

"The authorship of Amos 9: 8 ff." OK

G. A. Smith states that the message of Amos up to verse 8v of the 9th chapter presents destruction of Israel as inexorable and final. Israel shall not be specially favored, and she shall be removed from the land. Amos has not qualified his sentences of doom. Yet, Smith says that 8v is just as absolute in its statement as 8a is <sup>in</sup> its statement. 8a speaks of destruction in accord with the rest of Amos' message prior to it, but 8v and following talks of restoration and not "utter destruction." It occurs so quickly in contrast and change within the verse that Smith says it is a contradiction, and that it is not by Amos. This verse is the point of exception to all that Amos has said. The inevitable exile is now described not as doom but as discipline. There is a break from all shadows; there is now pure hope. Smith can not get over the gloom and finality of Amos' message before 8v.

Smith says, however, that nothing in the language of the verses beginning with 9: 8v, nothing in their historical allusions prevents their being of Amos. Amos could have predicted a restoration. But this change to hope comes suddenly without preparation and statement of reasons. Verse 11 speaks of "in that day" as of hope and restoration; but prior to 8v, Amos uses "in that day" to mean utter overthrow and ruin. Smith points out that the prophetic books contain numerous signs that later generations wove their own brighter hopes into the abrupt and hopeless conclusions of earlier prophecies of judgment. What decides the issue of validity of 8v ff. to be Amos' words for Smith is that all the prospects of the future restoration of Israel are without a moral feature. Verses 8v ff. speak of return from exile, political restoration and a revived nation; these are not natural to a prophet like Amos who has prior to this talked of justice and righteousness, and has condemned the extreme carnal and physical love of the out-of-balance people. Verses 8v ff. are the hopes of a generation of other conditions, says Smith.

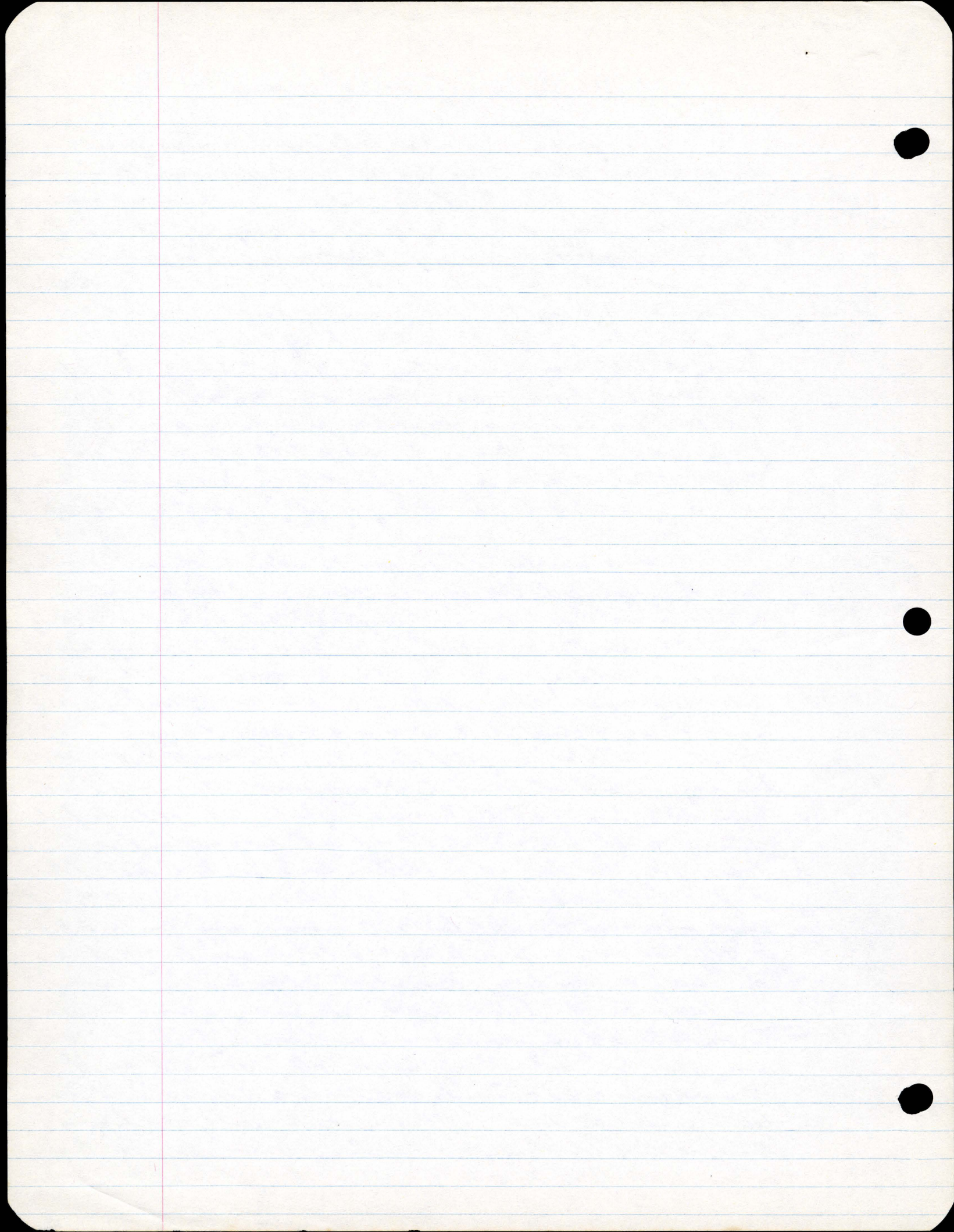
I believe Smith interprets rightly verses 8v ff. According to the Interpreter's Bible, verses 3:12; 5:3; 5:15, which speak of a remnant, are explained away as Amos' words. However, Smith does give some credit to a possible remnant in Amos' mind in 5:15. I agree with the evidence presented by Smith that 9: 8v ff. are not the words of Amos, and I also feel that Amos had in mind some possible remnant. It seems to me that a man does not preach "nothingness" to the people. It seems to me that his prophetic activity must have had a reason for being with more than the end as complete annihilation. Thus, to me, the question turns to the message of Amos within chapters 1 - 9: 8a, and to ~~the~~ what he actually thought as he preached. He did point to repentance as a way out, and yet as

As he progressed in his preaching, his hope seemed to wane more and more. In conclusion, I think Smith especially gives a superb reason for 86 ff. not belonging to Amos because of the lack of moral quality of which Amos is filled. I agree with his feelings also that Amos possibly had in mind some form of repentant. In fact, Smith allies verse 3:12 with 5:15 in showing or feeling that Amos did see some slim hope, and that he, himself, had some hope for a few in Israel. In my judgment, the central problem lies within Amos 1-9:86 as to the question of some repentant and hope. The question of 9:86 ff. is resolved to my thinking. Smith, at least, is not dogmatic.

## "The Problems of Hosea's Marriage" OK

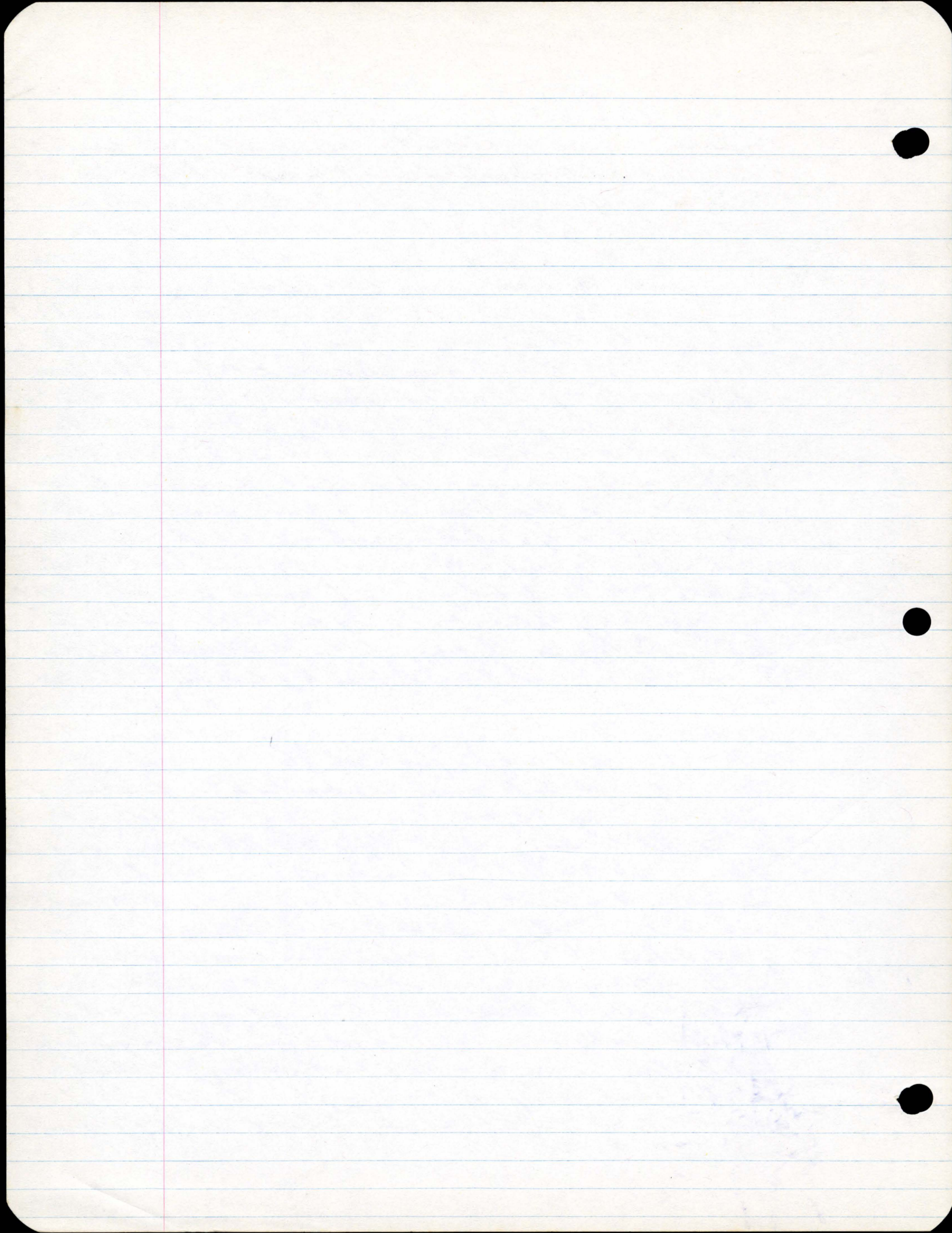
The specific problem of Hosea's marriage is found in chapters one and three. There has been much discussion as to the placement of these particular chapters, and, also, why chapter two comes between them. This problem is interpreted in many ways. There is the allegorical interpretation which says that it never happened, but that Hosea only wanted to show the position of Israel before God. There is the literal interpretation which says that Hosea married a harlot; she already had illegitimate children, and she also proved unfaithful to Hosea. This theory is expanded further by some in advocating that chapter 3 refers to events before the marriage, and chapter one is a record of the marriage as that the unfaithfulness from which Hosea attempted to redeem his wife was not unfaithfulness to him. Then, there is the interpretation of the apology for Gomer. Gomer in chapter one is slandered by the Gomer of chapter three, and thus, by an act of kindness to a prostitute (chapter three) Hosea symbolizes God redeeming the people.

The Interpreter's Bible sees the problem in the light of covenant law; it is kept, lost, then renewed. There is first marriage, then unfaithfulness and then redemption. Chapter one and chapter three are closely connected; chapter three is a sequel of chapter one. Hosea's marriage to Gomer was a happy fellowship until the outbreak of Gomer's harlotry spirit. Both the Interpreter's Bible and the I.C.C. agree that the harlotry in 1:2 means one who although chaste at time of marriage, had a tendency of impurity which later manifested itself. Gomer was not a harlot at the beginning, only inclined toward it. It is supposed that Hosea did not know about Gomer's unfaithfulness until after the 2nd child. The first child was named Jezreel, but the 2nd and 3rd children have the names, not pitied and not my children, which signify as some scholars think, that Hosea now knew about her unfaithfulness. In 3:1 the word again is understood in relation to the preceding story, says the I.B. and the I.C.C. It means "go on loving", not "go, again love". Parker says this means "continue loving, thou art allowed to love her, thou must love her; even so do I love Israel." The purchase of Gomer as a slave is seen by the I.C.C. in relation to what Yehweh will do for Israel. "Once more, go love her," and in loving her you will be doing what Yehweh does for Israel under certain circumstances. There is a block of material missing between chapter 1 and chapter 3. It is not known exactly what happened to Gomer but it is believed she went into slavery some way, for Hosea buys her back to himself at the price of a slave. But it is still uncertain.



George Adam Smith says that at the time of the marriage Hosea was unaware of the character of his wife and only later found out this implicit harlotry characteristic. Till the birth of her first born son, Gomer, it is implied, was faithful to Hosea, but the name of the second child reveals that by this time her guilt was clear. Smith says this marriage with Gomer is not allegorical because the style is clearly narrative than of parable. Also, Hosea expresses that his domestic experience was the beginning of Yehovah's speaking by him. Smith says this marriage is not literal because if Gomer had not been pure before marriage, she could not have served as a type of the people whose innocence at the time of their union with their God the prophet elsewhere emphasizes. Also, Hosea had high ideals of marriage; he preached against sexual immorality, and this would have been contradictory to all his preaching. But how to reconcile this view of the marriage with God's command to marry a harlot in 1:2? Smith says that when some years after marriage Hosea became aware of Gomer's character, and, while brooding over it, he by a natural anticipation of which other prophets do afford instances (Isaiah 1:39 + Jeremiah 32:8) pushed back his own knowledge of the providential purpose in his marriage to the date when that purpose began to be fulfilled, at the time of her betrothal or wedding. Thus, the case of his home was not singular, but was characteristic of his day; he remembered in Israel there were thousands of homes like his own, and he thus saw relationship between marriage of Yehovah and Israel as a moral one. Thus in Hosea's own experience, he saw the larger one that existed between God and his people Israel.

J. M. P. Smith carries the interpretation to the extreme, I think, when he says that Hosea knew Gomer was a harlot before he married her, and that the ~~same~~ woman in chapter 3 is different from those of chapter one, and thus Smith has Hosea marrying twice. According to my own thinking, I agree with the <sup>general</sup> interpretation of the I.B., I.L.C. and Smith. If it is Hosea's purpose to see his own experience in larger aspects of God's dealings with Israel, then I believe Gomer was chaste at beginning, then she broke away and then was restored. This follows Hosea's analysis of Israel in Egypt and wilderness, then in Canaan and now needing restoration. I agree with Smith's reasons why 1:2 is not literal. The story of the wife's unfaithfulness had come before that of Israel's apostasy, but while the prophet's private pain preceded his sympathy with God's pain, it was not he who set God, but God who set him, the example of forgiveness, says Smith.



## A Interpreter's Bible

Amos 9: 8-15 an Epilogue "an addition to the book, in which Amos' teaching about God as Lord of history and nature is made the ground of hope for the future;" for 722 and 586 Israel had indeed ceased to be a nation, a kingdom; this had been as Amos foretold, the work of Yehothan; He would not utterly destroy - God would brot them about as done in secret; scull - no people to fall to earth; no longer a nation taken as a whole but the individual are saps; the day of judgment for the evil does however in not a thing of the past; "These requests are the voice of one who identified himself with a people's hope for the future." "should remain silent" - return of exiles; Those who were responsible for this addition were not qualifying Amos' utterances. They plead them here for they were had in factum; but Amos was true prophet of God; course of events had vindicated his prediction;

9: 8b-15 "to accept this as the utterance of Amos himself would be to suppose that at the last moment the prophet suddenly changed the whole character of his message from a sentence of irreversible doom to one of a disciplining punishment that would simply purge the nation of its evil elements and so clear the way for reconstruction." For Amos himself it was enough that God's righteousness should have its completely triumphant vindication; Beyond that, the future was in the hands of the same God. The author explains every all passage but had it remnant - 3:12; 5:3; 5:15

## G. A. Smith

9: 8b-15 exceptions made; inevitable exile described not as doom but as discipline; up to 8b Israel shall not be specially favored; sentence of removal from her land, Amos presents destruction as inevitable and final; But 8b. is just as absolute as 8a.; change from destruction to discipline; There is nothing in this latter language to lead us to deny them to Amos himself; But neither do, Amos has not qualified his sentences of doom; it occurs so quickly that the two parts of v. 8 contradict themselves; There is a break from all shadows; There is now pure hope; v. 11 begins in that day but the day of Amos was of overthrow and ruin; fallen but of David means fall of Kingdom of Judah. It is not language Amos uses or could have used of the fall of the Northern Kingdom only; He completed the fall but what about restoration; Smith can't get over gloom and finality of Amos. Nothing in the language of the verses, nothing in their historical allusions precludes their being by Amos. Amos could have prophesied a restoration; But this change of hope comes suddenly without preparation and without statement of reasons. And the prophetic books contain numerous signs that later generations were their own brighter hopes into the abrupt and hopeless conclusions of earlier prophecies of judgment.

Smith says this decides the question: All these prospects of the future restoration of Israel are without a moral feature. They speak of return from exile, political restoration, revival nature; these are not natural to a people like Amos; Amos would let justice roll down, not about honey dripping. There are hopes of a generation of other conditions. "If the gloom of this great book is turned into light, such a change is not due to Amos."  
1, 205



Interpreter's Bible

Hosea

Divisions - 1-3 ; 4-14 ; 14?

Amos spoke of failure to fulfill God's demands of righteousness; Hosea spoke of breaking the bond or covenants of love (hesed) covenant love. 6:1 may refer to oral tradition as well as to written document;

2: 2-13 parallel to 4-13 return to God from unfaithful conduct or.

2: 14-23 parallel to 14 Love

names of children - Jezreel - fall of house of Jehu

Not pitied - punishment

Not my people - covenant broken

use of word again in 3:1 seems to demand that 3 be equal to 1 how-  
ever it may be related to it;

Hosea's marriage

1. allegorical interpretation - 1 - faithfulness of his wife 3 - her reconciliation to him.
2. literal interpretation - Hosea married Harlot; she had about illegitimate children; proved unfaithful to Hosea, sometimes advocated that ch. 3 refers to events before marriage, and ch. 1 is record of marriage, so that unfaithfulness from which Hosea attempted to redeem his wife was not unfaithfulness to him.
3. Harlot: a proleptic use; Gomer's unfaithfulness did not manifest itself until after marriage; Hosea recognized it as fundamentally corrupt nature. If ch. 3 is redemption of her by Hosea, then it forms a parallel to God - Israel relations.
4. Apologia for Gomer - Gomer stumbled because of her identification with Gomer of ch. 3. By act of kindness to prostitute Hosea symbolizes that redeeming people.
5. covenant law - kept, lost, renewed - marriage, unfaithfulness, redemption Israel + God - covenant, broken, restoration; 3 is equal to 1; marriage was happy fellowship until outbreak of Gomer's harlotry spirit. 1:2 woman of harlotry (inclination), not a harlot. 3:1 again - understood in relation to preceding story - "go on loving" not "go again, love." But "Continue loving, then not allowed to love her, you must love her: even so do I love Israel." hope of 14 + 2 not later, but experience of Hosea to his own wife; compelled by power of love to continue loving his wife; Hosea believed it God's will to marry Gomer - ch. 1 Gomer is faithful 1:2 (spiritual unfaith.) possible repetition (though no date (maybe because of sudden change to ch. 3, some left out) mystery of this compulsive power of his own love for Gomer

make Hosea reflect upon the love of God for erring Israel.  
see note in God's loving nature & redemptive purpose.

1: 2

harlot = harlotry - spiritual unfaithfulness - (when people  
forsake Yehovah for Baal - spiritual idolatry or adultery).

By Hosea's removal of children, there is no hope for future, there  
is but intimation of judgment moving to finality;

1: 10-2: 1

clearly assumed that capture bet. Yehovah & his people has  
been decided. but my people now sense of living God.

1: 11

reproach of divided kingdom removed; South & Judah united.  
reference of return from foreign land is not visible in view of  
Hosea's threat of captivity for his sinful people in Assyria and  
Egypt.

2: 3 ff.

2: 2-13

dealings with Hosea's wife, but with any erring  
Israel and her service of the baals;

3: 1

go on loving Hosea is meaning.