

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

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This study investigates Hos 5:8-6:6 in an attempt to discover the mode and function of the resurrection motif. Chap. 1 surveys the scholarly discussion of Hos 5:8-6:6 from the beginning of the twentieth century to the present. Notwithstanding a few careful exegetical and pointed treatments, most of these studies are cursory (not comprehensive and detailed) or engage in alteration of the MT. They present three major interpretations of Hos 6:1-3: healing, historical/political, and resurrection. These conclusions are, for the most part, not buttressed by a detailed and close scrutiny of each verse and similar contexts in Hosea, and often do not assume general reliability of the Hebrew text of Hos 5:8-6:6. The review of literature shows the need for a multifaceted-exegetical approach.

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

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

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

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