

~HOSEA (116)

(Ho-se'a) [shortened form of Hoshaiiah]

- Hebrew prophet and writer of the Bible book of **Hosea**, identified merely as the son of Beerī. **Hosea** served as Yehowah's prophet during the reigns of Kings Uzziah, Jotham, Ahaz, and Hezekiah of Judah as well as Jeroboam II, son of Joash of Israel, in the late **Ninth Century** and well into the **Eighth Century B.C.E.**
- The word of Yehowah that occurred to **Hosea** the son of Beerī in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, the king of Israel. (**Hosea 1:1**)
- Prophets of the same general period included Amos, Isaiah, and Micah.
- The words of Amos, who happened to be among the sheep raisers from Tekoa, which he visioned concerning Israel in the days of Uzziah the king of Judah and in the days of Jeroboam the son of Joash, the king of Israel, two years before the earthquake. (**Amos 1:1**)
- The vision of Isaiah the son of Amoz that he visioned concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. (**Isaiah 1:1**)
- The word of Yehowah that occurred to Micah of Moresheth, in the days of Jotham, Ahaz, Hezekiah, kings of Judah, that he visioned concerning Samaria and Jerusalem. (**Micah 1:1**)
- **Hosea** may be identified as a prophet, and probably a subject, of the ten-tribe northern kingdom of Israel. That kingdom was the principal object of the declarations in the book of **Hosea**.
- Whereas Judah was named therein only 15 times, and its capital city, Jerusalem, not even once, the book contains 44 references to Israel, 37 to Ephraim, Israel's dominant tribe, and 6 to Samaria, the capital of the northern kingdom. Most of the other locations mentioned in the book either were a part of the northern kingdom or were on its borders.

- **And Yehowah went on to say to him; Call his name Jezreel, for yet a little while and I must hold an accounting for the acts of bloodshed of Jezreel against the house of Jehu, and I must cause the royal rule of the house of Israel to cease. (Hosea 1:4)**
- **And it must occur in that day that I must break the bow of Israel in the low plain of Jezreel. (Hosea 1:5)**
- **Hear this, O priests, and pay attention, O house of Israel, and you, O house of the king, give ear, for with you people the judgment has to do, because a trap is what you have become to Mizpah and as a net spread over Tabor. (Hosea 5:1)**
- **Blow a horn in Gibeah, a trumpet in Ramah! Shout a war cry at Beth-aven, after you, O Benjamin! (Hosea 5:8)**
- **Gilead is a town of practicers of what is harmful, their footprints are blood. (Hosea 6:8)**
- **And as in the lying in wait for a man, the association of priests are marauding bands. By the wayside they commit murder at Shechem, because they have carried on nothing but loose conduct. (Hosea 6:9)**
- **For the calf idol of Beth-aven the residents of Samaria will get frightened, for over it its people will certainly mourn, as well as its foreign-god priests who used to be joyful over it, on account of its glory, because it will have gone into exile away from it. (Hosea 10:5)**
- **And the high places of Beth-aven, the sin of Israel, will actually be annihilated. Thorns and thistles themselves will come up upon their altars. And people will in fact say to the mountains; Cover us! And to the hills; Fall over us! (Hosea 10:8)**
- **In this way one will certainly do to you people, O Bethel, because of your extreme badness. In the dawn the king of Israel will positively have to be silenced. (Hosea 10:15)**
- **With Gilead what is uncanny, also untruth, have occurred. In Gilgal they have sacrificed even bulls. Moreover, their altars are like piles of stones in the furrows of the open field. (Hosea 12:11)**

- His twigs will go forth, and his dignity will become like that of the olive tree, and his fragrance will be like that of Lebanon. (**Hosea 14:6**)
- They will again be dwellers in his shadow. They will grow grain, and will bud like the vine. His memorial will be like the wine of Lebanon. (**Hosea 14:7**)
- **Hosea**, nevertheless, apparently attached primary importance to the kings of Judah, mentioning all four who reigned there during his ministry, while listing only the one ruling in Israel when he began his work.
- The word of Yehowah that occurred to **Hosea** the son of Beerī in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, the king of Israel. (**Hosea 1:1**)
- But, instead of indicating that the prophet came from, or was born in, Judah, this factor may show that **Hosea**, like other prophets of God, regarded only the Judean kings of David's family as rightful rulers over God's people, viewing the northern kingdom of Israel as a general religious and civil apostasy from Yehowah. Of course, this listing of rulers in both kingdoms facilitates more accurate dating of **Hosea's** prophetic activity.