּשׁוּרִי מֵהֶם:	I	Emph	[For woe *is* also to them in my departing from them.]	342
אֶפְרַיִם כַּאֲשֶׁר־רָאִיתִי לְצֹר שְׁתוּלָה בְנָוֶה	I	Statement	[[13]Ephraim, as I saw, *has become* Tyre planted into a meadow.]	343
וְאֶפְרַיִם לְהוֹצִיא אֶל־הוֹרֵג בָּנָיו:	I	Statement	[But now Ephraim must bring forth his sons to slaughter.]	344
תֵּן־לָהֶם יְהוָה	I	Command	[[14]Give them, O YHWH.]	345
מַה־תִּתֵּן	I	Question	[What will you give them?]	346
תֵּן־לָהֶם רֶחֶם מַשְׁכִּיל וְשָׁדַיִם צֹמְקִים:	I	Command	[Give to them a miscarrying womb and two shrivelled breasts.]	347
כָּל־רָעָתָם בַּגִּלְגָּל כִּי־שָׁם שְׂנֵאתִים עַל רֹעַ מַעַלְלֵיהֶם	I	Statement	[[15]All of their evil [is] in Gilgal, for there I hated them for the evil of their actions.]	348
מִבֵּיתִי אֲגָרְשֵׁם	I	Statement	[I will drive them out of my house.]	349
לֹא אוֹסִף אַהֲבָתָם	I	Statement	[I will no longer love them.]	350
כָּל־שָׂרֵיהֶם סֹרְרִים:	I	Statement	[All of their princes are rebels.]	351
הֻכָּה אֶפְרַיִם	I	Statement	[[16]Ephraim will be stricken.]	352
שָׁרְשָׁם יָבֵשׁ פְּרִי	I	Statement	[Their root is dry.]	353

בַּל־יַעֲשׂוּן	I	Statement	[They will not bear fruit.]	354
גַּם כִּי יֵלֵדוּן	D	Concess	[(Also, should they bear)	355a
וְהַמַתִּי מַחֲמַדֵּי בִטְנָם׃ ס	I	Statement	I will kill the beloved of their womb.]	355
יִמְאָסֵם אֱלֹהָי	I	Statement	[[17]My God will reject them	356
כִּי לֹא שָׁמְעוּ לוֹ	D	Causal	(because they do not listen to him,)	356a
וַיִּהְיוּ נֹדְדִים בַּגּוֹיִם׃ ס	I	Statement	[And they will become wanderers in the nations.)]	357
Hosea 10:1-8				
גֶּפֶן בּוֹקֵק יִשְׂרָאֵל	I	Statement	[[1]Israel is a luxuriant vine.]	358
פְּרִי יְשַׁוֶּה־לּוֹ	I	Statement	[he establishes fruit for himself.]	359
כְּרֹב לְפִרְיוֹ הִרְבָּה לַמִּזְבְּחוֹת	I	Statement	[According to the abundance of his fruit, he makes *as* many altars.]	360
כְּטוּב לְאַרְצוֹ הֵיטִיבוּ מַצֵּבוֹת׃	I	Statement	[According to the good of [the] Land, they improved pillars.]	361
חָלַק לִבָּם	I	Statement	[[2]Their heart is false.]	362
עַתָּה יֵאָשֵׁמוּ	I	Statement	[Now they are found guilty.]	363
הוּא יַעֲרֹף מִזְבְּחוֹתָם	I	Statement	[Surely he will break the neck of their altars.]	364
יְשֹׁדַּד מַצֵּבוֹתָם׃	I	Statement	[He will destroy their *sacred* pillars.]	365
כִּי עַתָּה יֹאמְרוּ	I	Statement	[[3]For now, they will say	366
אֵין מֶלֶךְ לָנוּ	CD	Neg state	{“No king for us	366.1
כִּי לֹא יָרֵאנוּ אֶת־יְהוָה	D	Causal	(because we have not feared YHWH.)}	366.1a
וְהַמֶּלֶךְ מַה־יַּעֲשֶׂה־לָּנוּ׃	CD	Question	{And the king – what could he do for us?”}]	366.2
דַּבְּרוּ דְבָרִים אָלוֹת שָׁוְא כָּרֹת בְּרִית	I	Statement	[[4]They uttered promises swearing false oaths, making covenants.]	367
וּפָרַח כָּרֹאשׁ מִשְׁפָּט עַל תַּלְמֵי שָׂדָי׃	I	Statement	[And judgement flourishes like a poisonous plant upon a furrow of a field.]	368
לְעֶגְלוֹת בֵּית אָוֶן יָגוּרוּ שִׁכֵּן שֹׁמְרֹנוֹ	I	Statement	[[5]For the bull of the Beth-Aven the inhabitants of Samaria are afraid.]	369
כִּי־אָבַל עָלָיו עַמּוֹ	I	Emph	[For its people will mourn over it.]	370
וּכְמָרָיו עָלָיו יָגִילוּ	I	Statement	[And its priests will tremble over it,	371
עַל־כְּבוֹדוֹ כִּי־גָלָה מִמֶּנּוּ׃	D	Causal	(because its glory has departed from it.)]	371a
גַּם־אוֹתוֹ לְאַשּׁוּר יוּבָל מִנְחָה לְמֶלֶךְ יָרֵב	I	Emph	[[6]Also, for Assyria he will be carried a gift from the great king.]	372
בָּשְׁנָה אֶפְרַיִם יִקָּח	I	Statement	[Ephraim will receive shame.]	373

וְיֵבוֹשׁ יִשְׂרָאֵל מֵעֲצָתוֹ׃	I	Statement	[and Israel will be ashamed of his decision.]	374
נִדְמָה שֹׁמְרוֹן מַלְכָּהּ כְּקֶצֶף עַל־פְּנֵי־מָיִם׃	I	Statement	[7Samaria's king is gone like foam upon the surface of the waters.]	375
וְנִשְׁמְדוּ בָּמוֹת אָוֶן חַטַּאת יִשְׂרָאֵל	I	Statement	[8And the high places of Aven will be made useless – the sin of Israel.]	376
קוֹץ וְדַרְדַּר יַעֲלֶה עַל־מִזְבְּחוֹתָם	I	Statement	[Koz and thistles will go upon their altars.]	377
וְאָמְרוּ לֶהָרִים	I	Statement	[And they will say to the mountains,	378
כַּסּוּנוּ	CD	Exclam	{"Cover us!"}]	378.1
וְלַגְּבָעוֹת נִפְלוּ עָלֵינוּ׃ ס	I	Statement	[And to the hills, "Fall upon us!".]	379
Hos 10:9-11:11				
מִימֵי הַגִּבְעָה חָטָאתָ יִשְׂרָאֵל	I	Statement	[9From the days of Gibeah you have sinned, Israel.]	380
שָׁם עָמָדוּ	I	Statement	[There they remained.]	381
לֹא־תַשִּׂיגָם בַּגִּבְעָה מִלְחָמָה עַל־בְּנֵי עַוְלָה׃	I	Neg state	[Will war not overtake them in Gibeah – against the wicked ones?]	382
בְּאַוָּתִי וְאֲסָרֵם	I	Exhort	[10In my desire, I will discipline them.]	383
וְאֻסַּף עֲלֵיהֶם עַמִּים	I	Statement	[And the nations will be gathered against them	384
בְּאָסְרָם לִשְׁתֵּי עֵינֹתָם׃	D	Temp	(when they bind them for their double iniquities.)]	384a
וְאֶפְרַיִם עֶגְלָה מְלַמָּדָה אָהֲבָתִי לָדוּשׁ	I	Statement	[11And Ephraim is a trained heifer who is a lover of treading.]	385
וַאֲנִי עָבַרְתִּי עַל־טּוּב צַוָּארָהּ	I	Statement	[And surely I have passed by her fair neck.]	386
אַרְכִּיב אֶפְרַיִם	I	Statement	[I will cause Ephraim to ride.]	387
יַחֲרוֹשׁ יְהוּדָה	I	Statement	[Judah will plough.]	388
יְשַׂדֵּד־לוֹ יַעֲקֹב׃	I	Statement	[He will harrow for Jacob.]	389
זִרְעוּ לָכֶם לִצְדָקָה	I	Command	[12Sow for you in righteousness!]	390
קִצְרוּ לְפִי־חָסֶד	I	Command	[Reap for an expression of lovingkindness!]	391
גִּירוּ לָכֶם גֵּיר	I	Command	[Till for yourself fallow ground!]	392
וְעֵת לִדְרוֹשׁ אֶת־יְהוָה	I	Exclam	[*It is* time for seeking YHWH.]	393
עַד־יָבוֹא	D	Temp	[(Until he comes,)	394a
וְיֹרֶה צֶדֶק לָכֶם׃	I	Statement	he will teach righteousness to you.]	394
חֲרַשְׁתֶּם־רֶשַׁע עַוְלָתָה	I	Statement	[13You have ploughed iniquity.]	395
קְצַרְתֶּם	I	Statement	[You have reaped injustice.]	396

אֲכַלְתֶּם פְּרִי־כָחַשׁ	I	Statement	[You have eaten the fruits of deception	397
כִּי־בָטַחְתָּ בְדַרְכֶּךָ בְּרֹב גִּבּוֹרֶיךָ׃	D	Causal	(because you have trusted in your way, in the multitude of your forces.)]	397a
וְקָאם שָׁאוֹן בְּעַמֶּךָ	I	Statement	[14And the tumult will rise against your people,]	398
וְכָל־מִבְצָרֶיךָ יוּשַׁד	I	Statement	[And all of your fortresses will be destroyed	399
כְּשֹׁד שַׁלְמַן בֵּית אַרְבֵאל בְּיוֹם מִלְחָמָה	D	Compar	(like the destruction of Shalman on Beth Arbel in the day of battle.)]	399a
אֵם עַל־בָּנִים רֻטָּשָׁה׃	I	Statement	[A mother was dashed upon sons.]	400
כָּכָה עָשָׂה לָכֶם בֵּית־אֵל מִפְּנֵי רָעַת רָעַתְכֶם	I	Emph	[15Thus, it will happen to you, Bethel, because of your great wickedness.]	401
בַּשַּׁחַר נִדְמָה נִדְמָה מֶלֶךְ יִשְׂרָאֵל׃	I	Statement	[In the dawn, the king of Israel will have certainly been cut off.]	402
כִּי נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ	I	Statement	[11:1When Israel *was a* child I loved him.]	403
וּמִמִּצְרַיִם קָרָאתִי לִבְנִי׃	I	Statement	[And from Egypt I called my son.]	404
קָרְאוּ לָהֶם	I	Statement	[2They called to them.]	405
כֵּן הָלְכוּ מִפָּנָיִם	I	Statement	[Thus, they went away from me.]	406
לַבְּעָלִים יְזַבֵּחוּ	I	Statement	[So they kept sacrificing to the Ba‘alim.]	407
וְלַפְּסִלִים יְקַטֵּרוּן׃	I	Statement	[And for the idols they burned incense.]	408
וְאָנֹכִי תִרְגַּלְתִּי לְאֶפְרַיִם	I	Statement	[3And surely I taught Ephraim to walk,]	409
קָחָם עַל־זְרוֹעֹתָיו	I	Statement	[And I took them in my arms.]	410
וְלֹא יָדְעוּ	I	Neg state	[But they did not know	411
כִּי רְפָאתִים׃	D	Rel	(that I healed them.)]	411a
בְּחַבְלֵי אָדָם אֲמָשְׁכֵם בַּעֲבֹתוֹת אַהֲבָה	I	Statement	[4With the cords of man, I was pulling them – with the cords of love.]	412
וָאֶהְיֶה לָהֶם כְּמֵרִימֵי עֹל עַל לְחֵיהֶם	I	Statement	[And I was to them like those who lift a yoke upon their jaws.]	413
וָאַט אֵלָיו אוֹכִיל׃	I	Statement	[And I bent down to feed them.]	414
לֹא יָשׁוּב אֶל־אֶרֶץ מִצְרַיִם	I	Neg state	[5He will not return upon the land of Egypt.]	415
וְאַשּׁוּר הוּא מַלְכּוֹ	I	Statement	[But Assyria *will be* his king	416
כִּי מָאֲנוּ לָשׁוּב׃	D	Causal	(because they have refused to return.)]	416a
וְחָלָה חֶרֶב בְּעָרָיו	I	Statement	[6And the sword will wreak havoc in his cities.]	417
וְכִלְּתָה בַדָּיו	I	Statement	[And it will end his false prophets.]	418
וְאָכְלָה מִמֹּעֲצוֹתֵיהֶם׃	I	Statement	[And it will devour because of their schemes.]	419

וְעַמִּי תְלוּאִים לִמְשׁוּבָתִי	I	Statement	[7And my people are bent on apostasy from me.]	420
וְאֶל־עַל יִקְרָא�ֻהוּ	D	Concess	[(Though upward they call him)	421a
יַחַד לֹא יְרוֹמֵם׃	I	Statement	together he will not raise *them*.]	421
אֵיךְ אֶתֶּנְךָ אֶפְרָיִם	I	Question	[8How can I give you up, Ephraim?]	422
אֲמַגֶּנְךָ יִשְׂרָאֵל	I	Question	[Will I deliver you, Israel?]	423
אֵיךְ אֶתֶּנְךָ כְּאַדְמָה	I	Question	[How can I surrender you like Admah?]	424
אָשִׂימְךָ כִּצְבֹאיִם	I	Question	[Will I attack you like Zebo'im?]	425
נֶהְפַּךְ עָלַי לִבִּי	I	Statement	[My heart is torn upon me.]	426
יַחַד נִכְמְרוּ נִחוּמָי׃	I	Statement	[All my feelings of compassion grow warm.]	427
לֹא אֶעֱשֶׂה חֲרוֹן אַפִּי	I	Neg state	[9I will not execute the fierceness of my rage.]	428
לֹא אָשׁוּב לְשַׁחֵת אֶפְרָיִם	I	Neg state	[I will not again return to destroy Ephraim.]	429
כִּי אֵל אָנֹכִי וְלֹא־אִישׁ	I	Emph	[For I *am* God and not a man – the Holy *one* – in your midst.]	430
בְּקִרְבְּךָ קָדוֹשׁ וְלֹא אָבוֹא בְּעִיר׃	I	Statement	[And I will not enter a city.]	431
אַחֲרֵי יְהוָה יֵלֵכוּ	I	Statement	[10They will walk after YHWH.]	432
כְּאַרְיֵה יִשְׁאָג	I	Statement	[He will roar like a lion.]	433
כִּי־הוּא יִשְׁאַג	I	Statement	[Indeed, he will roar]	434
וְיָחֵרְדוּ בָנִים מִיָּם׃	D	Result	[And the children will *come* trembling from the west.]	435
יָחֵרְדוּ כְצִפּוֹר מִמִּצְרַיִם וּכְיוֹנָה מֵאֶרֶץ אַשּׁוּר	I	Statement	[11And they will tremble like a bird from Egypt and like a dove from the land of Assyria.]	436
וְהוֹשַׁבְתִּים עַל־בָּתֵּיהֶם נְאֻם־יְהוָה׃ ס	I	Statement	[And I will settle them in their houses. An utterance of YHWH.]	437
Hosea 12:1-14:1				
סְבָבֻנִי בְכַחַשׁ אֶפְרַיִם וּבְמִרְמָה בֵּית יִשְׂרָאֵל	I	Statement	[1Ephraim has surrounded me with lies and the house of Israel with treachery.]	438
וְיהוּדָה עֹד רָד עִם־אֵל וְעִם־קְדוֹשִׁים נֶאֱמָן׃	I	Statement	[But Judah still roams with God, and is faithful to the Holy One.]	439
אֶפְרַיִם רֹעֶה רוּחַ וְרֹדֵף קָדִים כָּל־הַיּוֹם	I	Statement	[2Ephraim shepherds wind and pursues the east wind all day.]	440
כָּזָב וָשֹׁד יַרְבֶּה	I	Statement	[He multiplies lies and violence.]	441
וּבְרִית עִם־אַשּׁוּר יִכְרֹתוּ	I	Statement	[And they establish a covenant with Assyria.]	442
וְשֶׁמֶן לְמִצְרַיִם יוּבָל׃	I	Statement	[And oil is carried to Egypt.]	443
וְרִיב לַיהוָה עִם־יְהוּדָה	I	Statement	[3And YHWH *has* a dispute with Judah	444

וְלִפְקֹד עַל־יַעֲקֹב כִּדְרָכָיו	D	Result	(to punish upon Jacob according to his ways.)]	444a
כְּמַעֲלָלָיו יָשִׁיב לוֹ׃	I	Statement	[According to his actions he will repay him.]	445
בַּבֶּטֶן עָקַב אֶת־אָחִיו	I	Statement	[[4]In the womb he took his brother by the heel,]	446
וּבְאוֹנוֹ שָׂרָה אֶת־אֱלֹהִים׃	I	Statement	[And in his strength, he strove with God.]	447
וַיָּשַׂר אֶל־מַלְאָךְ	I	Statement	[[5]And he wrestled *with* an angel.]	448
וַיָּכָל	I	Statement	[And he prevailed.]	449
בָּכָה	I	Statement	[He wept.]	450
וַיִּתְחַנֶּן־לוֹ	I	Statement	[And he sought his favour.]	451
בֵּית־אֵל יִמְצָאֶנּוּ	I	Statement	[*At* Bethel, he finds him.]	452
וְשָׁם יְדַבֶּר עִמָּנוּ׃	I	Statement	[And there he speaks with him.]	453
וַיהוָה אֱלֹהֵי הַצְּבָאוֹת יְהוָה זִכְרוֹ׃	I	Emph	[[6]And even YHWH – the god of the hosts – YHWH *is* his name.]	454
וְאַתָּה בֵּאלֹהֶיךָ תָּשׁוּב	I	Command	[[7]Therefore, now you shall return to your God.]	455
חֶסֶד וּמִשְׁפָּט שְׁמֹר	I	Command	[*And* observe covenantal love and judgement.]	456
וְקַוֵּה אֶל־אֱלֹהֶיךָ תָּמִיד׃	I	Command	[And wait for your God continually.]	457
כְּנַעַן בְּיָדָו מֹאזְנֵי מִרְמָה	I	Statement	[[8]In Canaan's hands *are* treacherous scales.]	458
לַעֲשֹׁק אָהֵב׃	I	Statement	[He loves to oppress.]	459
וַיֹּאמֶר אֶפְרַיִם	I	Statement	[[9]And Ephraim said	460
אַךְ עָשַׁרְתִּי	CD	Emph	{Surely, I have become rich.}	460.1
מָצָאתִי אָוֶן לִי	CD	Statement	{I found wealth for myself.}	460.2
כָּל־יְגִיעַי לֹא יִמְצְאוּ־לִי עָוֹן אֲשֶׁר־חֵטְא׃	CD	Statement	{All my labours do not incur iniquity in me that is sin.}]	460.3
וְאָנֹכִי יְהוָה אֱלֹהֶיךָ מֵאֶרֶץ מִצְרָיִם	I	Statement	[[10]But I *am* YHWH, your God, from the land of Egypt.]	461
עֹד אוֹשִׁיבְךָ בָּאֳהָלִים כִּימֵי מוֹעֵד׃	I	Statement	[I will make you [live] in tents again, as in the days of meeting.]	462
וְדִבַּרְתִּי עַל־הַנְּבִיאִים	I	Statement	[[11]And I spoke unto the prophets.]	463
וְאָנֹכִי חָזוֹן הִרְבֵּיתִי	I	Statement	[And I multiplied visions.]	464
וּבְיַד הַנְּבִיאִים אֲדַמֶּה׃	I	Statement	[And by the hand of the prophets, I used parables.]	465
אִם־גִּלְעָד אָוֶן	D	Condit	[([12]If Gilead *was* iniquitous,)	466a
אַךְ־שָׁוְא הָיוּ	I	Emph	surely, they have become worthless.]	466

בַּגִּלְגָּל שֹׁרְרִים זָבֵחוּ	I	Statement	[In Gilgal they have sacrificed oxen.]	467
גַּם מִזְבְּחוֹתָם כְּגַלִּים עַל תַּלְמֵי שָׂדָי׃	I	Statement	[Their altars *are* also like stone heaps upon the furrows of a field.]	468
וַיִּבְרַח יַעֲקֹב שְׂדֵה אֲרָם	I	Statement	[13And Jacob fled to the field of Aram.]	469
וַיַּעֲבֹד יִשְׂרָאֵל בְּאִשָּׁה	I	Statement	[And Israel served for a wife.]	470
וּבְאִשָּׁה שָׁמָר׃	I	Statement	[And for a wife he kept sheep.]	471
וּבְנָבִיא הֶעֱלָה יְהוָה אֶת־יִשְׂרָאֵל מִמִּצְרָיִם	I	Statement	[14And by a prophet, YHWH brought Israel up from Egypt.]	472
וּבְנָבִיא נִשְׁמָר׃	I	Statement	[And by a prophet, he was kept.]	473
הִכְעִיס אֶפְרַיִם תַּמְרוּרִים	I	Statement	[15Ephraim has provoked bitterly.]	474
וְדָמָיו עָלָיו יִטּוֹשׁ	I	Statement	[And his bloodguilt he will leave over him.]	475
וְחֶרְפָּתוֹ יָשִׁיב לוֹ אֲדֹנָיו׃	I	Statement	[And his Lord will return his reproach to him.]	476
כְּדַבֵּר אֶפְרַיִם רְתֵת	I	Statement	[13:1When Ephraim spoke, *there was* trembling.]	477
נָשָׂא הוּא בְּיִשְׂרָאֵל	I	Statement	[He was exulted in Israel.]	478
וַיֶּאְשַׁם בַּבַּעַל	I	Statement	[But he incurred guilt with the Ba‘al.]	479
וַיָּמֹת׃	I	Statement	[And he died.]	480
וְעַתָּה וֹסִפוּ לַחֲטֹא	I	Statement	[2And now they continue to sin.]	481
וַיַּעֲשׂוּ לָהֶם מַסֵּכָה מִכַּסְפָּם כִּתְבוּנָם עֲצַבִּים	I	Statement	[They have made for themselves cast images from their silver, according to their skill – idols.]	482
מַעֲשֵׂה חָרָשִׁים כֻּלָּה	I	Statement	[All of it *is* the work of artisans.]	483
לָהֶם הֵם אֹמְרִים	I	Statement	[They speak to them	484
זֹבְחֵי אָדָם עֲגָלִים יִשָּׁקוּן׃	D	Subj	(Those men who sacrifice kiss calves.)]	484a
לָכֵן יִהְיוּ כַּעֲנַן־בֹּקֶר וְכַטַּל מַשְׁכִּים הֹלֵךְ כְּמֹץ יְסֹעֵר מִגֹּרֶן וּכְעָשָׁן מֵאֲרֻבָּה׃	I	Statement	[3Therefore, they will be like the clouds of the morning, and like the dew which *goes away* early; like chaff blown from a threshing floor, and like smoke from a window.]	485
וְאָנֹכִי יְהוָה אֱלֹהֶיךָ מֵאֶרֶץ מִצְרָיִם	I	Statement	[4But I *am* YHWH, your God from the land of Egypt.]	486
וֵאלֹהִים זוּלָתִי לֹא תֵדָע	I	Neg state	[And you did not know a god besides me.]	487
וּמוֹשִׁיעַ אַיִן בִּלְתִּי׃	I	Neg state	[And there *is* no other deliverer but me.]	488
אֲנִי יְדַעְתִּיךָ בַּמִּדְבָּר בְּאֶרֶץ תַּלְאֻבוֹת׃	I	Statement	[5I have known you in the wilderness, in the land of draught.]	489
כְּמַרְעִיתָם וַיִּשְׂבָּעוּ	I	Statement	[6According to their pastures they were satisfied.]	490

שָׂבְעוּ	I	Statement	[They were satisfied.]	491
וַיָּרָם לִבָּם	I	Statement	[And their hearts became arrogant.]	492
עַל־כֵּן שְׁכֵחוּנִי׃	I	Emph	[Therefore, they have forgotten me.]	493
וָאֱהִי לָהֶם כְּמוֹ־שָׁחַל	I	Statement	[[7]So, I was like a lion to them.]	494
כְּנָמֵר עַל־דֶּרֶךְ אָשׁוּר׃	I	Statement	[Like a leopard I will lurk on the road.]	495
אֶפְגְּשֵׁם כְּדֹב שַׁכּוּל	I	Statement	[[8]I will meet them like a bereaved bear.]	496
וְאֶקְרַע סְגוֹר לִבָּם	I	Statement	[and I will tear the cage of their heart.]	497
וַאֹכְלֵם שָׁם כְּלָבִיא	I	Statement	[And I will devour them there like a lion.]	498
תַּיַּת הַשָּׂדֶה תְּבַקְּעֵם׃	I	Statement	[A beast of the field *which* will tear them to pieces.]	499
שִׁחֲתָךְ יִשְׂרָאֵל	I	Statement	[[9]I will have ruined you, Israel,	500
כִּי־בִי בְעֶזְרֶךָ׃	D	Causal	(because *you rebelled* against me – against your helper.)]	500a
אֱהִי מַלְכְּךָ אֵפוֹא	I	Question	[[10]Where *is* your king	501
וְיוֹשִׁיעֲךָ בְּכָל־עָרֶיךָ	D	Result	(so that he can save you in all your cities?)]	501a
וְשֹׁפְטֶיךָ אֲשֶׁר אָמַרְתָּ	I	Question	[And your judges of whom you said	502
תְּנָה־לִּי מֶלֶךְ וְשָׂרִים׃	CD	Command	{Give for me a king and princes?}]	502.1
אֶתֶּן־לְךָ מֶלֶךְ בְּאַפִּי	I	Statement	[[11]I give to you a king in my anger.]	503
וָאֶקַּח בְּעֶבְרָתִי׃ ס	I	Statement	[but I will take *him* away in my anger.]	504
צְרוּר עֲוֹן אֶפְרָיִם	I	Statement	[[12]The iniquity of Ephraim *is* bound.]	505
צְפוּנָה חַטָּאתוֹ׃	I	Statement	[His sin *is* preserved.]	506
חֶבְלֵי יוֹלֵדָה יָבֹאוּ לוֹ	I	Statement	[[13]The pains of women in labour will come upon him.]	507
הוּא־בֵן לֹא חָכָם	I	Statement	[He *is* a foolish son,	508
כִּי־עֵת לֹא־יַעֲמֹד בְּמִשְׁבַּר בָּנִים׃	D	Causal	(because, at the right time he does not present himself at the cervix of sons.)]	508a
מִיַּד שְׁאוֹל אֶפְדֵּם	I	Question	[[14]Will I ransom them from the hand of Sheol?]	509
מִמָּוֶת אֶגְאָלֵם	I	Question	[Will I redeem them from death?]	510
אֱהִי דְבָרֶיךָ מָוֶת	I	Question	[Where *is* your pestilence, O Death?]	511
אֱהִי קָטָבְךָ שְׁאוֹל	I	Question	[Where *is* your destruction, O Sheol?]	512
נֹחַם יִסָּתֵר מֵעֵינָי׃	I	Statement	[Compassion is hidden from my eyes.]	513

כִּי הוּא בֵּן אַחִים יַפְרִיא	D	Concess	[(15Although he flourishes among brothers,)	514a
יָבֹוא קָדִים רוּחַ יְהוָה מִמִּדְבָּר עֹלֶה	I	Statement	an east wind will come – the wind of YHWH – going up from the wilderness.]	514
וְיָבֹושׁ מְקֹורֹו	I	Statement	[And his fountain will be dry.]	515
וְיֶחֱרַב מַעְיְנֹו	I	Statement	[And his spring will be parched.]	516
הוּא יְשַׁסֶּה אוֹצַר כָּל־כְּלִי חֶמְדָּה:	I	Statement	[It will plunder his treasury of every delightful thing.]	517
תֶּאְשַׁם שֹׁמְרֹון	I	Statement	[14:1Samaria *is* guilty	518
כִּי מָרָתָה בֵּאלֹקֶיהָ	D	Causal	(because she has been disobedient against her God.)]	518a
בַּחֶרֶב יִפֹּלוּ	I	Statement	[They will fall by the sword.]	519
עֹלְלֵיהֶם יְרֻטָּשׁוּ	I	Statement	[Their children will be dashed to pieces.]	520
וְהָרִיֹּתֶיו יְבֻקָּעוּ: פ	I	Statement	[And their pregnant women will be ripped open.]	521
Hosea 14:2-10				
שׁוּבָה יִשְׂרָאֵל עַד יְהוָה אֱלֹקֶיךָ	I	Command	[2Return, O Israel, unto YHWH, your God,	522
כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ:	D	Causal	(for you have stumbled in your sin.)]	522a
קְחוּ עִמָּכֶם דְּבָרִים	I	Command	[3Take words with you.]	523
וְשׁוּבוּ אֶל־יְהוָה	I	Command	[And return to YHWH!]	524
אִמְרוּ אֵלָיו	I	Command	[Say unto him,	525
כָּל־תִּשָּׂא עָוֹן וְקַח־טוֹב	CD	Command	{Forgive all iniquity and accept what is good.}	525.1
וְנִשַּׁלְּמָה פָרִים שְׂפָתֵינוּ:	CD	Statement	{And we will offer the fruit of our lips.}]	525.2
אַשּׁוּר לֹא יֹושִׁיעֵנוּ	CD	Neg state	{4Assyria cannot save us.}	525.3
עַל־סוּס לֹא נִרְכָּב	CD	Neg state	{We will not ride upon horses.}	525.4
וְלֹא־נֹאמַר עֹוד אֱלֹהֵינוּ לְמַעֲשֵׂה יָדֵינוּ	CD	Neg state	{And we will no longer say “Our gods” to the work of our hands.}	525.5
אֲשֶׁר־בְּךָ יְרֻחַם יָתֹום:	CD	Statement	{*You are* the one by whom an orphan is shown mercy.}]	525.6
אֶרְפָּא מְשׁוּבָתָם	I	Statement	[5I will heal their apostasy.]	526
אֹהֲבֵם נְדָבָה	I	Statement	[I will love them freely,	527
כִּי שָׁב אַפִּי מִמֶּנּוּ:	D	Causal	(for my anger has turned away from him.)]	527a
אֶהְיֶה כַטַּל לְיִשְׂרָאֵל	I	Statement	[6I *will be* like the dew to Israel.]	528
יִפְרַח כַּשֹּׁושַׁנָּה	I	Statement	[He will blossom like a lily.]	529

וְגַ֥ד שָׁרָשָׁ֖יו כַּלְּבָנֽוֹן׃	I	Statement	[And strike his roots like Lebanon.]	530
יֵלַ֣כְנָה יְנִקוֹתָ֑יו	I	Statement	[7His branches will go out.]	531
וִיהִ֤י כַזַּ֙יִת֙ הוֹדֽוֹ	I	Statement	[And his beauty will be like the olive tree.]	532
וְרֵ֥יחַ לֽוֹ כַּלְּבָנֽוֹן׃	I	Statement	[And his scent *is* like Lebanon.]	533
יָשֻׁ֖בוּ יֹשְׁבֵ֣י בְצִלּ֑וֹ	I	Statement	[8The inhabitants in his shadow will return.]	534
יְחַיּ֣וּ דָגָ֔ן	I	Statement	[They will preserve grain.]	535
וְיִפְרְחֽוּ כַגֶּ֖פֶן	I	Statement	[And they will blossom like the vine.]	536
זִכְרֽוֹ כְּיֵ֥ין לְבָנֽוֹן׃ ס	I	Statement	[His fame *will be* like the wine of Lebanon.]	537
אֶפְרַ֕יִם מַה־לִּ֥י עוֹד֙ לָֽעֲצַבִּ֔ים	I	Question	[9Ephraim, what more will I have to do with idols?]	538
אֲנִ֥י עָנִ֖יתִי	I	Statement	[I *am* the one who answers.]	539
וַאֲשׁוּרֶֽנּוּ׃	I	Statement	[And I behold him.]	540
אֲנִ֤י כִבְרוֹשׁ֙ רַעֲנָ֔ן	I	Statement	[I *am* like the cypress tree – fresh.]	541
מִמֶּ֥נִּי פִרְיְךָ֖ נִמְצָֽא׃	I	Statement	[Your fruit will be found in me.]	542
מִֽי חָכָ֣ם	I	Question	[10Who *is* wise?]	543
וְיָבֶן֙ אֵ֣לֶּה	I	Command	[Let him discern these things.]	544
נָבוֹן֙ וְיֵדָעֵ֔ם	I	Question	[Discerning? Let him know them.]	545
כִּֽי־יְשָׁרִ֖ים דַּרְכֵ֣י יְהוָ֑ה	I	Statement	[For straight *is* the way of YHWH.]	546
וְצַדִּקִ֣ים יֵלְכ֔וּ בָּ֑ם	I	Statement	[And the righteous will walk in them.]	547
וּפֹשְׁעִ֖ים יִכָּשְׁל֥וּ בָֽם׃	I	Statement	[But rebels will stumble in them.]	548