

ANNOTATED BIBLIOGRAPHY ON  
HOSEA

Abramowitz, Chaim (Jerusalem) "Hosea's true marriage." Dor Le Dor, 1986, /87, 15(2), 79-83.

Abstract: The marriage of Hosea must be seen in the light of the prevalent historical conditions, which included the fertility cults in the North. Gomer came from a good family, but she became interested in the cult of Baal. Then the word of God came to Hosea, speaking in him, permeating his entire being.

Achtemeier, Elizabeth R. (Lancaster Theo. Sem., Lancaster, Pa.) "The content of the book of hosea in its old testament context." Theology and Life, 1962, 5, 125-132.

Abstract: The Book of Hosea and its concept of Israel and God is no stranger to the total Old Testament context, as some have tried to show. Traces the pictures of Israel as a rebellious son and as an unfaithful wife through the O. T. Israel as dependent on God for her very life is a picture common to O. T. and N. T., as is the theme of the final victory of God's love.

Achtemeier, Elizabeth (Union Theol. Sem., Richmond, VA) "The theological message of hosea: its preaching values." Review and Expositor, 1975, 72(4), 473-485.

Abstract: Discusses the preaching values of Hosea, offering specific texts and leads for sermonic development. Emphasizes the hermeneutical principles essential to Christian preaching on the OT. Meets the question of how ancient prophetic oracles addressed to pre-Christian, northern Israel can become a word of God to us without distorting their original character. Finding final fulfillment of Hosea's message in Jesus Christ alone, offers a hermeneutic in which each passage in Hosea is matched to a passage in the NT. Offers extensive demonstration in actual textual outworking of this hermeneutic, obviously differing from the hermeneutic behind much modern preaching.

Ackland, Donald F. (Southern Bap. Conv.) "Preaching from hosea to a nation in crisis." Southwestern Journal of Theology, 1975, 18(1), 43-55.

Abstract: In the year of bicentennial celebration it is sobering to reflect upon the fact that Israel rose to power, prospered, declined, and passed into oblivion in a mere 200 years. Hosea challenges the contemporary preacher because of so many obvious parallels between that ancient nation and modern America. Themes for modern reflection from the prophet Hosea are: (1) the suffering heart of God, (2) the divine dilemma between sin's reality and God's holiness, (3) the relationship of God and a nation, (4) danger from national religion, (5) celebration and crisis and its bearing on true worship of God, (6) the spectre of shallow emotionalism in religion, (7) the condemnation of vice and violence, and (8) the gleam in the darkness.

Allegro, J. M. (U. of Manchester) "A recently discovered fragment of a commentary on hosea from qumran's fourth cave." Journal of Biblical Literature, 1959, 78, 142-147.

Abstract: A brief description of the manuscript is given along with the text and translation.

A photo of the original is also provided.

Amoussine, Joseph (Acad. of Sciences, Leningrad) "Ephraim et manasse dans le pesher de nahum (4qpnahum) (ephrain and manasseh in the pesher of nahum)." Revue de Qumran, 1963, 4, 389-396.

Abstract: The symbolic use of the names Ephraim and Manasseh at Qumran appears to have had its origin in an allegorical interpretation of Isaiah 9:18-20. To get at the identification, we see that the *dwrky hhlqkt* ("Seekers of Dissensions") suffered persecution under the *kpyr hhrwn* ("The Lion of Frenzy"), who can be identified as Alexander Janneus. So the sufferers must have been the Pharisees. The Hosea Commentary equates the *dwrky hhlqwt* with Ephraim. The Nahum Commentary shows the Pharisees (Ephraim) in power under Alexandra-Salome (76-67 B.C.) and persecuting Manasseh, who must have been the Sadducees led by Diogenes. Footnotes. (French)

Amusin, Joseph D. (Leningrad) "The reflection of historical events of the first century b. C. In qumran commentaries (4 q 161;4 q 169;4q 166)." Hebrew Union College Annual, 1977, 48, 123-152.

Abstract: Shows that the fragments of the Qumran Commentaries on the Books of Isaiah, Nahum and Hosea give, in coded style, information about important details of the socio-political history of the first half of the 1st cent. BC.

Anderson, George W. (U. Edinburgh, Scotland) "Hosea and yahweh: god's love story (hosea 1-3)." Review and Expositor, 1975, 72(4), 425-436.

Abstract: Probes the text of Hosea, not as verse-by-verse commentary but with a depth-level analysis and interpretation of the content. Deals with problems of interpretation and the exposition of the goodness and severity of Yahweh's love. Adds a bibliographical note. At the heart of this section is the story of the prophet Hosea and his wife Gomer, with the difficult question of the identity of the woman in chapter 3, whether identical with Gomer or not. Lays the foundations for understanding the whole book.

Anderson, T. David (Queensland, Australia) "Renaming and wedding imagery in isaiah 62." Biblica, 1986, 67(1), 75-80.

Abstract: Isaiah 62 contains five instances of renaming. V. 2 states that personified Zion is to be given a new name. V. 4 declares that two old names of Zion are being replaced by two new names. V. 12 contains one pair of names for God's people and one pair for Zion. As elsewhere in Scripture, here name changing is connected with marriage. There are striking contrasts between the negative marriage imagery in Hosea and the positive marriage imagery in Isaiah 62.

Badini, Guiseppe. "Reading the prophets osee and jonas in secondary classes." Lumen Vitae, 1966, 21, 91-106 (No. 1).

Abstract: Using the texts of Hosea and Jonah as examples, a study was made to determine the best method of reading Scripture to secondary classes. The material from Hosea posed more problems. It was concluded that the reading to the pupils should have two stages: (1) a general explanation of the theme quoting Hosea's own words (nearly all the verses of the first three chapters) and (2) the development of some aspects of the prophet's theology (extracts from the remaining eleven chapters as an anthology).

Bakon, Shimon (Jerusalem) "Hosea--his message." Dor Le Dor, 1986, /87, 15(2), 88-96.

Abstract: Analyzes the covenantal terminology of Hosea: berit, hesed, da`at 'Elochim. The latter term has both an intellectual and an emotional connotation, a knowledge born of intimacy and compassion. The language of reconciliation is also analyzed, and the metaphor of the father-son relationship is added to that of the husband-wife. Hosea makes a contribution to messianic thought.

Barre, M. L. (Baltimore) "New light on the interpretation of hosea vi 2." Vetus Testamentum, 1978, 28(2), 129-141.

Abstract: The two verbs hyh "live" and qwm "rise" in Hosea 6:2 can be seen from a survey of Hebrew, Aramaic and Akkadian evidence to form a fixed parallel pair. The Akkadian medical texts, using the two to three day pattern, show that the context is medical prognosis not resurrection, at least on the primary level of interpretation.

BARTH, CRISTOPH. "Theophanie, bundschliessung und neuer anfang am dritten tage (theophany, establishment of the covenant and new beginning on the third day)." Evangelische Theologie, 1968, 28(10), 521-533.

Abstract: Although the establishment of the covenant is generally considered to be the main theme of the Sinai Pericope, recent scholarship has placed the solemn revelation and introduction of the legitimate worship of God in the foreground as the main theme of the P-Document within the Sinai Pericope. The three constitutive elements of the establishment of the covenant, which probably reflect the actual events at Sinai, include: (1) The appearance or theophany of Yahweh, (2) The proclamation of the word or will of Yahweh, and (3) The human response to such confrontation with Yahweh. The present compilation extant in the Sinai Pericope reflects subsequent developments and interests, particularly in the depiction of the establishment of the covenant as a covenant renewal. Mention of "on the third day" in the Yahwistic section reflects the climactic moment of the covenant renewal ceremony alluded to in such prophetic portions as Amos 4:4-13 and Hosea 6:1-3. (German)

BEILIN, ZEHAHAH (Tel Aviv, Israel) "Studies in hosea." Beth Mikra, 1982, 89/90, 164-167.

Abstract: Surveys themes of love and rebuke in Hosea, in the light of various medieval and modern commentators. Purpose of the book, in commanding Hosea to love, is to elevate

mankind through love. The return to the desert is not a return to a former situation, but a renewal, a new covenant of love that elevates man and brings him near to God. (Hebrew)

Berridge, John M. (St. Francis Xavier U., Antigonish, NS, Canada) "Jeremia und die prophetie des amos (jeremiah and the prophecy of amos)." Theologische Zeitschrift, 1979, 35(6), 321-341.

Abstract: Demonstrates that Jeremiah established connections in his formulations not only with the prophecy of Hosea but also with the prophecy of Amos. Jeremiah prophesied a radical judgment of God for the Southern Kingdom (as Amos had prophesied it for the Northern Kingdom). Consequently, Jeremiah uses the proclamation of Amos to clarify and explain his own message. Content-wise and linguistically, affinities between the proclamation of Jeremiah and the Amos-sayings can be readily observed. (German)

Bjornard, Reidar B. (N. Bap. Theol. Sem.) "Hosea 11 8-9, god's word or man's insight?" Biblical Research, 1982, 27, 16-25.

Abstract: Concludes that a word about an exalted and all-powerful God who is moved to complete empathy and total identification with people who suffer because they have acted against his holy decrees, is best understood as coming from God himself.

Brenner, Athalia (U. of Haifa) "Foreign women in the bible." Beth Mikra, 1984, 100, 179-185.

Abstract: The biblical attitude to women from the outside varies. The Patriarchal narratives look askance at a woman outside of the cultural-religious milieu. An insecure minority, not accepted by the surrounding people cannot tolerate women from the outside. This motivates the brothers of Dinah, not the insult to their sister. Endogamy is later accepted in Israel, until the time of Hosea, when prophets denounce it vigorously. Ezra and Nehemiah act to prevent the very common endogamy. Positive types of women from the outside are Tamar, Rahab, and Yael. Negative types are the foreign woman of Proverbs and Samson's wives. The woman who would not give up her ethnic religious connections was seen as a danger. (Hebrew)

Brown, Allen P. "The theology of hosea." Biblical Viewpoint, 1975, 9(2), 108-118.

Abstract: The theological message of Hosea is unique in that it presents in comprehensive form the truth that God's relationship to his people is that of a family relationship. Although this theme appears in the writings of Moses and is later developed in the prophecy of Jeremiah, nowhere is it so vividly illustrated as in the lives of Hosea and his wife, Gomer. Chapters 1-14 pick up the theme of the first three and graphically describe the various aspects and implications of Israel's sin and the effects it had both on her and on the family relationship between God and herself. Therefore, the concept and role of the covenant established at Sinai and illustrated by the family relationship is the focus of Hosea's entire theology.

Bruggemann, Walter (Eden Theol. Sem.) "On land-giving and land-receiving." Dialog, 1980, 19(3), 166-173.

Abstract: "Land" is a metaphor that has various meanings in the OT. There are two religious traditions concerning "land" that have been identified: "Mosaic-prophetic" and "Davidic-royal." Land is thus a comprehensive symbol and a concrete reference. These uses of the metaphor are studied with four texts: Ps 19 and 24; Jer 31:35-37; Hosea 4:1-3. The primary concern here is with the "Mosaic-prophetic" metaphor and land is seen as a gift but a gift which can be retained only when there is obedience to Torah. This use of the metaphor can illumine NT and discussions of discipleship.

BRYAN, G. MCLEOD (Wake Forest Coll., Winston Salem, N. C.) "The strength to love versus the urge to hate: a comparison of James Baldwin and Martin Luther King, Jr. From their writings." Foundations, 1964, 7, 145-157.

Abstract: James Baldwin seems to belong to those who have lost faith in America, who have absolutely repudiated Christianity. Martin Luther King, Jr. seems to belong to the group of religious liberals who believe in progress. The latter believes there is still some good left in the white man, the former believes him to be the devil. Baldwin concentrates on hate and is an embittered realist. Baldwin left the church many years ago while King loves the church. Both are prophets: Baldwin is an Amos thundering doom, and King, a Hosea exhibiting loving-mercy. Seen from one angle, they seem to oppose each other; but in another way they complement one another.

Burchard, Christoph (Heidelberg) "Rom 9,25 en to hosee." Zeitschrift für die Neutestamentliche Wissenschaft, 1985, 76(1/2), 131.

Abstract: Just as "en Elia" in Rom 11:2 means in the Elijah-portion (of the Book of Kings), "en to Hosee" in Rom 9:25 means in the Hosea-section of the 12 minor prophets. Similarly Philo and the rabbis cite portions of biblical books using "in" and an identifying word. Paul probably did not know a book of Hosea as such, but rather a Hosea-portion at the beginning of the minor prophets. (German)

Burnett, Stephen G. (Marquette U., Milwaukee, WI) "Exegetical notes: Hosea 9:10-17." Trinity Journal, 1985, 6NS(2), 211-214.

Abstract: An analysis of Hosea 9:10-17 based on the Hebrew text and historical-cultural information. DDU

Buss, Martin J. (Emory U.) "Tragedy and comedy in Hosea." Semeia, 1984, 32, 71-82.

Abstract: Suggests that the poetic forms of tragedy (downfall of the nation) and comedy (making fun of the people's foolishness) contribute to the prophecy of Hosea by representing the quality of actual and potential forms of existence. An ironic tension holding together the

positive and negative impulses is resolved in the realization of love as the fulfilling end of human life and divine purposes.

CARMIGNAC, JEAN (Paris) "Vestiges d'un pesher de malachie? (Fragments of a pesher of malachi?)" Revue de Qumran, 1963, 4, 97-100.

Abstract: Several fragments are described by J. T. Milik (Discoveries in the Judaean Desert, III, I, 180) as a "writing with citations from Malachi." An analysis of Fragments 1-4 and 10 reveals a quotation of Malachi 1: 14a with an interpretation. Does not this indicate it be a pesher like the ones of Hosea, Micah Nahum, Habakkuk and Zephaniah already identified? Footnotes. (French)

CARMIGNAC, JEAN (Paris) "Les horoscopes de qumran (the horoscopes from qumran)." Revue de Qumran, 1965, 5 (18), 199-217.

Abstract: Two documents, one edited by J. M. Allegro ("An Astrological Cryptic Document from Qumran," JSS, 1964, 9291-294) and the other by Jean Starcky ("Un texte messianique arameen de la grotte 4 de Qumran"), are related by astrological content as veritable horoscopes. Notes and comments on the readings of the editors are given, as well as translations of the texts into French. A special paleographical study of the second document suggests that its scribe was the same as that of the Pesher Isaiah a, the Pesher Psalm 37 and the Pesher Hosea b. (French)

Cherbonnier, E. (Trinity Coll., Hartford, Conn.) "The logic of biblical anthropomorphism." Harvard Theological Review, 1962, 55, 187-206.

Abstract: The aim of the following pages is to apply the Socratic method to the Bible; more specifically, to examine some logical implications of biblical anthropomorphism. The God of the Bible is as anthropomorphic as any in the Greek and Roman pantheon; he has more in common with these than with Plato's "Being" or Aristotle's "Unmoved Mover." Thus the difference between Yahweh and Zeus is not logical or formal, factual and existential. Hosea, for example, is one of the most daringly anthropomorphic authors in the Bible, attributing to God feelings and emotions like that of a husband whose wife has "played the harlot." There is an examination of such "divine attributes" as infinite, Unlimited, one, unknowable, invisible timeless, changeless, transcendent and immanent.

Clements, R. E. (Fitzwilliam Col., Cambridge, England) "Understanding the book of hosea." Review and Expositor, 1975, 72(4), 405-423.

Abstract: Discusses a wide range of matters pertaining to the origin, character, and message of Hosea, including the crisis situation which enveloped the Northern Kingdom of Israel; the prophet's message of judgment and hope. the distinctive features of speech usage in the prophet's homeland; religious life in the Northern Kingdom, with special attention to the various cults of Baal; characteristics of Israelite prophecy; the structure of the book and the difficult question of possible redactional growth.

Clines, David J. A. (U. of Sheffield) "Story and poem: the old testament as literature and as scripture." Interpretation, 1980, 34(2), 115-127.

Abstract: The church can properly hear its Bible as scripture only when it reads it as literature. The distinction between the Bible as scripture and the Bible as literature is largely artificial and unfortunate since theologians and literary critics have so much to learn from each other. Discusses not the way biblical literature function as scripture, but how scripture must be allowed to function as literature. The Bible contains mostly two types of literature-story and poem. Discusses the literary functions of the stories of Jonah, David, Esther, and the Pentateuch, and of the poems in Ps 42-43, Song of Songs, and Hosea. Describes the need to develop a literary approach that liberates the work to function both theologically and humanistically.

Collins, John J. "Betrothed in faithfulness: symbols of the covenant." Chicago Studies, 1980, 19(1), 51-61.

Abstract: Studies the story of Hosea to underscore the paradox of bondedness and brokenness. Covenant is not a clear and simple idea; it is a complex relationship best expressed symbolically.

Conrad, Edgar W. (U. of Queensland, Australia) "Prophets and prophetic books." East Asia Journal of Theology, 1983, 1(1), 63-70.

Abstract: Many interpreters of prophecy have understood the pre-exilic prophets as advocating a radical break with the past and have suggested that the dominant theme in exilic prophecy is a message of future restoration. However, social scientific studies show the message of the prophets to be diverse; and canon critics have showed the importance of emphasizing the role of the community which was responsible for the books in their final form. These contentions are illustrated by analysis of Amos, Hosea and Isaiah.

Coote, R. B. (Cambridge, MA) "Hosea xii." Vetus Testamentum, 1971, 21(4), 389-402.

Abstract: Comments on the problematic passages in Hos. 12, notably, vss. 1b-2a, 4-5, 11, 12 (1st & 2nd similitude), and 13-14. Enumerates stylistic features, of which there are many in Hosea. Outlines the chapter according to the development of the rib.

Coote, Robert B. "Hosea 14:8: "they who are filled with grain shall live"." Journal of Biblical Literature, 1974, 93(2), 161-173.

Abstract: A study of Hosea 14:8 exploring the relationship between the Greek variants of the second line and between these and the MT. Hosea proposes to his listeners that the Lord is a better god than Baal, even at Baal's own game. When Baal gives life, he also gives a banquet. Whatever Baal can do, the Lord can do better, including the throwing of the banquet of life through which Israel, filled with grain, shall live.

Dahood, Mitchell (Pontifical Biblical Inst., Rome) "Interrogative ki in psalm 90,11; isaiah 36,19 and hosea 13,9." Biblica, 1979, 60(4), 573-574.

Abstract: The parallelism of the particle ki with mi, "who?," in Ps 90:11, with `ayyeh, "where?," in Isa 36:19, and with an (apparent) interrogative in Hosea 13:9 indicates that Hebrew has an interrogative ki.

Dallison, A. R. (Livingston, W. Lothian) "Jeremiah burroughes (1599-1645): a theology of hope." Evangelical Quarterly, 1978, 50(2), 86-93.

Abstract: When Robert Baillie attacked Puritan millenarian views in 1645 Jeremiah Burroughes was (next to Thomas Goodwin) singled out for special criticism. Surveys of his 2 chief publications, *An Exposition of Hosea* (1643) and *Jerusalem's Glory Breaking Forth* (preached in 1645) show that he clearly believed in a period of latter-day glory for the church, and that he probably believed in a premillennial return of Christ to inaugurate this period. His reading of prophecy and apocalyptic in the light of contemporary events is an instructive warning to millenarians of our day.

Day, John (Oxford, England) "Pre-deuteronomic allusions to the covenant in hosea and psalm lxxviii." Vetus Testamentum, 1986, 36(1), 1-12.

Abstract: L. Peritt (Bundestheologie im AT) understood berit in Hosea 6:7 as referring to a political treaty, but since Yahweh says simply, "They are faithless with me," it may be maintained that this is a pre-Deuteronomic allusion to the Yahweh covenant. Deuteronomic theology did not evolve out of nothing. Psalm 78:10 and 37 also allude to the covenant, speaking of the Ephraimites. The Deuteronomists

Day, John. "A case of inner scriptural interpretation: the dependence of isaiah 26:13-27:11 on hosea 13:4-14:10 (eng. 9) And its relevance to some theories of the redaction of the `isaiah apocalypse.'" Journal of Theological Studies, 1980, 31(2), 309-319.

Abstract: Examines eight parallels between Isaiah and Hosea, concluding that their sequence and unique theme indicate a definite relationship. The author of the Isaiah passages, probably writing in the early post-exilic period, found the prophecy of Hosea, with its message of a glorious future for Israel following the judgment of exile, a source of hope and inspiration. This inter-relationship between Isaiah and Hosea suggests that these Isaiah passages are the work of a single author rather than deriving from different red actors.

DeRoche, Michael (McMaster U., Hamilton, Ont.) "The reversal of creation in hosea." Vetus Testamentum, 1981, 31(4), 400-409.

Abstract: The word rib in Hosea 4:1-3 is usually understood as God's "covenant lawsuit" against Israel, in which he accuses Israel of covenant violations and pronounces "judgment"



in terms of "a loss of vitality by land and population." Rib here in Hosea and elsewhere has been grossly misinterpreted. It is a "quarrel" or "controversy," and it can be settled either before a judge or by the two parties themselves. The latter is the situation in Hosea, and the outcome is God's warning that he will reverse creation. The order beasts, birds, fish reverses the creation order in Gen 1:20-24.

DeRoche, Michael (McMaster U., Hamilton, Ontario, Canada) "Structure, rhetoric, and meaning in hosea iv 4-10." Vetus Testamentum, 1983, 33(2), 185-198.

Abstract: Using rhetorical criticism, the critic observes two distinct oracles in Hos 4:4-10. In the 1st oracle (4:4-6), Israel is accused of neglecting the responsibilities of her role as priest, as described by the covenant. It has five bicola. In the 2nd oracle (4:7-10 with one word of 4:11), Israel is accused of forsaking Yahweh and participating in the fertility cults of Baal. It shows chiastic structure. In each oracle Yahweh finds it necessary to fit the punishment to the crime.

Douglass, Jane Dempsey (Princeton Theol. Sem.) "Calvin's use of metaphorical language for god: god as enemy and god as mother." Archiv fur Reformationsgeschichte, 1986, 77, 126-140.

Abstract: What is striking in the writing of Calvin, a humanist rhetorician, is not that he uses metaphors for God abundantly (which theologians have always done) but that he deliberately analyzes so often the biblical use of metaphor. Metaphorical speech is for Calvin a prime means by which God accommodates divine realities to human comprehension. Thus he does not interpret the wrath of God (God as enemy) literally (Rom 5:10). Calvin does not use female imagery for God in the Institutes, but he seems comfortable with it in his commentaries on Psalms, Isaiah, Hosea, and Deuteronomy,

Ehrlich, Carl S. (New York, NY) "The text of hosea 1:9." Journal of Biblical Literature, 1985, 104(1), 13-19.

Abstract: Hosea 1:9 is the second verse of a unit that tells of the birth of Hosea's third child, Lo-Ammi/Not-My-People. It has given rise to intense debate concerning its Ur-text and correct translation. Presents the three ways v. 9 has been translated and argues that the third solution resolves the difficulties of syntax, restores the strict parallelism between the last two phrases of v. 9, and brings the verse solidly into the realm of the Bundesformel, so important to Hosea's understanding of the covenant: "You are not my people, and I am not your God."

EICHRODT, WALTHER (U. of Basel, Switzerland), trans. LLOYD GASTON. "'the holy one in your midst.'" Interpretation, 1961, 15, 259-273.

Abstract: A discussion of the theological content of Hosea. Discusses the meaning of the love relationship between Hosea and his harlot-wife as deduced from an exegetical study of the text. The absolute difference of the divine being with respect to the created world is

the basis for the love in the divine holiness, which contrary to all hope and expectation again and again breaks through. Only when Israel is ready to surrender itself for better or for worse to the God of election and in submission before his just wrath to believe, nevertheless in his word of promise and to take refuge in the miracle of his love, only then can there be any hope for survival in the time of judgment now begun. Footnotes.

Ellison, H. L. "The message of Hosea in the light of his marriage." Evangelical Quarterly, 1969, 41(1), 3-9.

Abstract: Makes three observations concerning chapters 1 and 3: (1) that these two chapters are about the same woman, Gomer bat Diblaim (1:3); (2) that they stand in chronologically correct order; (3) that the whole incident stands at the beginning of Hosea's activity as a prophet, as suggested by 1:2. If these are correct we must affirm that Hosea did not divorce Gomer when she left him. The effects of his broken marriage may be clearly seen in the elements of Hosea's message dealing with immorality in Israel and the covenant.

Emmerson, Grace I. (Birmingham, England) "The structure and meaning of Hosea viii 1-3." Vetus Testamentum, 1975, 25(4), 700-710.

Abstract: The traditional understanding of the trumpet alarm in Hos. 8:1 is that Israel faced a military emergency because of an Assyrian invasion. "Yahweh's house," however, usually is the sanctuary, not the land, and the "vulture" or "eagle" is not a clear reference to the enemy. Furthermore, the following context deals with Assyria as an ally, not an invader. It is therefore preferable to understand the trumpet as a summons to Israel concerning her transgression of the covenant and rebellion against Yahweh's law. The word ,`kannesar' can be revocalized as ,`kenassar' "like a herald."

Eslinger, Lyle M. (McMaster U.) "Hosea 12:5a and Genesis 32:39: a study in inner biblical exegesis." Journal for the Study of the Old Testament, 1980, 18, 91-99.

Abstract: Following Brevard Childs' suggestion that examples of inner biblical exegesis offer a fruitful approach to the understanding of canon, examines Hosea's allusions to the life of the patriarch Jacob. Suggests why Hosea's exegesis, rejected by Israel, was accepted as Scripture by Judah.

Fant, Clyde E. (Richardson, TX) "Orphans in the wilderness." Southwestern Journal of Theology, 1975, 18(1), 56-60.

Abstract: Hosea presents the "terrain" of Israel. Through the stages of: (1) helpless, orphan childhood, (2) prosperity and prodigal youth, and (3) the adult stranger to God's law, Hosea tells of a compromised nation—a sorry mixture of rank immorality and secular superstition. In this year of American celebration we must realize that temporary trouble and temporary regret will not heal national ills. We must follow Hosea's three-fold advice: (1) we must seek knowledge of the Lord, (2) we must break up our old ways, and (3) we must also sow righteousness upon the earth. God is not a slumbering, but a watchful God, concerned for

every adoptive option that the loving Father would bring home.

Fensham, F. C. (U. of Stellenbosch, S. Africa) "The marriage metaphor in Hosea for the covenant relationship between the Lord and his people (Hos 1:2-9)." Journal of Northwest Semitic Languages, 1984, 12, 71-78.

Abstract: The covenant, metaphorically expressed by the marriage contract, plays a major role in Hos 1:2-9. It forms the climax of the description. In the marriage metaphor is also incorporated Israel's guilt, their apostasy from the orthodox religious conceptions. This immediately affected a break in the relationship with the Lord. In the names of the children of Hosea and Gomer this break is

Feuillet, A. (Paris, France) "La dignité et le rôle de la femme d'après quelques textes pauliniens (woman's dignity and role according to certain Pauline texts)." New Testament Studies, 1975, 21 (2), 157-191.

Abstract: A careful examination of 1 Cor. 11:7, 14:33b-35, and Eph. 5:22-33 shows that Paul draws on Gen. 2, not on Gen. 3:16, for his theology of women: they are of equal rank and dignity with males, but function complementarily and are not given the word but the Spirit. This fits the use of this tradition in 1 Tim. 2, Hosea,

Francisco, Clyde T. (Southern Bapt. Theol. Sem.) "Evil and suffering in the book of Hosea." Southwestern Journal of Theology, 1963, 5, 33-41.

Abstract: This article interprets the prophet in terms of the redemptive and revelational solutions to suffering. Both the suffering of the guilty and the innocent are interpreted as related to the redemptive work of God. All suffering is not due to the sin of the individual involved, but as long as there is sin in the world, all men must suffer who truly live. All suffering is intended to be redemptive, but to some it is meaningless and fearsome.

Francisco, Clyde T. (Southern Bapt. Theol. Sem., Louisville, KY) "Expository outline of the book of Hosea." Review and Expositor, 1975, 72(4), 487-493.

Abstract: Exposition of Hosea is intimately related to his domestic crisis. Although scholars disagree concerning his wife Gomer's past at the time of their marriage, both the tone of ch. 1-3 and his later preaching indicate that regardless of what transpired beforehand, the marriage gradually degenerated, breaking the heart of the prophet, and sending him to God, where he came to sense the similarity of God's relationship to Israel. What he learned about God in this crisis provided the motivation for the healing of his broken home. God does not treat Israel the way she deserves but

Franzmann, Majella (Northgate, Australia) "'wipe the harlotry from your faces': a brief note on Ode of Solomon 13:3." Zeitschrift für die Neutestamentliche Wissenschaft, 1986, 77(3/4), 282-283.

Abstract: The Syriac Ode of Solomon 13:3, contains the scribal error *sydt'*, often rendered as "huntress." The correct reading is *snywt'* "harlotry." The verse should therefore be

understood as an allusion to Hosea 2:4, and rendered as "and wipe the harlotry from your faces."

Freedman, David Noel (U. of Michigan, Ann Arbor) "Headings in the books of the eighth century prophets." Andrews University Seminary Studies, 1987, 25(1), 9-26.

Abstract: An examination of the headings of Isaiah, Hosea, Amos, and Micah to gain clues to the purpose and process of scriptural redaction and publication. Concludes that they were devised according to a standard form, but modified for differences in time and place; they provide clues as to careers and oracles; the books were compiled and combined in a two-stage process: Amos, as a result of his validation by the earthquake, and, the other three celebrating Jerusalem's miraculous deliverance from Sennacherib in 701 BC; the purpose was to establish a theological-historical interpretation of late 8th cent. events relative to Covenant responsibilities, to celebrate deliverance, and to provide a warning for the future.

Friedman, Mordechai A. (Tel-Aviv U.) "Israel's response in hosea 2:17b: "you are my husband."" Journal of Biblical Literature, 1980, 99(2), 199-204.

Abstract: A study in marriage and divorce formulae in the ancient near east, centering around Hos 2: 16=25.

Gil'ad, Haim (Kibbutz Yifat, Israel) "Samuel's rebuke to saul (1 samuel 15:22-23)." Beth Mikra, 1979, 24(77), 142-148.

Abstract: Certain themes in Samuel's rebuke to Saul are uncharacteristic of the rest of the book of Samuel. These include the denouncement of witchcraft and the rejection of Terafim. Evidence from Samuel and Hosea suggests that Terafim were part of the accepted worship. The verses were added to the Amalekite story by a copyist hostile to Saul and eager to show him as a mad, unstable person. Textual corrections are offered. (Hebrew)

Ginsberg, H. L. (Jew. Theo. Sem.) "An unrecognized allusion to kings pekah and hoshea of israel. (Is. 8:23)." Eretz-Israel, 1958, pages in journal 61\*-65\* body of abstract An exhaustive analysis of Is. 8:16-23 discloses new interpretations for acknowledged exegetical cruxes abounding in cultural and theological implications, new historical information in v. 23a that Hosea did not recover the territories lost by the former king Pekah, and the prophecy that things will get worse (23b) before they will get better (9:1ff). An addendum places 5:30 between 8:19-23 and

Ginsberg, H. L. (Jewish Theol. Sem. of America) "Hosea's ephraim, more fool than knave: a new interpretation of hosea 12:1-14." Journal of Biblical Literature, 1961, 80, 339-347.

Abstract: The passage is reconstructed with a translation of the reconstructed text. Critical

and exegetical notes follow the translation. The cult of the angel Elbethel, undoubtedly traceable to Jacob, was condemned by Hosea. The resemblance of this cult to polytheism provided grounds for such condemnation. While Hosea also condemns the golden calves, he does not condemn Aaron as he does Jacob. Footnotes.

GOOD, EDWIN M. (Stanford U.) "Hosea 5:8-6:6: an alternative to alt." Journal of Biblical Literature, 1966, 85(3), 273-287.

Abstract: For too long scholars have followed the lead of A. Alt in interpreting Hosea 58-66. Suggests that the form and image structure of the poem really point to a liturgical setting with two foci: legal judgment and restoration through theophany.

Grimm, Dieter (Halle/Saale) "Erwagungen zu hosea 12:12 "in gilgal opfern sie stiere" (a consideration of hosea 12:12, "in gilgal they sacrifice bulls")." Zeitschrift für die Alttestamentliche Wissenschaft, 1973, 85(3), 339-347.

Abstract: The generally poor state of the text of Hosea does not justify a conjectural emendation of swrim in Has. 12:12, especially since bull sacrifice was part of the ritual practice of the Ancient Near East. Hosea's polemic against the sanctuary of Gilgal can be explained by an alteration in the form of the cult there at about the time of Elijah and Elisha. The preaching of Hosea shows that Canaanite forms of religious practice had come to predominate in the whole of the Northern Kingdom. (German)

Harner, Philip B. "Nature and history in hosea." Theology and Life, 1966, 9(4), 308-317.

Abstract: The historical tradition of the Exodus from Egypt forms a basic element in Hosea's understanding of the people's relation to Yahweh. 2:5-8 expresses Hosea's belief that Yahweh's lordship extends over the sphere of nature as well as history. The categories of history and nature may be distinguished but not separated and are so treated by Hosea in terms of covenant renewal. Modern science challenges the Christian to formulate an understanding of nature in relation to God's purposes in history.

Harrelson, Walter (Divinity Sch. Vanderbilt U.) "Knowledge of god in the church." Interpretation, 1976, 30(1), 12-17.

Abstract: Hosea complained that there was no faithfulness, loving concern, or knowledge of God in north Israel (4:1). What does knowledge of God mean for Hosea? How might such a message help us? For Hosea, this knowledge includes knowledge of and commitment to the demands and promises of the covenant faith, broad sensitivity to how religion functions in society, and God's people experiencing his love for them. The three dimensions of knowledge of God requiring attention today involve knowledge of religion and how it functions in society, knowledge of Israelite and Christian Scriptures, and participation in the life of the Lord of Christian faith. Asks how the knowledge of God is faring among Christians now.

Harrelson, Walter (Dean of Div. Sch., U. of Chicago) "The biblical concept of the free man." Review and

Expositor, 1960, 57, 263-280.

Abstract: Examines different relationships in which man is seen to stand in the Bible. Primary among these is his relationship to God and to God's purpose for man and the world. Man's relationship to those powers and realities which restrict or threaten his life in freedom are examined. The relationship of man to the powers and realities that support and enhance his freedom are indicated. The goal is the consummation of the life to the free man. Man was created free. The Israelite knew how to deal freely and creatively with the world in which he lived. Hosea employed the fertility language of the Canaanites to refer to Yahweh. The perfect embodiment of the free man is Jesus Christ, the servant of all. Among the obstacles to freedom are idolatry, religious customs, the Law, demons, sin, death, conscience of the weak brother. Among the supports are the worship of the community, the Law of the Covenant, the Law of the New Age, and the Spirit.

Heflin, J. N. Boo (Southwestern Bap. Theol. Sem.) "The world of hosea." Southwestern Journal of Theology, 1975, 18(1), 6-21.

Abstract: The life situation of Hosea's day is summarized under the categories of Israel's (1) political climate, (2) social scene, and (3) religious practice. Hosea preached during Israel's most chaotic period which reflected a sick and dying nation, brought on by social and religious decadence and religious syncretism. Alarming parallels with modern America are noted with Hosea's

Hill, David (Sheffield, England) "On the use and meaning of hosea 6:6 in matthew's gospel." New Testament Studies, 1977, 24(1), 107-119.

Abstract: Maintains the improbability of Jesus' quoting Hos. 6:6, on the basis of a number of considerations. Investigates the text-form of the quotation and the meaning with which *eleos* is used by the evangelist. Assesses the validity of the theory that part of the evangelist's redactional intent is to affirm that *eleos* is at the heart of the better righteousness which is essential for admission into the kingdom. Postulates that Matthew, in responding to Jamnian developments, in which *hesed* was seen as legal performance, stressed loyal love and steadfastness to God, in its OT sense.

Howard, Tracy L. (Grace Theol. Sem.) "The use of hosea 11:1 in matthew 2:15: an alternative solution." Bibliotheca Sacra, 1986, 143(572), 314-328.

Abstract: The Hosea 11:1 quotation by Matthew is not an example of arbitrary exegesis on the part of a NT writer. On the contrary Matthew looked back and carefully drew analogies between the events of the nation's history and the historical incidents in the life of Jesus. This solution maintains the contextual integrity of both Hosea 11:1 and Matt 2:15.

Huehnergard, John (Harvard U., Cambridge, MA) "Biblical notes on some new akkadian texts from emar (syria)." Catholic Biblical Quarterly, 1985, 47(3), 428-434.

Abstract: Four of the five recently published Akkadian texts are wills, and these shed light on biblical topics such as household gods and the right of inheritance (Genesis 31), the levirate law (Deut 25), and the treatment of an adulterous wife (Hosea 2).

Isbell, Charles D. (Nazarene Theol. Sem., Kansas City, MO) "Initial `alef-yod interchange and selected biblical passages." Journal of Near Eastern Studies, 1978, 37(3), 227-236.

Abstract: Adduces evidence for the interchange of `alef and yod in biblical Hebrew, Ugaritic, Amorite personal names, and Aramaic magic bowls. Considers the passages where this interchange may have taken place: Job 12:4, Hosea 1:9, and Exod 3:14. Suggests that this interchange has taken place and interprets as an original third HPS

Janzen, J. Gerald (Christian Theol. Sem., Indianapolis, IN) "On the most important word in the shema (deuteronomy vi 45)." Vetus Testamentum, 1987, 37(3), 280-300.

Abstract: Analyzes 'ehad, "one," in the Shema as Yahweh's integrity. The dependable ground for loving him is his fidelity to the promises made to the ancestors. That fidelity becomes a burning issue in the exodus, the return of the spies, the crisis of Hosea's time and the fall of the southern kingdom. The Shema, as Patrick D. Miller wrote, is a mirror to the first part of the Decalogue. Jer 32:36-41 is Yahweh's answer to Israel's loyalty in the Shema. he is known in his fidelity and absolute reliability in relation to the world and in divine self-revelation.

Janzen, J. Gerald (Christian Theol. Sem., Indianapolis, IN) "Metaphor and reality in hosea 11." Semeia, 1982, 24, 7-44.

Abstract: Explores the theological implications of divine question-asking in the book of Hosea, especially in the climactic instance in chap. 11. Claims that this

Johansen, John H. (Unionville, MI) "The prophet hosea: his marriage and message." Journal of the Evangelical Theological Society, 1971, 14(3), 179-184.

Abstract: There are three primary interpretations of Hosea's marriage: (1) God commanded Hosea to marry a woman who was literally a harlot. (2) The story should be understood allegorically or parabolically. (3) The woman of ch. 3 is not the same as Gomer. These views, however, have weaknesses and should be rejected in favor of the idea that Hosea married a woman with the propensities of a harlot but whose unfaithfulness became a reality only afterward. Hosea's buying back of Gomer suggests the theme of the remainder of the book-God's persistent love to Israel.

John, E. C. (United Theol.Col., Bangalore, India) "Righteousness in the prophets." Indian Journal of Theology, 1977, 26(3/4), 132-142.

Abstract: A consideration of the concept of righteousness in the Hebrew prophetic writings

of Amos, Isaiah and Hosea.

Kaiser, Walter C. (Trinity Evan. Div. Sch.) "Inner biblical exegesis as a model for bridging the "then" and "now" gap: hos. 12:1-6." Journal of the Evangelical Theological Society, 1985, 28(1), 33-46.

Abstract: Hosea based the authority for his message in this passage on seven events in the life of Jacob as recorded in Genesis. He contemporized the biblical events but not by reinterpreting or transforming the biblical tradition. His approach was effective only because his audience knew the Genesis texts and agreed with his single-meaning interpretation of them. The gap between "then" and "now" can be bridged exactly as Hosea did it, by refusing to impose values or meanings where there are none or that are different from those of the authoritative texts themselves.

KAISER, OTTO (Tuebingen) "Stammesgeschichtliche hintergründe der Josephgeschichte (tribal history in the Joseph story)" Vetus Testamentum, 1960, 101-150 (Jan.), According to the author's reconstruction, the Joseph tribes of Ephraim and Manasseh were in the Beer-sheva area in pre-Exodus times

Abstract: As shown by the books of Joshua, Amos and Hosea, there was an authentic Ephraimitic tradition of the sojourn in and departure from Egypt. The invaders of Canaan settled around Shechem. Manasseh, originally an offshoot of Ephraim, pushed northward under Philistine pressure where it "adopted" weakened Machir. The inclusion of Benjamin into the "House of Joseph" was in post-Deborah times. (Ger.)

Katzoff, Louis (Jerusalem) "Hosea and the fertility cult." Dor Le Dor, 1986, /87, 15(2), 84-87.

Abstract: Sees Hosea as a polemic against the fertility cult, denouncing orgies by castigating them as fornication. Hosea sought to show the Israelite farmer that the true source of rain was the Lord, not Baal.

Schnegel-Straumann, Helen (Gesamthochschule Kassel, W. Germany) "God as mother in Hosea 11." Theology Digest, 1986, 33(4), 3-8.

Abstract: An exegetical study of Hosea 11, a core OT text. Concludes that the newer commentaries on Hosea fail to take into account the passage's vivid image of Yahweh as mother. Whether implicitly or explicitly, the divine has always been thought of in the Christian tradition as male. However, when Hosea's matriarchal image of God is ignored or pressed into a male mold, it loses its concrete expressive power, as one of many biblical images of God, including the more prominent patriarchal images. Digested from Theologische Quartalschrift, 1986, 166(2):119-134.

Katzoff, Louis (Jerusalem, Israel) "Service of the lips." Dor Le Dor, 1985, /8686, 14(2), 101-104.

Abstract: Hosea 14:3 suggests that, even in the First Commonwealth, sacrifices were not



considered sufficient for true repentance. This idea became dominant hundreds of years later. Traces the development. The exiles to Babylonia, Levites and others, realized that divine service was a matter of the heart. By the Second Commonwealth, the idea was rooted. Discusses the synagogue inscription of Theodotus, son of Vetennus, from the 1st cent. CE.

Kedar-Kopstein, Benjamin (Temple U., Philadelphia) "Textual gleanings from the Vulgate to Hosea." Jewish Quarterly Review, 1974, 65(2), 74-97.

Abstract: As long as the critic's task seemed to be the restoration of the one and only Hebrew Urtext, the Vulgate held little interest; but with the recognition of the importance of non-standardized texts, the Vulgate regains its place among the textual witnesses. Analyzes Jerome's Latin translation of Hosea noting variants from the received Masoretic text.

Kelley, Page H. (Southern Baptist Theol. Sem., Louisville, KY) "The holy one in the midst of Israel: redeeming love (Hosea 11-14)." Review and Expositor, 1975, 72(4), 464-472.

Abstract: Yahweh is torn between his emotional love for unworthy Israel and his righteous judgment. In this conflict righteous judgment at first prevails and the purpose to destroy Israel is grim and uncompromising. The moral demands of Yahweh must be taken seriously; those who know them but disregard them will be dealt with severely. No one sins and gets away with it. Ultimately, however, he looks beyond the present age of judgment to a future hope based on the strength and reality of divine love. The predominant theme of these chapters is God's unwearied, persistent and

Kidner, Derek (Tyndale House, Cambridge, England) "The way home: an exposition of Hosea 14." Themelios, 1976, 1(2), 34-36.

Abstract: An exposition of Hosea 14, divided into four parts: (1) draw near to God (vs. 1-3); (2) and He will draw near to you (vs. 4-7); (3) the appeal pressed home (v. 8); and, (4) to the reader (v. 9). Conclusion: the righteousness of God's way as revealed in this book is far above us in both holiness and love.

King, P. J. (Chestnut Hill, MA) "Hosea's message of hope." Biblical Theology Bulletin, 1982, 12(3), 91-95.

Abstract: Hosea balanced his words of judgment with promises of renewal; new covenants replace broken covenants. A close examination of the Hosean texts supports the genuineness of the salvation oracles, placing them on an equal footing with the oracles of judgment. As a man of faith Hosea was able to look beyond to a time of restoration and renewal. The destruction of the nation and the cult was the precondition of repentance; after a period of judgment the people would be restored to their land and would enjoy a new relationship with God.

Kitchen, Kenneth A. "The Old Testament on its context: 4, the twin kingdoms, Judah and Assyria (c. 930-640

B.C.)." Theological Students' Fellowship Bulletin, 1972, 62, 2-10.

Abstract: An outline study of the history and literature of the Divided Monarchy down to ca. 640 B.C. Surveys especially the emergence of the Omri-Ahab dynasty of Israel and its last dynasty with the consequent collapse of the Northern kingdom, as well as the relationship of Judah and Assyria. Traces the development of prophecy from the pre-writing prophets through the literary prophets. Although the modes of activity of the prophets of Israel and the divination, etc., of her neighbors are very largely mutually exclusive, some slight formal correspondence can be noted in the 'prophetic' activity of Mari, Egypt, the Hittites, Canaan, and Mesopotamia. Regarding Amos, Hosea and Micah, they were able to speak at length; they contain both judgment and blessing; they were capable of putting together the existing books practically as we have them. The book of Isaiah presents no real problem when prediction is allowed as one legitimate element in prophecy.

Knauf, Ernst A. (Amman, Jordan) "Beth aven." Biblica, 1984, 65(2), 251-253.

Abstract: Beth Aven is not a polemical distortion of the name "Bethel," but a real place, as Josh 7:2; 18:12; 1 Sam 13:5; 14:23; and Hosea 5:8 show. Originally, it was the name of the sanctuary, and should be read bet `awwan, "place of refuge" (cognate with Arabic). Later, this sanctuary was given the additional name Bethel, "house of God,"

Kockert, Matthias (Berlin, E. Germany) "Prophetie und geschichte im hoseabuch (prophecy and history in the book of hosea)." ZTK, 1988, 85(1), 3-30.

Abstract: Illustrates three theses (1) prophets deal with history when Yahweh calls them to be witnesses of His future deeds; (2) prophets deal with history in so far as they are also contemporaries of the nation Israel; (3) prophets deal with history as witnesses and contemporaries in so far as they are rooted in traditions and speak about the origin of Israel in their message; so that prophets deal not only with history but prophecy has a history: with the Book of Hosea (1) poured-out wrath (5:10); (2) tied-up guilt (13:12); (3) complacent forgetfulness (13:6); (4) healed apostasy (14:5). (German)

Kutsch, Ernst (Erlangen, Germany) "Das posse non peccare und verwandte formulierungen als aussagen biblischer theologie." Linguistica Biblica, 1987, 59, 106-122.

Abstract: Present-day attempts regarding a biblical theology which draw theological connecting lines between the two Testaments, on the one hand, assuming the connection and, on the other hand, also proving it, presents an OT theme which also plays an important role in the NT, viz., sin. Treats (1) the non posse non peccare (the inability not to sin) according to the Yahwistic prehistory in connection with Rom 5:12; (2) the posse non peccare (ability not to sin) according to the prophets (Hosea, Jeremiah) and the wisdom literature; (3) the non posse peccare (inability to sin) according to Jer 31:31-34; (4) non posse non peccare and posse non peccare in the NT (Rom 6:18, etc.). (German)

Lind, Millard C. (Assoc. Mennonite Biblical Sem.) "Hosea 5:8-6:6." Interpretation, 1984, 38(4), 398-403.

Abstract: Hosea 5:8-6:6 is a literary unit giving (1) a prophetic indictment of a war of Judah against Ephraim (5:8-11), (2) a prophetic rebuke of each state's appeal to Assyria for help against the other (5:12-15), (3) a liturgy of political repentance for the two wounded states (6:1-3), and (4) a soliloquy on the difficulties of their political salvation (6:4-6). Considers Hosea to reject power politics to advocate a political policy centered upon the Hebrew covenant with Yahweh, and to regard the cult as a major institution to promote Yahwistic politics. Pictures Yahweh's pathos resulting from Israel-Judah's refusal to acknowledge Yahweh's sovereignty in the new international order. Suggests some contemporary applications of Hosea's themes,

Lindars, Barnabas (U. of Manchester) "'rachel weeping for her children" -jeremiah 31:15-22." Journal for the Study of the Old Testament, 1979, 12, 47-62.

Abstract: Examines Jeremiah's use of Hosea and argues that the authentic material in Jer 31 is to be dated immediately after the fall of Jerusalem in 586 BC. Jeremiah gives striking confirmation of Zimmerli's observations on the prophets' reinterpretation of the work of their predecessors.

Loewen, Jacob A. (UBS,Togo) "Some figures of speech in hosea." Bible Translator, 1982, 33(2), 238-242.

Abstract: Unrecognized figures of speech can result in nonsense, confusion, and wrong meaning. Non-literal meaning may also include symbolic actions and names that represent historic events.

Lundblom, Jack R. (Berkeley) "Poetic structure and prophetic rhetoric in hosea." Vetus Testamentum, 1979, 29(3), 300-308.

Abstract: David Noel Freedman proposes that Hos 8:9-13 be isolated as a unit of poetry on the basis of an inclusio, a normal bicolon broken apart to constitute a frame. Another such poetic unit is Hos 4:11-14. The inner bodies of both poems are the same: 7 bicolic or tricolic lines. The reason Hosea postpones the parallel colon is so that he will not lose his audience.

Mansoor, Menahem (U. Wisc.) "The thanksgiving hymns and the massoretic text (part ii)." Revue de Qumran, 1961, 3, 387-394..

Abstract: This is VII in the "Studies in the New 'Hoda-yoth'." Part I (Items 1-4) was published in RQum, 1961, 3:259-266. (5) KBWD meaning "victory" or "weapons of victory" in the Hymns suggests such a meaning in Ps. 24, 8 and 10 and elsewhere. (6) HWH as "threat" fits the context in Prov. 10, 3 and 13 and other passages. (7) PRY SPTYM, "fruit of the lips," gives strength to the emendation PRY for PRYM in Hosea 14, 3. (8) A comparison of NBKY MYM in the Hymns and NBKY YM in Job 38, 16 concerning

"whirlpools" may give help in the more difficult Job 28, 11 and Prov. 8, 24. To be continued.

MARTIN, JAMES D. (Glasgow) "The forensic back-ground to jeremiah iii 1." Vetus Testamentum, 1969, 19(1), 82-92.

Abstract: The background of Jer. 31 is to be found in the law of Dt. 24:2-4, the impossibility of a woman, having been divorced and re-married, returning to the first husband. Argues that such a law was known by Jer. from the fact that Jer. and Deut. have in common the concept of the defilement of the land. Refutes attempts to show that the law was not known in the time of Hosea or David. The analogy between Jer.

Mays, James Luther (Union Theol. Sem., Richmond, VA) "Response to Janzen: "metaphor and reality in Hosea 11"." Semeia, 1982, 24, 45-51.

Abstract: Considers that Janzen's translation of Hos 11:8b (see abstract no. 2023) goes too far in claiming that the verse speaks of a transformation of God's existence; rather, it indicates the complete arousal of God's compassion. Janzen's process perspective, while informative, is less adequate than Karl Barth's view which holds in better balance the tension between God as immutable and God as mobile.

McArthur, Harvey K. (Hartford, CT) "'on the third day'." New Testament Studies, 1971, 18(1), 81-86.

Abstract: "On the third day" of 1 Cor. 15:4b. is also "according to the scriptures," not simply (if at all) a historical reference. The main scripture concerned is Hos. 6:2, which was interpreted by rabbinic sources as (1) concerning the resurrection and (2) concerning the deliverance of the righteous. It is equated in the citations with the Jonah passage cited in Matt. 12:40 ("three days and three nights"). Neither the lack of explicit citation of Hosea nor the post-70 dating of the rabbinic passages is an insuperable problem to this position.

McElrath, Hugh T. (Southern Bap. Theol. Sem., Louisville, KY) "Musical resources for the study of Hosea." Review and Expositor, 1975, 72(4), 503-506.

Abstract: The principal theological themes for which suitable music is suggested include the general theme of the loving-kindness of a long-suffering God-his forgiving mercy, redeeming grace and steadfast love in the face of wanton sin, rebellion and immorality. This universal theme is given utterance in many biblical verses and poetic lines. A second general idea is God's gracious call to return to him in humility and repentance and the corresponding human response in confession of sin and plea for mercy and forgiveness.

McKenzie, Steve (Cambridge, MA) "Exodus typology in Hosea." Restoration Quarterly, 1979, 22(1/2), 100-108.

Abstract: A typological study of Hosea demonstrates a repetition of Israel's history. Instead

of a circular view of history Hosea sets forth a view that is 2-fold: the old part is coming to a close and the new is breaking in. In this process there is a return to the beginning point of the old which is also the first event of the new era. Because of Israel's sin she will return to Egypt, but God has a saving purpose. He will bring her out again.

McKenzie, Steven L. (Rhodes Col., Memphis, TN) "The Jacob tradition in Hosea xii 4-5." Vetus Testamentum, 1986, 36(3), 311-322.

Abstract: Hosea 12:4-5 is a quotation of or a parody on a piece of liturgical poetry used at the Bethel sanctuary. In the first two lines the people declare that God met Jacob at Bethel and meets them there too. There is no demonstrable, radical difference from the Jacob tradition in Genesis. The liturgy is based on epic tradition as found in the epic sources J and E. The first four lines form a neat chiasmus, since line 4 refers to Jacob's later meeting with Esau. Bibliography on Hosea 12:3-7.

McKinney, Ronald H. (U. of Scranton) "Ricoeur's hermeneutic and the messianic problem." Christian Scholar's Review, 1985, 14(3), 211-223.

Abstract: Points out the differences between the royalist and anti-royalist positions on the meaning of the Davidic Covenant and contends that only hermeneutical theory offers the possibility of resolving these types of conflicts. The basic principles of Ricoeur's hermeneutics are outlined. If attention is given to his principle of plenitude, then conflicts such as that over the institution of kingship can be resolved. Concludes with an example of the use of Ricoeur's hermeneutics in the study of Hosea's attitude toward kingship.

McMillion, Phil. (Eastern New Mexico U.) "An exegesis of Hosea 4:1-5:7." Restoration Quarterly, 1974, 17(4), 236-248.

Abstract: An historical, theological exegesis of Hos. 4:1-5:7 in which a series of oracles are found to possess a systematic arrangement even though they may have been spoken at different times and to different audiences. One major theme is the failure of Israel to know God, a breach of covenant relationship. "Knowledge" for Israel, unlike modern understanding, involved the nation's total loyalty to Yahweh.

Morag, Shlomo. "On semantic and lexical features in the language of Hosea." Tarbiz, 1984, 53(4), 489-511.

Morrice, William G. (U. of London) "New wine in old wineskins: xi. Covenant." The Expository Times, 1975, 86(5), 132-136.

Abstract: The testaments are more properly called covenant. The theme of covenant unites the Bible. It is central to OT theology, occurring 286 times. JE links it to the law; P sees it based on unconditional love and speaks of two covenants: with Noah and Abraham,

but overlooking Moses. Eight of the 12 minor prophets ignore the theme, perhaps because Israel broke it. But Hosea and Jeremiah stress the unconditional aspect. Ezek., IIIsa. and Jer. speak of a 'new covenant.' Throughout the NT stress is on the new fulfilling the old: e.g. 'diatneke' is the keynote of Hebrews. The synoptics and Paul stress covenant in the Upper Room liturgy, although they differ in other details.

Motzki, Harald (Bonn) "Ein beitrage zum problem des stierkultes in der religionsgeschichte israels (a contribution to the problem of the bull cult in the history of religion in israel)." Vetus Testamentum, 1975, 25(2a), 470-485.

Abstract: The bull-cult of the golden calf was established by Jeroboam in Bethel as a restoration of a Yahweh-cult there associated with Aaron. The deuteronomistic editor of the books of Kings saw the cult from a Judaic standpoint and pictured it as false gods, false priests and false festivals. He used the plural for the "gods" by inserting references to Dan alongside Bethel. The singular was changed to a plural in the Ex. 32 story of the golden calf. Hosea 10:5; Deut. 9:8-21; Ps. 106:19-23; and Neh. 9:18 also are polemics against this cult. Affirmative references are in Num. 23:22; 24:8; and Gen. 49:24. (German)

MUELLER, HANS-PETER (Munster) "Imperativ und verheissung im alten testament: drei beispiele (imperative and promise in the old testament: three examples)." Evangelische Theologie, 1968, 28(11), 557-571.

Abstract: Since the relationship between Law and Gospel, or imperative and promise, is important not only for Christian ethics but for theology generally, it is important to determine whether these two modes of divine address are basically analogous or structurally different. In Genesis 12:1-3 and Hosea 14:2-9, a divine imperative is followed by a divine promise, while in Isaiah 7:4-9 these two elements exist side-by-side but unconnected as in the first two passages. Gospel is not simply the chronological successor to Law, but both exist side-by-side in the NT as well as in the OT in a dialectical relationship. (German )

Nandrasky, Karol. "Die anschauungsweise und die logik in der metaphorischen ausdrucksweise des propheten hosea." Linguistica Biblica, 1983, 54, 61-96.

Abstract: In analyzing the metaphoric language of Hosea, distinguishes between anthropomorph, zoomorph, and naturemorph sentences on the one hand and anthropomorph, zoomorph, botanomorph, and historiomorph comparisons on the other. Discusses the new stressing of metaphors in the parables of Jesus and their distinction from allegories and "symbolic actions" of the prophets. "God's Word" has a metaphoric form, i.e. a language-form using "optism" and not "haptism" like Aristotle: In condensing human images into "microscopic" transformations and in enlarging these images into "macroscopic" projections, human language is using "God's own language" in being imago Del.

Neef, Heinz-Dieter (Tbingen U.) "Gottes treue und israels untreu. Aufbau und einheit von jeremia 2, 2-13."

Zeitschrift für die Alttestamentliche Wissenschaft, 1987, 99(1), 37-38.

Abstract: Jeremiah 2:2-3 can be divided into four parts, separated by the words "oracle of Yahweh." Verses 2-3 describe the faithfulness of Israel in the wilderness, while vv. 4-9 speak of their unfaithfulness. The punishment due Israel is stated in vv. 10-12, and its guilt proven in v. 13. Parallels from Hosea also describe the wilderness period as a time of obedience. The hypothesis that Jer 2:1-3 comes from the exilic period is mistaken. (German)

Neef, Heinz-Dieter (U. Tbingen, W. Germany) "Der septuaginta-text und der masoreten-text des hoseabuches im vergleich." Biblica, 1986, 67(2), 195-220.

Abstract: In the book of Hosea, compared with the Masoretic Text (MT), the Septuagint (LXX) contains: (1) longer texts, as explanations of various sorts, for example, concerning war (1:7), the Baal cult (2:10), creation (2:14); (2) shorter texts, which are relatively insignificant; and (3) differences, which tend to adapt what is said to the milieu of the life of the hearer and reader, generalize, and improve the text, and which dedramatize the proclamations. The differences may indicate a

Koyama, Kosuke (Union Theol. Sem., NY) "The hand painfully open." Lexington Theological Quarterly, 1987, 22(2), 33-43.

Abstract: God is not invulnerable but deeply vulnerable. This does not suggest weakness because God's strength is love. Love allows itself to be wounded. This view is exemplified in 12 illustrations including the garments of Adam and Eve, Cain killing Abel, God repenting, God replaced by a king, the picture of Hosea, Jeremiah standing in the gate, ethical doing and theological beholding, Christ at the periphery rather than center, the father of the prodigal son, the new identity of Paul, Jesus washing the disciples' feet and the Last Supper.

Negenman, J. (Nijmegen) "Het interpreteren van profetische literatuur (interpreting prophetic literature)." Tijdschrift Voor Theologie, 1975, 15(2), 117-140.

Abstract: Interpreters of prophetic literature place too much emphasis on the so-called authentic words. But prophets such as Amos, Isaiah, and Hosea did not produce written documents of the spoken words. These prophets spoke, but no one listened. The development of a book named after a prophet should be seen as an evolutionary process from speaker to preacher to writer. Prophetic literature must be regarded as a product of the post-exilic community. Interpreting such literature is therefore interpreting authentic expressions of this community. (Dutch)

O'Connell, Kevin G. (Weston Sch. of Theol., Cambridge, MA) "Hosea-a prophet of passion." Currents in Theology and Mission, 1977, 4(2), 104-108.

Abstract: At first Hosea believed that the punishment of Israel would lead to repentance, but with the death of Jeroboam and rapid social disintegration, his criticisms became more urgent. It became possible for Hosea to hope again, not in Israel or in some future repentance of Israel, but in Yahweh's love for an inevitably sinful Israel. Hosea offers three challenges: (1) to take God's love seriously; (2) to hear the gift of God's love in experiences of adversity and failure; (3) to combine an acceptance of life in its pain and complexity with a recognition of the need to act for change in our present situations.

Osswald, Eva (Jena, DDR) "Aspekte neuerer propheten-forschung." Theologische Literaturzeitung, 1984, 109(9), 641-650.

Abstract: Recent studies on the prophets have focused on three issues. (1) The function of the prophet is that of Yahweh's messenger, or (to borrow terminology from comparative Egyptian literature) Yahweh's "vizier." (2) Specialists are increasingly becoming aware that the prophets used traditional material of the Yahweh religion: for example, Hosea was familiar with traditions of the Northern Kingdom, and Isaiah and Micah knew the Jerusalem traditions. (3) A lively discussion continues as to whether the prophets proclaimed doom because they thought it was too late for God's people to be delivered, or in order to bring them to repentance and avert the coming destruction. (German)

Oswalt, John N. (Asbury Theol. Sem.) "The golden calves and the egyptian concept of deity." Evangelical Quarterly, 1973, 45(1), 13-20.

Abstract: Why was the bull calf the ultimate symbol, for Israel, of apostasy? Some-like Albright-have thought the golden calves represented pedestals upon which an invisible Yahweh was enthroned. Others see the calves as representing other gods than Yahweh. Neither view adequately accounts for the fierce and bitter reaction of loyal Yahwists like Moses Hosea, and Amos. The answer is to be found in the Egyptian concept of Amon-Re as both the invisible, transcendent god and the Bull. The Egyptians confused the creator and the creation. Yahwism could brook no such confusion, and the bull-god-form particularly represented this.

Phillips, Anthony (St. John's Col., Oxford, England) "A fresh look at the sinai pericope: part 2." Vetus Testamentum, 1984, 34(3), 282-294.

Abstract: Part 1 appeared in VT, 1984, 34(1):39-52. The Deuteronomistic redactors in their interpretation of the law in Hosea 4:2 and Jer 7:9 believed that the Decalogue was the sole law given at Horeb, but the Proto-Deuteronomists sought to reinterpret the covenant law in terms of both the Decalogue and the Book of the Covenant, and so inserted the latter into the Sinai narrative. Exod 20:32, prohibiting molten images and promoting a simple altar, is their preface to Exod 32-34. The Proto-Deuteronomists under Hezekiah recognized that the Sinai law had been broken by the apostate northern kingdom.



Phipps, William E. (Davis & Elkins Col., WV) "Blake on Joseph's dilemma." Theology Today, 1971, 28(2), 170-178.

Abstract: Blake understood that the biblical quality of love embraced the undeserving. Blake's 'heresy' concerning the adulterous conception of Mary's first-born may be closer to the gospel preached by her son and examples by his fellowship with tax-collectors, harlots and sinners. In Hosea and other prophets Israel as God's bride is unfaithful, and yet he loves her unconditionally. The implied forgiveness of Joseph reflects a discernment of this breadth of love which is divine.

Plank, Karl A. (Davidson Col., NC) "The scarred countenance: inconsistency in the book of Hosea." Judaism, 1983, 32(3), 343-354.

Abstract: The marital imagery in Hosea can be used to understand the relationship between God and Israel. Just as an unfaithful lover may sincerely wish to "turn completely" but continues to be unfaithful, the consequences of Israel's spiritual harlotry, and the subsequent repentance, were not enough to gain forgiveness from God. Only God's willingness to dwell in Israel's midst despite their sins saves them.

PRYKE, JOHN (Coll. of S. Mark & S. John, Chelsea) "John the baptist and the qumran community." Revue de Qumran, 1964, 4, 483-496.

Abstract: Certain suggested links between John the Baptist and the Qumran community are examined. (1) Their exegesis of Isaiah 40:3 shows similarity in directing messianic activity toward the desert, but Hosea 2:14-15 already suggested it. (2) Both the Baptist and the sect were ascetic, but the latter knew nothing of vicarious suffering. (3) Though geographically close, the Baptist sought the highways to preach, but the elite of Qumran were withdrawn. (4) While both used water in rites, the lustrations at Qumran served a different purpose as part of a whole life of purity. The vows taken by initiates were closer to Johannine baptism than their use of water. Therefore the Baptist had no connection with Qumran. Footnotes.

RITSCHL, DIETRICH (Austin Presby. Theol. Sem., Austin, Texas) "God's conversion." Interpretation, 1961, 15, 286-303.

Abstract: An exposition of Hosea 11:1-11 following the hermeneutical principle of endeavoring to understand a single passage in the light of the greater context, and in turn interpreting the whole context in the light of its many parts. God's love is demanding and challenging, and Israel's answer is the escape from this demand. God does what man ought to do but cannot do. Conversion is impossible; so God does it. The "love of God" becomes a philosophical slogan, if we do not see that Hosea is a prophet of doom and judgment. How else can we see that God really turns toward man and sets his heart on him, really converting himself toward man who is incapable of conversion? But God's conversion demands everything of man. Footnotes.

Roberts, J. J. M. (Johns Hopkins U.) "Hosea and the sacrificial cultus." Restoration Quarterly, 1972, 15(1), 15-26.

Abstract: A study of Hosea's attitude toward the cult of his day. Did he reject the cult entirely or did he relegate sacrifice to its proper place in the overall scheme of human-divine relations? Accepts the latter position; and after examining Hos. 6:6, studies other passages which are directed against the Yahwistic sacrificial cult (3:4; 4:1-10; 5:6-7; 8:11-13; 9:3-5; 10:1-2; and 14:2-4). Hos. 12:12 should perhaps be included, but it is hopelessly obscure. Hosea did not reject the cult but was opposed to idolatry and the sacrilegious perversion of the contemporary sacrificial cult.

Lundblom, Jack R. (New Haven, CT) "Contentious Priests and Contentious People in Hosea IV 1-10." Vetus Testamentum, 1986, 36(1).

Abstract: The rhetorical shape of Hosea 4:1-10 is in three parts: (1) 1-4a; (2) 4b-9a; and (3) 9b-10. The crux is 4b, which has a structural tie-in with 9a. Both compare people to priests. In an oracle addressed to the king, Hosea condemns the contentions of priests and people, along with the failings of the king, the prophet, the king's mother and the priests' children.

KROEZE, J. H. "Joodse exegese" (Jewish Exegesis), Gereformeerd Theologisch Tijdschrift, 1961, 61, 14-33.

Abstract: A review of a dissertation submitted for a doctorate at a South African university by a Jewish Rabbi on Hosea Concepts in Midrash and Talmud. The essayist gives an example of Jewish exegesis and wishes to set it before his readers. After a review of the historical development of Midrash and Talmud gives 21 examples of the amazing reasoning found therein. The reasoning is felt to be arbitrary, fanciful and preposterous. (Holland)

Ruppert, Lothar (Bochum Germany) "Erwagungen zur kompositions-und redaktionsgeschichte von hosea redaktionsgeschichte von hosea 1-3." Biblische Zeitschrift, 1982, 26(2), 208-223..

Abstract: Complementing his "Beobachtungen zur Literar-und Kompositionskritik von Hosea 1-3" (Kunder des Wortes, Wurzburg, 1982, 163-182), submits an analysis of compositional and redactional stages for chaps. 1-3 which negates the views of Budde, Wellhausen, Wolff, Robinson, Waterman, Clines and others. (German)

Samrion, Semah (Haifa, Israel) "'i will return to my first husband" hosea 2:9." Beth Mikra, 1986, 31(107), 293-297.

Abstract: Discusses the concept of tebah, "repentance" in the Bible in terms of a return to origins and healing. Different uses of the verb b in Hosea are seen as steps in a process of healing and return. (Hebrew)

Sandlin, Bryce (Howard Payne Col.) "A teaching outline of hosea." Southwestern Journal of Theology, 1975, 18(1), 61-68.

Abstract: The study of Hosea is relevant for the last decades of the 20th cent. as the religious scene seems to be engulfed in secular culture. Outlines Hosea under two main categories: (1) a broken marriage and a chastened wife (1-3), and (2) a nation dissolved and a people transformed (4-14). An annotated bibliography of commentaries and articles completes this study.

Sant, C. "Sex and love in the old testament." Melita Theologica, 1975, 27(1/2), 1-9.

Abstract: Modern man's rejection of Manichaeian accretions forces Christians to sort what remains. The NT ideal has its roots in the OT, where the concept of sex refined by struggle, beginning the relationships defined legally (by custom) and externally, with concubines and polygamy being recognized for the powerful and rich, for the sake of progeny. But sex was regarded as divine, an impetuous force apart from the desire for offspring. Pagans ritualized it, and Israelite leaders saw this as apostasy, a denial of God's transcendence. Eve was not a subordinate creature. The union is of whole persons, even in concubinage, with emphasis on the bond rather than procreation. But there is also a bond beyond law and passion: love, with Hosea representing this new ideal, preparing for the mysticism of Eph. S.

Schmitt, John J. (Marquette U., Milwaukee, WI) "The gender of ancient israel." Journal for the Study of the Old Testament, 1983, 26, 115-125.

Abstract: OT studies commonly treat Israel as feminine, but the Hebrew Bible consistently uses the masculine gender, even in a book like Hosea. Biblical scholars are untrue to themselves if they impose on thought patterns of ancient Israel linguistic usages and catchy imagery that are not representative of the Bible as a whole.

Schreiner, Josef (Wurzburg) "Hoseas Ehe, ein Zeichen des Gerichts (zu Hos 1, 2-2, 3; 3:1-5) (Hosea's marriage, a judgment-sign (on Hos. 1:2-2:3; 3:1-5))." Biblische Zeitschrift, 1977, 21(2), 163-183.

Abstract: The expedients adopted by interpreters to soften the scandal that Hosea was commanded to marry a prostitute and have children of harlotry invites a fresh investigation of the matter. Literary-critical analysis delineates as the original stratum of the text 1:2b-4, 6, 8, 9 and 3:1a, 2, 3a, 4. In the former unit the marriage is only the prerequisite, not the symbolic action itself. That consists in the 3 acts of giving symbolic names to the children born of this marriage. The names announce the threat of future judgment upon Israel. The intention of the text is not to provide information about Hosea's marriage, but to pronounce the judgment of God. The term *znwnym* (1:26) designates not a "prostitute" but a woman who had participated in the initiation rites of the Baal cult. To this extent Hosea's wife symbolizes Israel. In 3:1-4 the original unit focuses upon the action of v. 3, the withdrawal of Hosea's wife from contact with the outside world. Later redaction shifted the focus from the giving of symbolic names to the children and the seclusion to the symbolism of marriage and adultery. (German)

Schungel-Straumann, Helen (Gesamthochschule, Kassel, W. Germany) "God as mother in Hosea 11." TD, 1987, 34(1), 3-8.

Abstract: An exegetical study of the passage, understood as a core OT text. Stresses the matriarchal image of Yahweh as mother often ignored in newer commentaries on Hosea. Digested from Theologische Quartalschrift, 1986, 166(2):119-134.

Schungel-Straumann, Helen (U. Basel, Switzerland) "Überlegungen zum Jahwe-Namen in den Gottesgeboten des Dekalogs." Theologische Zeitschrift, 1982, 38(2), 65-78.

Abstract: Traces the use of the name Yahweh in the Decalogue to Elohism and Hosea; concludes that the name-commandment and the first commandment (the latter in an ambiguous Ur-form) was interposed by the Elohist who worked no later than the 8th cent. (German)

Seethaler, P.-A. (Berg) "Kleiner Diskussionsbeitrag zu Gen 3, 1-5 (a smaller contribution to the discussion of Gen 3:1-5)." Biblische Zeitschrift, 1979, 23(1), 85-86.

Abstract: C. Westermann correctly recognized that Gen 3:1-5 is an independent unit of tradition which was added by the Yahwist to the Paradise-narrative (Gen 2:9a, 15-17, 3:6a, c, 7-12, 21, 23). The earlier unit conveyed a self-contained aetiology of death, in which the origin of evil is not actually explained. Gen 3:1-5 is an expansion of the primal temptation in Gen 3:6. The expansion reflects the temptation represented by the Ba'al cult in Israel during the Davidic-Solomonic period. In Beth-Shan the Ba'al cult was a serpent cult, since Ba'al appears in the form of a serpent, which symbolizes him as a life-giver and healer. This fertility cult held a great attraction for Israel from the time of the conquest. With Elijah in the 9th cent. and Hosea in the 8th, Ba'al appears as the great seducer of Israel. Hosea (1 3:2) already sees in the Ba'al cult the death of Israel. This theological perspective WLL

Seow, C. L. (Cambridge, MA) "Hosea 14:10 and the foolish people motif." Catholic Biblical Quarterly, 1982, 44(2), 212-224.

Abstract: A study of Hosea 4-14 reveals sapiential overtones, particularly in 4: 7; 4: 10b-12a; 4: 14; 7: 1 la; 8: 7; 9: 7; 1 2: 2; 1 3: 13. The motif of the foolish people runs through Hosea 4-14. In the light of this pervasive theme, the presence of a sapiential exhortation at the end of Hosea may not seem as out of place as scholars have commonly supposed. Hosea 14: 10 has been viewed as non-Hosean in character, and its supposed discontinuity with the rest of the book has been assumed. This judgment must now be seriously questioned in view of the congruity of the language and ideas of Hos 14: 10 with the rest of the book.

Sherman, Cecil E. (Asheville, NC) "The relevance of Hosea (updating the vision)." Southwestern Journal

of Theology, 1975, 18(1), 33-42.

Abstract: American life is challenged by the following theses of Hosea: (1) basic sin means judgment, (2) called people are adulterous, (3) popular priests are obscene, and (4) God's nature gives hope. American culture, both personally and institutionally, should sense the same warning signals. The prospect of judgment is grave. Yet, it is the preacher's job to proclaim the nature of God. Yes, he is repulsed by sin and will punish sin. But he also will forgive all who ask him.

Sinclair, Lawrence A. (Carroll Col.) "A qumran biblical fragments hosea 4qxiid (hosea 1:7-2:5)." Bulletin of the American Schools of Oriental Research, 1980, 239-6165., 6165.

Abstract: This fragmentary text of part of a column of Hosea was recovered from Cave IV at Qumran and was published in the Hermeneia Commentary on Hosea by Wolff in 1974. The author transcribes the text, gives notes, gives a reconstruction of the text, and notes on the reconstruction. The text of this fragment agrees with the MT and diverges from LXX at only one point. The evidence suggests the possibility of two text traditions of Hosea: Palestinian and Egyptian.

Small, Dwight Hervey (Westmont Col., Santa Barbara, CA) "The prophet hosea: god's alternative to divorce for the reason of infidelity." Journal of Psychology and Theology, 1979, 7(2), 133-140.

Abstract: Christian divorce counseling requires a biblical perspective—an underlying knowledge of all that the Scriptures bring to bear on the subject. Basically, Jesus taught in answer to questions relating to the Mosaic law, but he is not recorded as counseling a specific case of divorce (as in the instance of dealing with the woman taken in adultery). In 1 Cor 7, Paul responds to specific questions concerning specific cases. God's response to unfaithful Israel, his wife, is depicted in his directions to Hosea in view of Hosea's wife's infidelity. What really occurred is controverted. Proposes that God did not direct Hosea to divorce Gomer. Divorce is not the only or preferred solution to marital crisis involving infidelity. Establishes a counseling model overlaid with the powerful reinforcement of God's own action.

Smith, Ralph L. (Southwestern Bap. Theol. Sem.) "Major motifs of hosea." Southwestern Journal of Theology, 1975, 18(1), 22-32.

Abstract: The following multiplex of motifs runs through the message of God Hosea communicated: (1) Harlotry (21 times), the issue of religious syncretism in which the culture swamps the true worship of Yahweh; (2) the rich language of love (four main terms and related concepts), securing for Hosea the title "the prophet of love;" (3) the knowledge of God, which concentrates on experiential, rather than intellectual or theoretical knowledge alone; (4) wickedness; (5) impending judgment; and (6) gleams of hope looking forward to a day when Israel would return to the Lord in repentance and faith and when the Lord will restore them in abundant love and blessing.

Snaith, Norman H. (Thetford, England) "The altar at gilgal: joshua xxii 23-29." Vetus Testamentum, 1978, 28(3), 330-335.

Abstract: 335. The altar built by the 2 1/2 tribes (Josh 22:21.34) was on the west bank of the Jordan at Gilgal. It served as the sanctuary for the east-Jordan tribes equivalent to Bethel for the west-Jordan group. It came under heavy condemnation by Amos and Hosea and the claim that it was not intended for sacrifice reflects the Deuteronomic reform.

Soards, Marion L. (United Theol. Sem., Dayton, OH) "Tradition, composition, and theology in Jesus' speech to the "daughters of Jerusalem" (Luke 23, 26-32)." Biblica, 1987, 68(2), 221-244.

Abstract: Luke 23:26-32 is Luke's own composition, but v. 26a-d is inspired by Mark 15:20b-21; v. 32a-b by Mark 15:27; vv. 29a-d and 31a-d by the (oral or written) primitive Christian tradition; and v. 30a-d by the LXX of Hosea 10:8; whereas vv. 26e-28c contain Luke's own reflections. This pericope contains the themes of Jesus as an authoritative figure during his Passion, the death of Jesus as the inauguration of the penultimate eschatological era of the last days, and the encouragement of believers to hold fast the hope of redemption, all of which permeate Luke-Acts.

Strange, John O. (New Orleans Bap. Theol. Sem., LA) "The broken covenant: bankrupt religion (Hosea 4-6)." Review and Expositor, 1975, 72(4), 437-448.

Abstract: Interprets ch. 4-6, dealing with the Lord's controversy (4:1-3); the failure of the priests (4:4-10); the loss of moral discernment (4:11-14); a warning to Judah (4:15-19); the guilt of Ephraim (5:1-7); God's mercy in time of judgment (5:8-15); religious words without confession of sin (6:1-3); bankrupt religion unacceptable to the Lord (6:4-11a). Each section includes an exegesis of the text.

Strauss, Janine. (Lycee Kleber, Strasbourg) "Hosea's loved a modern interpretation." Judaism, 1970, 19(2), 226-233.

Abstract: "Ahavat Hoshea" ("Hosea's Love")-an epic poem by Simon Ginsburg (1890. 1943) dedicated to his wife Jonina (d. 1925)-is an extended (160 pages, 7 cantos) interweaving of the marital situation of Hosea and Gomer and the national history of Israel through the exile and restoration. Hosea, the prophet of love actually married the harlot whom he loved but whom he loved because God had destined him to love her. The prophetic burden is to be ready to fulfill the most scandalous mission to be God's messenger.

Szabo, Andor (Hencida, Hung.) "Textual problems in Amos and Hosea." Vetus Testamentum, 1975, 25(2a), 500-524.

Abstract: After the decline of the prophetic movement in the north, God had to call a herdsman with a new message and a new method. About 760 BC Amos put in writing his message about social oppression. A number of textual problems in prophecies and visions illustrate the intolerable situation. Turning to Hosea, considers the possibility that Gomer, his wife of whoredom, was an Aramean who was a Baalistic Yahweh-worshiper. Most of the textual problems are in ch. 4-14. Some peculiarities reflect a connection with the Aramaic language, but the material is not enough to identify a separate dialect.

Tate, Marvin E. (Southern Bap. Theol. Sem., Louisville, KY) "The whirlwind of national disaster: a disorganized society (hosea 7-10)." Review and Expositor, 1975, 72(4), 449-463.

Abstract: In addition to an analysis of the text, probes the question of whether or not there is any word from the Lord for national life today as we read Hosea. Concludes that there are important lessons to be learned,

Thompson, J. A. (U. Melbourne) "Israel's "lovers." Vetus Testamentum, 1977, 27(4), 475-481.

Abstract: In a recent discussion (VT, 1974, 24:334-338), pointed out the political overtones to "love" in the David-Jonathan Narratives. "Love" in the covenant context in Ezekiel, Hosea and Jeremiah shows a degree of personal commitment and mutual obligation. So Assyria, Egypt and Babylon are called Israel's "lovers." Since they exercise a rival sovereignty to Yahweh over Israel, she is said to play the harlot after them. To be a "lover" of Yahweh involves awesome surrender, not a vague emotional, mystical response.

Van Der Woude, A. S. (Groningen) "Deutero-micah: ein prophet aus nord-israel? (Deutero-micah: is he a prophet from northern israel?)." Nederlands Theologisch Tijdschrift, 1971, 25(4), 365-378.

Abstract: Not only is the author of Deutero-Micah different from the writer of ch. 1-5, he hails from Northern Israel. Because of similarities between Micah and Hosea, because of indications of geography and history, and because of traditions pertaining to the exodus, the journey through the wilderness, and the possession of the Promised Land, authorship from a Northern Israel environment is probable. The author was a contemporary of Micah. (German)

Vogels, Walter (St. Paul U., Ottawa, Ontario, Canada) "Hosea's gift to gomer (hos 3,2)." Bib, 1988, 69(3), 412-421.

Abstract: Hosea's life experience sheds light on his oracles, and vice versa. Thus Hosea 2:21-22 and 2:5 illuminate the meaning of 3:2. The gifts Hosea offers Gomer are a new bride-price. He is returning to her what he had taken away when they were divorced. This is parallel to Yahweh restoring to Israel his faithfulness, love (2:21-22), and material gifts (2:17, 24).

Vogels, Walter. "'osee-gomer" car et comme "yahweh-israel." Os 1-3." Nouvelle Revue Theologique, 1981, 103(5), 711-727.

Abstract: To answer the question to what extent the Hosea-Gomer relationship is an analogue for the Yahweh-Israel relationship, offers a synchronic study of Hosea 1-3 with structural or compositional analysis. The life of the prophet is intended to be a mode of preaching, but in Hosea's case, his preaching is affected by his own life. He was challenged by what he preached to others. If Yahweh would bypass the misfortune of Israel's infidelity and accept her again, so must Hosea, Gomer. Furthermore, inspired by love, Hosea breaks with historical, prophetic and juridical tradition. (French)

Vuilleumier, R. "Les traditions d'israel et la liberte du prophete: osee." Revue d'Histoire et de Philosophie Religieuse, 1979, 59(3/4), 491-498.

Abstract: The prophet Hosea incorporated several Israelite traditions into the text of his message. However, he did not treat them all in the same way. For him only the tradition of the exodus (i.e. the covenant) is the unshakable base for the faith of Israel. All the other traditions are judged with complete freedom according to their cultic or ethical relation to those of the exodus. The case of the patriarchal tradition of Jacob is typical in this regard.

WARD, JAMES M. (Perkins Sch. of Theol., S. Meth. U., Dallas, Tex.) "The message of the prophet hosea." Interpretation, 1969, 23 (4), 387-407.

Abstract: Hosea's prophetic understanding is based primarily upon Israelite tradition, not his marital experience. He described Israel's future in terms of her past experience (from exodus to possessing the land). Hosea criticized the existing cultus for its idolatry and eroticism. He rejected the sacrificial system, but not all aspects of the traditional Israelite cult. In criticizing Israelite kings and their diplomacy he raised grave doubts about the Israelite monarchy and probably rejected it. His poems stress the dynamics of guilt, retribution and redemption. Hosea described the fall of the northern kingdom as both punishment for past sins and an opportunity for future reconciliation and reformation. Key designations of God for Hosea's understanding of God are destroyer, husband, father, and provider.

Watson, Wilfred G. E. (Trinity Col., Dublin, Ireland) "The hidden simile in psalm 133." Biblica, 1979, 60(1), 108-109.

Abstract: Ps 133:2-3a contains a tricolon delineated by the recurrence of *ke seyyored* 'al, "like flowing down," with an ellipsis of the *ke* in the middle line, and should be translated: "Like sweet oil on one's head, flowing down over one's beard;/Like Aaron's beard, flowing down over the collar of his robes;/(And) like the dew of Hermon, flowing down over Zion's mountains." Triple similes also occur in 2 Sam 23:4 and Job 7:1b-2, five similes in Hosea 13:7-8, and eleven in Ben Sira 50:6-10.



Wharton, James A. (Houston, TX) "Hosea 4:1-3." Interpretation, 1978, 32 (1), 78-83.

Abstract: Understands Hos. 4:1-3 as a self-contained word of indictment that introduces the primarily judgmental section of 4:4-13:16. In the form of a "covenant lawsuit," God goes to court with his people in the roles of plaintiff, prosecuting attorney, and judge. Israel's ignorance of God results in the reverse of covenant priorities in all aspects of life. The problem for God's people is to trust his covenant priorities in the ordinary business of life as the sole life-giving priorities. The critical function of Hos. 4:1-3 is to confront Israel with its Lord who strangely gives himself in love to his people in these very words of indictment. Cites the need to express the knowledge of God by reflecting his faithfulness and kindness in every relationship, thereby producing God's shalom.

Williams, Donald L. (Southern Bap. Theol. Sem., Louisville, KY) "Annotated bibliography on hosea." Review and Expositor, 1975, 72(4), 495-501.

Williams, R. L. "Martin cellarius and the reformation in strasburg." Journal of Ecclesiastical History, 1981, 32(4), 477-497.

Abstract: Cellarius came to Strasburg in 1526. He had a reputation for radicalism and found lodging in the house of Wolfgang Capito. Capito published a commentary on Hosea in March of 1527 in which he expressed Anabaptist leanings, and for which he became an immediate source of concern for the Rhineland theologians, especially Martin Bucer. Cellarius became the scapegoat. Examines the life of Cellarius and *De Operibus Dei*, written by Cellarius in July of 1527. His doctrine of predestination was the framework within which to deduce a theology of the church and the sacraments. His reputation as a radical is exaggerated, although he did have affinity for some Anabaptist teachings.

Willis, John T. (Abilene Christian U.) "The expression acharith hayyamim in the old testament." Restoration Quarterly, 1979, 22(1/2), 54-71.

Abstract: The meaning of the expression be aharit hoyyami must be determined from a careful examination of each context in which it occurs and by the use of the same or similar phrases in ancient material outside the OT. The relevant passages include Gen 49:1, Num 24:14, Deut 4:30, 31:29, Isa 2:2, Micah 4:1 Jer 23:20, 30:24, 48:47, 49:39, Ezek 38:16, Dan 2:28, 10:14, and Hosea 3:5. Outside the OT the expression is examined in ancient Near Eastern literature in the Dead Sea Scrolls and in the NT. Concludes that the expression means "in the future" in most, if not all the passages examined.

WOLFF, HANS WALTER (Pastor, Ingelheim/Rhein, Germany), trans. LLOYD GASTON. "Guilt and salvation." Interpretation, 1961, 15, 274-285.

Abstract: Tracing the historical background of Hosea and the development of Canaanite

myths and cultus, shows how Hosea's teaching presents a pure and vital theology to Israel within its own contemporaneous situation. Out of this comes a clear picture of Hosea's concept of history. Hosea's indictment exposes Israel's guilt, and the message of salvation is to be found in the effective initiative of Yahweh. Footnotes.

Wondra, Gerald. "The pathos of god." Reformed Review, 1964, 18, 28-35.

Abstract: Today the traditional formulation of the attributes of God, especially the attribute of impassibility is under fire. When Charnock says that God does not repent, he is in obvious tension with scriptural revelation where repentance, grief, and other passions are ascribed to God. Emil Brunner is aware of the influence of Greek speculative thought upon Christian doctrine. he prefers the term "unchangingness." he is unchangeable in terms of "faithfulness" rather than impassibility. He has suffered as a man. Hosea emphasizes God's involvement with his people. Hebrews presents the divine-human character of Christ's suffering. Brunner is closer to Hebrews and Hosea than were the Protestant scholastics. But his existential posture is also in tension with scripture in its extreme subjectivism and individualism.

Wyrzten, David B. (Midlothian, TX) "The theological center of the book of hosea." Bibliotheca Sacra, 1984, 141(564), 315-329.

Abstract: Hosea's purpose is to present an intensely personal divine restorative confrontation with Israel. Nullifying the Mosaic covenant because of Israel's habitual disobedience, God will establish a new covenant with them based on the gracious promises to the patriarchs and David. This inherent unifying concept enables the interpreter to systematize the author's theology around this unifying theme.

Youngblood, Ronald (Bethel Theol. Sem.) "A new occurrence of the divine name "i am."" Journal of the Evangelical Theological Society, 1972, 15(3), 144-152.

Abstract: Names in the ancient Near East (including divine names) reflected a person's character, personality, or history. The names of God were used selectively, especially in the Psalms, but in Ps. 50 many of them occur. In 50:21 there is an occurrence of "I AM" which is usually obscured by a textual emendation. This name appears also in Exodus 3 (three times) and Hosea 1:9. In 31 other cases, however, the idea behind this name is clear even though God is not the subject of the very hymn. The transition from the "I AM" of the OT to the NT "I Am" of Jesus Christ is apparent. Frequently he identified himself as the Messiah and as OT God by this very formula.

Zobel, Hans-Jurgen (Greifswald, Germany) "Hosea und das deuteronomium. Erwagungen eines alttestamentlers zum thema "sprache und theologie"." Theologische Literaturzeitung, 1985, 110(1), 13-24.

Abstract: The theological center of the books of Hosea and Deuteronomy is the same, namely, God's love for Israel, and the demand that Israel reciprocate that love. This is what is intended by the concept of covenant. Both books communicate this concept under the

figure of a father's love for his son and the son's love for his father (Deut 8:5; 14:1; Hos 11:1-4). Both express the idea of mutual belonging with the formula, "Yahweh is our God, and we are his people." (German)

Zobel, Hans-Jurgen (Greifswald, E. Germany) "Prophet in israel und juda - das prophetenverstandnis des hosea und amos." Zeitschrift fur Theologie und Kirche, 1985, 82(3), 281-299.

Abstract: Shows that Hosea is a nabi, whereas Amos is a ro'eh. Hosea is a mouthpiece of Yahweh within the Mosaic tradition. Amos is a prophet sui generis, a new type, a seer called by Yahweh and without a predecessor. Amos represents a new type of prophet and the old terms for prophet cannot sufficiently explain this new development. Amos' theology is also new in that it intertwines Judaic and Israelitic faith and tradition, the theology of Zion and the Exodus. The culmination of the process is found in the prophet Isaiah. (German)