

## **~HOSEA, BOOK OF (1135)**

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- **A book of the Hebrew Scriptures written by Hosea the son of Beerli.**
- **The word of Yehowah that occurred to Hosea the son of Beerli 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](#))**
- **In it the writers domestic life is paralleled with God's relationship to Israel. ([Chaps 1-3](#)) The book shows that mere formal religious ceremony does not find acceptance with Yehowah. It also highlights God's mercy and loving-kindness.**
- **And I will engage you to me for time indefinite, and I will engage you to me in righteousness and in justice and in loving-kindness and in mercies. ([Hosea 2:19](#))**
- **Highlights God's mercy.**
- **When Israel was a boy, then I loved him, and out of Egypt I called my son. ([Hosea 11:1](#))**
- **They called them. To that same extent they went away from before them. To the Baal images they took up sacrificing, and to the graven images they began making sacrificial smoke. ([Hosea 11:2](#))**
- **But as for me, I taught Ephraim to walk, taking them upon my arms, and they did not recognize that I had healed them. ([Hosea 11:3](#))**

- With the ropes of earthling man I kept drawing them, with the cords of love, so that I became to them as those lifting off a yoke on their jaws, and gently I brought food to each one. (**Hosea 11:4**)
- I shall heal their unfaithfulness. I shall love them of my own free will, because my anger has turned back from him. (**Hosea 14:4**)

## • Time And Place Of Composition

- Hosea began serving as a prophet at a time when Judean King Uzziah, **829-778 B.C.E.**, and King Jeroboam II of Israel, circa **844-804 B.C.E.**, were contemporaries, and thus no later than **804 B.C.E.**, the apparent end of Jeroboam's reign.
- The word of Yehowah that occurred to Hosea the son of Beeri 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**)
- **Hosea's** prophetic ministry continued into the reign of King Hezekiah of Judah, whose kingship began about **745 B.C.E.** Hence, it spanned no less than 59 years, though it doubtless covered some time in the reigns of Jeroboam II and Hezekiah, thus being somewhat longer. Although Hosea recorded a prophecy concerning Samaria's destruction
- Samaria will be held guilty, for she is actually rebellious against her God. By the sword they will fall. Their own children will be dashed to pieces, and their pregnant women themselves will be ripped up. (**Hosea 13:16**)
- He did not report its fulfillment, which he probably would have done if the writing of the book had extended to **740 B.C.E.**, the date of Samaria's fall. Therefore, the book of Hosea was evidently written in the district of Samaria and completed sometime between **745 B.C.E. and 740 B.C.E.**

## • Setting

- The book of **Hosea** is concerned primarily with the northern ten-tribe kingdom of Israel, also called Ephraim after its dominant tribe, the names being used interchangeably in the book. When **Hosea** began

**to prophesy during King Jeroboam's reign, Israel enjoyed material prosperity. But the people had rejected knowledge of God.**

- **My people will certainly be silenced, because there is no knowledge. Because the knowledge is what you yourself have rejected, I shall also reject you from serving as a priest to me, and because you keep forgetting the Law of your God, I shall forget your sons, even I. (Hosea 4:6)**
- **Their wicked practices included acts of bloodshed, stealing, fornication, adultery, and the veneration of Baal and calf idols.**
- **But she herself did not recognize that it was I who had given to her the grain and the sweet wine and the oil, and that I had made silver itself abound for her, and gold, which they made use of for Baal. (Hosea 2:8)**
- **And I will hold an accounting against her for the days of the Baal images to which she kept making sacrificial smoke, when she kept decking herself with her ring and her ornament and kept going after her passionate lovers, and I was the one that she forgot, is the utterance of Yehowah. (Hosea 2:13)**
- **There are the pronouncing of curses and practicing of deception and murdering and stealing and committing of adultery that have broken forth, and acts of bloodshed have touched other acts of bloodshed. (Hosea 4:2)**
- **On the tops of the mountains they sacrifice, and on the hills they make sacrificial smoke, under massive tree and storax tree and big tree, because its shade is good. That is why your daughters commit fornication and your own daughters-in-law commit adultery. (Hosea 4:13)**
- **I shall not hold an accounting against your daughters because they commit fornication, and against your daughters-in-law because they commit adultery. For, as to the men, it is with the harlots that they get off to themselves, and with the female temple prostitutes that they sacrifice, and a people that does not understand will be trodden down. (Hosea 4:14)**
- **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**)

- **After King Jeroboam died, prosperity ceased, and frightful conditions, marked by unrest and political assassination, came into existence.**
- **Finally Jeroboam lay down with his forefathers, with the kings of Israel, and Zechariah his son began to reign in place of him. (**2 Kings 14:29**)**
- **Finally Hoshea the son of Elah formed a conspiracy against Pekah the son of Remaliah and struck him and put him to death, and he began to reign in place of him in the twentieth year of Jotham the son of Uzziah. (**2 Kings 15:30**)**
- **Faithful Hosea also prophesied amid these circumstances. Finally, in **740 B.C.E**, Samaria fell to the Assyrians, bringing the ten-tribe kingdom to its end.**
- **In the ninth year of Hoshea, the king of Assyria captured Samaria and then led Israel into exile in Assyria and kept them dwelling in Halah and in Habor at the river Gozan and in the cities of the Medes. (**2 Kings 17:6**)**

### **.. Hosea's Wife And The Children**

- **At Yehowah's command, Hosea took to himself, a wife of fornication and children of fornication.**
- **There was a start of the word of Yehowah by **Hosea**, and Yehowah proceeded to say to **Hosea**; Go, take to yourself a wife of fornication and children of fornication, because by fornication the land positively turns from following Yehowah. (**Hosea 1:2**)**
- **This does not mean that the prophet married a prostitute or an immoral woman already having illegitimate children. It indicates that the woman would become adulterous and have such children after her marriage to the prophet. Hosea married Gomer, who bore to him a son, Jezreel.**
- **And he proceeded to go and take Gomer the daughter of Diblaim, so that she became pregnant and in time bore to him a son. (**Hosea 1:3**)**

- 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](#))
- Gomer later gave birth to a daughter, Lo-ruhamah, and thereafter to a son named Lo-ammi, both evidently being fruits of her adultery, as no personal reference is made to the prophet in connection with their births.
- And she proceeded to become pregnant another time and to give birth to a daughter. And He went on to say to him; Call her name Lo-ruhamah, for I shall no more show mercy again to the house of Israel, because I shall positively take them away. ([Hosea 1:6](#))
- And she gradually weaned Lo-ruhamah, and she proceeded to become pregnant and give birth to a son. ([Hosea 1:8](#))
- So He said; Call his name Lo-ammi, because you men are not my people and I myself shall prove to be not yours. ([Hosea 1:9](#))
- Lo-ruhamah means, **She Was Not Shown Mercy**, and the meaning of Lo-ammi is, **Not My People**, these names indicating Yehowah's disapproval of wayward Israel.
- On the other hand, the name of the firstborn child, Jezreel, meaning, **God Will Sow Seed**, is applied to the people favorably in a restoration prophecy.
- And it must occur in that day that I shall answer, is the utterance of Yehowah, I shall answer the heavens, and they, for their part, will answer the earth. ([Hosea 2:21](#))
- And the earth, for its part, will answer the grain and the sweet wine and the oil, and they, for their part, will answer Jezreel God will sow seed. ([Hosea 2:22](#))
- And I shall certainly sow her like seed for me in the earth, and I will show mercy to her who was not shown mercy, and I will say to those not my people; You are my people. And they, for their part, will say; You are my God. ([Hosea 2:23](#))

- After the birth of these children, Gomer apparently abandoned **Hosea** for her paramours, but it is not said that the prophet divorced her. Evidently she was later forsaken by her lovers and fell into poverty and slavery, for;
- And Yehowah went on to say to me; Go once again, love a woman loved by a companion and committing adultery, as in the case of Yehowah's love for the sons of Israel while they are turning to other gods and are loving raisin cakes. ([Hosea 3:1](#))
- And I proceeded to purchase her for myself for fifteen silver pieces and a homer measure of barley and a half-homer of barley. ([Hosea 3:2](#))
- Then I said to her; For many days you will dwell as mine. You must not commit fornication, and you must not come to belong to another man, and I also will be for you. ([Hosea 3:3](#))
- Seems to indicate that the prophet purchased her as though she were a slave and took her back as a wife. His relationship with Gomer paralleled that of Yehowah with Israel, God being willing to take back his erring people after they repented of their spiritual adultery.
- And it must occur in that day, is the utterance of Yehowah, that you will call me My husband, and you will no longer call me My owner. ([Hosea 2:16](#))
- And I will engage you to me for time indefinite, and I will engage you to me in righteousness and in justice and in loving-kindness and in mercies. ([Hosea 2:19](#))
- And I will engage you to me in faithfulness, and you will certainly know Yehowah. ([Hosea 2:20](#))
- And Yehowah went on to say to me; Go once again, love a woman loved by a companion and committing adultery, as in the case of Yehowah's love for the sons of Israel while they are turning to other gods and are loving raisin cakes. ([Hosea 3:1](#))
- And I proceeded to purchase her for myself for fifteen silver pieces and a homer measure of barley and a half-homer of barley. ([Hosea 3:2](#))
- Then I said to her; For many days you will dwell as mine. You

must not commit fornication, and you must not come to belong to another man, and I also will be for you. (**Hosea 3:3**)

- It is because for many days the sons of Israel will dwell without a king and without a prince and without a sacrifice and without a pillar and without an ephod and teraphim. (**Hosea 3:4**)
- Afterwards the sons of Israel will come back and certainly look for Yehowah their God, and for David their king, and they will certainly come quivering to Yehowah and to his goodness in the final part of the days. (**Hosea 3:5**)
- Some Bible scholars have viewed **Hosea's** marriage as visionary, as a trance, or a dream, never carried into action. However, the prophet did not say or indicate that a vision, or a dream, was involved. Others have considered the marriage to be an allegory or a parable. But **Hosea** did not use symbolic or figurative terminology when discussing it.
- Viewing this as an account of the actual marriage of **Hosea** to Gomer and of Gomer's literal restoration to the prophet gives force and significance to the application of these things historically and factually to Israel.
- It does not strain the plain Biblical account, and it harmonizes with Yehowah's choosing of Israel, the nations subsequent spiritual adultery, and the peoples restoration to God upon their repentance.

## .. Style

- **Hosea's** writing style is concise, even abrupt at times. There are rapid changes of thought. The book contains expressions of great feeling and power in the form of rebuke, warning, and exhortation, as well as tender pleas for repentance. And it contains excellent figures of speech.
- For, like a stubborn cow, Israel has become stubborn. Is it now that Yehowah will shepherd them like a young ram in a roomy place? (**Hosea 4:16**)
- And Ephraim got to see his sickness, and Judah his ulcer. And Ephraim proceeded to go to Assyria and send to a great king. But that one himself was unable to give healing to you people, and he could not take from you an ulcer with any cure. (**Hosea 5:13**)

- **For I shall be like a young lion to Ephraim and like a maned young lion to the house of Judah. I, I myself shall tear to pieces and I shall go and carry off, and there will be no deliverer. (Hosea 5:14)**
- **And we will know, we will pursue to know Yehowah. Like dawn, his going forth is firmly established. And he will come in like a pouring rain to us, like a spring rain that saturates the earth. (Hosea 6:3)**
- **What shall I do to you, O Ephraim? What shall I do to you, O Judah, when the loving-kindness of you people is like the morning clouds and like the dew that early goes away? (Hosea 6:4)**
- **All of them are adulterers, like a furnace set burning by a baker, who ceases poking after kneading dough until it is leavened. (Hosea 7:4)**
- **On the day of our king, princes have sickened themselves, there is a rage because of wine. He has drawn his hand along with deriders. (Hosea 7:5)**
- **For they have brought their heart near as to a furnace, it is burning inside them. All night long their baker is sleeping, by morning the furnace is burning as with a flaming fire. (Hosea 7:6)**
- **They get hot, all of them, like the furnace, and they actually devour their judges. Their own kings have all fallen, none among them is calling out to me. (Hosea 7:7)**
- **As for Ephraim, it is among the peoples that he personally mingles himself. Ephraim himself has become a round cake not turned on the other side. (Hosea 7:8)**
- **And Ephraim proves to be like a simpleminded dove without heart. To Egypt they have called, to Assyria they have gone. (Hosea 7:11)**
- **Whichever way they go, I shall spread out over them my net. Like flying creatures of the heavens I shall bring them down. I shall discipline them in agreement with the report to their**



assembly. ([Hosea 7:12](#))

- For it is wind that they keep sowing, and a storm wind is what they will reap. Nothing has standing grain. No sprout produces flour. Should any perhaps produce it, strangers themselves will swallow it down. ([Hosea 8:7](#))
- Like grapes in the wilderness I found Israel. Like the early fig on a fig tree in its beginning I saw the forefathers of you people. They themselves went in to Baal of Peor, and they proceeded to dedicate themselves to the shameful thing, and they came to be disgusting like the thing of their love. ([Hosea 9:10](#))
- Israel is a degenerating vine. Fruit he keeps putting forth for himself. In proportion to the abundance of his fruit he has multiplied his altars. In proportion to the goodness of his land, they put up good pillars. ([Hosea 10:1](#))
- Samaria and her king will certainly be silenced, like a snapped-off twig on the surface of waters. ([Hosea 10:7](#))
- And Ephraim was a trained heifer loving to thresh, and I, for my part, passed over her good-looking neck. I make someone ride Ephraim. Judah plows. Jacob harrows for him. ([Hosea 10:11](#))
- Sow seed for yourselves in righteousness, reap in accord with loving-kindness. Till for yourselves arable land, when there is time for searching for Yehowah until he comes and gives instruction in righteousness to you. ([Hosea 10:12](#))
- You people have plowed wickedness. Unrighteousness is what you have reaped. You have eaten the fruitage of deception, for you have trusted in your way, in the multitude of your mighty ones. ([Hosea 10:13](#))
- But as for me, I taught Ephraim to walk, taking them upon my arms, and they did not recognize that I had healed them. ([Hosea 11:3](#))
- With the ropes of earthling man I kept drawing them, with the cords of love, so that I became to them as those lifting off a yoke on their jaws, and gently I brought food to each one. ([Hosea 11:4](#))

- Therefore they will become like the clouds of morning and like the dew that early goes away, like chaff that is stormed away from the threshing floor and like smoke from the roof hole. (**Hosea 13:3**)
- And I shall become to them like a young lion. Like a leopard by the way I shall keep looking. (**Hosea 13:7**)
- I shall encounter them like a bear that has lost its cubs, and I shall rip apart the enclosure of their heart. And I shall devour them there like a lion, a wild beast of the field itself will tear them to pieces. (**Hosea 13:8**)
- In case he himself as the son of reed plants should show fruitfulness, an east wind, the wind of Yehowah, will come. From a wilderness it is coming up, and it will dry up his well and drain his spring. That one will pillage the treasure of all desirable articles. (**Hosea 13:15**)
- I shall become like the dew to Israel. He will blossom like the lily, and will strike his roots like Lebanon. (**Hosea 14:5**)
- 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**)

## · Canoncity

- The book of **Hosea** stands first in the order of the so-called minor prophets in common English Bibles, as well as in the ancient **Hebrew** and **Septuagint** texts.
- Jerome specified that one of the divisions of the Jews sacred books was The Book of the Twelve Prophets, which evidently included the book of **Hosea** to fill out the number 12. Melito of the **Second Century C.E.** left a catalog including these books, as did Origen and others.

## · Harmony With Other Bible Books

- This book harmonizes with thoughts expressed elsewhere in the Bible.
- 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](#))
- See now that I, I am He, and there are no gods together with me. I put to death, and I make alive. I have severely wounded, and I, I will heal, and there is no one snatching out of my hand. ([Deuteronomy 32:39](#))
- Watch out for yourself that you may not forget Yehowah your God so as not to keep his commandments and his judicial decisions and his statutes that I am commanding you today. ([Deuteronomy 8:11](#))
- For fear that you may eat and indeed satisfy yourself, and you may build good houses and indeed dwell in them. ([Deuteronomy 8:12](#))
- And your herd and your flock may increase, and silver and gold may increase for you, and all that is yours may increase. ([Deuteronomy 8:13](#))
- And your heart may indeed be lifted up and you may indeed forget Yehowah your God, who brought you out of the land of Egypt, out of the house of slaves. ([Deuteronomy 8:14](#))
- According to their pasturage they also came to be satisfied. They became satisfied and their heart began to be exalted. That is why they forgot me. ([Hosea 13:6](#))
- When Jeshurun began to grow fat, then he kicked. You have grown fat, you have become thick, you have become gorged. So he forsook God, who made him, and despised the Rock of his salvation. ([Deuteronomy 32:15](#))
- The Rock who fathered you, you proceeded to forget, and you began to leave God out of memory, the One bringing you forth with childbirth pains. ([Deuteronomy 32:18](#))
- The book of Hosea refers to occurrences recorded in other parts of the Scriptures, such as incidents involving Jacob.

- **And Yehowah has a legal case with Judah, even to hold an accounting against Jacob according to his ways, according to his dealings he will repay him. (Hosea 12:2)**
- **In the belly he seized his brother by the heel, and with his dynamic energy he contended with God. (Hosea 12:3)**
- **And he kept contending with an angel and gradually prevailed. He wept, that he might implore favor for himself. At Bethel He got to find him, and there He began talking with us. (Hosea 12:4)**
- **And Jacob proceeded to run away to the field of Syria, and Israel kept serving for a wife, and for a wife he guarded sheep. (Hosea 12:12)**
- **And after that his brother came out and his hand was holding onto the heel of Esau, so he called his name Jacob. And Isaac was sixty years old at her giving them birth. (Genesis 25:26)**
- **Finally Jacob was left by himself. Then a man began to grapple with him until the dawn ascended. (Genesis 32:24)**
- **When he got to see that he had not prevailed over him, then he touched the socket of his thigh joint, and the socket of Jacob's thigh joint got out of place during his grappling with him. (Genesis 32:25)**
- **After that he said; Let me go, for the dawn has ascended. To this he said; I am not going to let you go until you first bless me. (Genesis 32:26)**
- **So he said to him; What is your name? To which he said; Jacob. (Genesis 32:27)**
- **Then he said; Your name will no longer be called Jacob but Israel, for you have contended with God and with men so that you at last prevailed. (Genesis 32:28)**
- **In turn Jacob inquired and said; Tell me, please, your name. However, he said; Why is it that you inquire for my name? With that he blessed him there. (Genesis 32:29)**
- **And Jacob was in love with Rachel. So he said; I am willing to**

**serve you seven years for Rachel your younger daughter.  
(Genesis 29:18)**

- **To this Laban said; It is better for me to give her to you than for me to give her to another man. Keep dwelling with me. (Genesis 29:19)**
- **And Jacob proceeded to serve seven years for Rachel, but in his eyes they proved to be like some few days because of his love for her. (Genesis 29:20)**
- **Then Jacob said to Laban; Give over my wife, because my days are up, and let me have relations with her. (Genesis 29:21)**
- **With that Laban gathered all the men of the place and made a feast. (Genesis 29:22)**
- **But it turned out that during the evening he resorted to taking Leah his daughter and bringing her to him that he might have relations with her. (Genesis 29:23)**
- **Moreover, Laban gave to her Zilpah his maidservant, even to Leah his daughter, as a maidservant. (Genesis 29:24)**
- **So it followed in the morning that here it was Leah! Consequently he said to Laban; What is this you have done to me? Was it not for Rachel that I served with you? So why have you tricked me? (Genesis 29:25)**
- **To this Laban said; It is not customary to do this way in our place, to give the younger woman before the firstborn. (Genesis 29:26)**
- **Celebrate to the full the week of this woman. After that there shall be given to you also this other woman for the service that you can serve with me for seven years more. (Genesis 29:27)**
- **Accordingly Jacob did so and celebrated fully the week of this woman, after which he gave him Rachel his daughter as his wife. (Genesis 29:28)**
- **These twenty years I have been with you. Your female sheep and your she-goats did not suffer abortions, and the rams of your flock I never ate. (Genesis 31:38)**

- Any animal torn to pieces I did not bring to you. I myself would stand the loss of it. Whether one was stolen by day or was stolen by night, you would put in a claim for it from my hand. ([Genesis 31:39](#))
- It has been my experience that by day the heat consumed me and the cold by night, and my sleep would flee from my eyes. ([Genesis 31:40](#))
- This makes twenty years for me in your house. I have served you fourteen years for your two daughters and six years for your flock, and you kept changing my wages ten times. ([Genesis 31:41](#))
- Israel's Exodus from Egypt,
- And I will give her, her vineyards from then onward, and the low plain of Achor as an entrance to hope, and she will certainly answer there as in the days of her youth and as in the day of her coming up out of the land of Egypt. ([Hosea 2:15](#))
- When Israel was a boy, then I loved him, and out of Egypt I called my son. ([Hosea 11:1](#))
- And by a prophet Yehowah brought up Israel out of Egypt, and by a prophet he was guarded. ([Hosea 12:13](#))
- Her unfaithfulness in connection with Baal of Peor. ([Numbers 25](#))
- Like grapes in the wilderness I found Israel. Like the early fig on a fig tree in its beginning I saw the forefathers of you people. They themselves went in to Baal of Peor, and they proceeded to dedicate themselves to the shameful thing, and they came to be disgusting like the thing of their love. ([Hosea 9:10](#))
- The nations request for a human king.
- Where, then, is your king, that he may save you in all your cities, and your judges, concerning whom you said; Do give me a king and princes? ([Hosea 13:10](#))
- I proceeded to give you a king in my anger, and I shall take him away in my fury. ([Hosea 13:11](#))

- In time all the older men of Israel collected themselves together and came to Samuel at Ramah. (**1 Samuel 8:4**)
- And said to him; Look! You yourself have grown old, but your own sons have not walked in your ways. Now do appoint for us a king to judge us like all the nations. (**1 Samuel 8:5**)
- However, the people refused to listen to the voice of Samuel and said; No, but a king is what will come to be over us. (**1 Samuel 8:19**)
- And we must become, we also, like all the nations, and our king must judge us and go out before us and fight our battles. (**1 Samuel 8:20**)
- And Samuel gave a hearing to all the words of the people, then he spoke them in the ears of Yehowah. (**1 Samuel 8:21**)
- And Yehowah proceeded to say to Samuel; Listen to their voice, and you must cause a king to reign for them. Accordingly Samuel said to the men of Israel; Go each one to his city. (**1 Samuel 8:22**)

#### .. Use In The Christian Greek Scriptures

- Twice Jesus Christ quoted from,
- For in loving-kindness I have taken delight, and not in sacrifice, and in the knowledge of God rather than in whole burnt offerings. (**Hosea 6:6**)
- Using the words; I want mercy, and not sacrifice.
- Go, then, and learn what this means, I want mercy, and not sacrifice. For I came to call, not righteous people, but sinners. (**Matthew 9:13**)
- However, if you had understood what this means, I want mercy, and not sacrifice, you would not have condemned the guiltless ones. (**Matthew 12:7**)
- He referred to;

- **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](#))**
- **When pronouncing judgment on Jerusalem.**
- **Then they will start to say to the mountains; Fall over us! And to the hills; Cover us over! ([Luke 23:30](#))**
- **And this statement was used at;**
- **And they keep saying to the mountains and to the rock-masses; Fall over us and hide us from the face of the One seated on the throne and from the wrath of the Lamb. ([Revelation 6:16](#))**
- **Paul and Peter both made use of;**
- **And the number of the sons of Israel must become like the grains of the sand of the sea that cannot be measured or numbered. And it must occur that in the place in which it used to be said to them, you men are not my people, it will be said to them; The sons of the living God. ([Hosea 1:10](#))**
- **And I shall certainly sow her like seed for me in the earth, and I will show mercy to her who was not shown mercy, and I will say to those not my people; You are my people. And they, for their part, will say; You are my God. ([Hosea 2:23](#))**
- **It is as he says also in Hosea; Those not my people I will call my people, and her who was not beloved, beloved. ([Romans 9:25](#))**
- **And in the place where it was said to them, you are not my people, there they will be called sons of the living God. ([Romans 9:26](#))**
- **For you were once not a people, but are now God's people; You were those who had not been shown mercy, but are now those who have been shown mercy. ([1 Peter 2:10](#))**
- **Paul quoted from [LXX](#),**
- **From the hand of Sheol I shall redeem them, from death I shall recover them. Where are your stings, O Death? Where is your**



destructiveness, O Sheol? Compassion itself will be concealed from my eyes. (**Hosea 13:14**)

- When discussing the resurrection, in asking; Death, where is your victory? Death, where is your sting?
- Death, where is your victory? Death, where is your sting? (**1 Corinthians 15:55**)
- Take with yourselves words and come back to Yehowah. Say to him, all you people; May you pardon error, and accept what is good, and we will offer in return the young bulls of our lips. (**Hosea 14:2**)
- Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name. (**Hebrews 13:15**)

#### •• **Fulfilled Prophecies Concerning Samaria's Fall Were Fulfilled**

- Samaria will be held guilty, for she is actually rebellious against her God. By the sword they will fall. Their own children will be dashed to pieces, and their pregnant women themselves will be ripped up. (**Hosea 13:16**)
- **Hosea's** prophecy also showed that Israel would be deserted by her lovers among the nations.
- For it is wind that they keep sowing, and a storm wind is what they will reap. Nothing has standing grain. No sprout produces flour. Should any perhaps produce it, strangers themselves will swallow it down. (**Hosea 8:7**)
- Israel must be swallowed down. Now they must come to be among the nations, like a vessel in which there is no delight. (**Hosea 8:8**)
- For they themselves have gone up to Assyria, as a zebra isolated to itself. In Ephraim's case, they have hired lovers. (**Hosea 8:9**)
- Also, although they keep hiring them among the nations, I shall now collect them together, and they will be a little while in severe pains because of the burden of king and princes. (**Hosea 8:10**)

- **Indeed, they were of no assistance when Samaria was destroyed and inhabitants of Israel became Assyrian captives in 740 B.C.E.**
- **It was against him that Shalmaneser the king of Assyria came up, and Hoshea came to be his servant and began to pay tribute to him. (2 Kings 17:3)**
- **However, the king of Assyria got to find conspiracy in Hoshea's case, in that he had sent messengers to So the king of Egypt and did not bring the tribute up to the king of Assyria as in former years. Hence the king of Assyria shut him up and kept him bound in the house of detention. (2 Kings 17:4)**
- **And the king of Assyria proceeded to come up against all the land and to come up to Samaria and lay siege against it for three years. (2 Kings 17:5)**
- **In the ninth year of Hoshea, the king of Assyria captured Samaria and then led Israel into exile in Assyria and kept them dwelling in Halah and in Habor at the river Gozan and in the cities of the Medes. (2 Kings 17:6)**
- **Hosea's prophecy foretold that God would send a fire into the cities of Judah.**
- **And Israel began forgetting his Maker and building temples, and Judah, for his part, multiplied fortified cities. And I shall certainly send fire into his cities and it must devour the dwelling towers of each one. (Hosea 8:14)**
- **In the 14th year of King Hezekiah's reign, Assyrian King Sennacherib came up against all the fortified cities of Judah and proceeded to seize them.**
- **And in the fourteenth year of King Hezekiah, Sennacherib the king of Assyria came up against all the fortified cities of Judah and proceeded to seize them. (2 Kings 18:13)**
- **However, Hosea also prophesied that Yehowah would save Judah.**
- **But to the house of Judah I shall show mercy, and I will save them by Yehowah their God, but I shall not save them by a bow**

or by a sword or by war, by horses or by horsemen. (**Hosea 1:7**)

- This occurred when God frustrated Sennacherib's planned attack on Jerusalem, Yehowah's angel destroying 185,000 men of the Assyrian army in one night.
- And I shall certainly defend this city to save it for my own sake and for the sake of David my servant. (**2 Kings 19:34**)
- And it came about on that night that the angel of Yehowah proceeded to go out and strike down a hundred and eighty-five thousand in the camp of the Assyrians. When people rose up early in the morning, why, there all of them were dead carcasses. (**2 Kings 19:35**)
- But a much more disastrous **fire** came when Jerusalem and the cities of Judah were destroyed by King Nebuchadnezzar of Babylon in **607 B.C.E.**
- And he proceeded to burn the house of the true God and pull down the wall of Jerusalem, and all its dwelling towers they burned with fire and also all its desirable articles, so as to cause ruin. (**2 Chronicles 36:19**)
- And Jeremiah the prophet proceeded to speak to Zedekiah the king of Judah all these words in Jerusalem. (**Jeremiah 34:6**)
- When the military forces of the king of Babylon were fighting against Jerusalem and against all the cities of Judah that were left remaining, against Lachish and against Azekah, for they, the fortified cities, were the ones that remained over among the cities of Judah. (**Jeremiah 34:7**)
- Nonetheless, in keeping with inspired restoration prophecies found in the book of **Hosea**, a remnant of the people of Judah and Israel were gathered together and emerged from the land of exile, Babylonia, in **537 B.C.E.**
- And the number of the sons of Israel must become like the grains of the sand of the sea that cannot be measured or numbered. And it must occur that in the place in which it used to be said to them, you men are not my people, it will be said to them, The sons of the living God. (**Hosea 1:10**)

- **And the sons of Judah and the sons of Israel will certainly be collected together into a unity and will actually set up for themselves one head and go up out of the land, because great will be the day of Jezreel. (Hosea 1:11)**
- **Therefore here I am prevailing upon her, and I will cause her to go into the wilderness, and I will speak to her heart. (Hosea 2:14)**
- **And I will give her, her vineyards from then onward, and the low plain of Achor as an entrance to hope, and she will certainly answer there as in the days of her youth and as in the day of her coming up out of the land of Egypt. (Hosea 2:15)**
- **And it must occur in that day, is the utterance of Yehowah, that you will call me, My husband. And you will no longer call me, My owner. (Hosea 2:16)**
- **And I will remove the names of the Baal images from her mouth, and they will no longer be remembered by their name. (Hosea 2:17)**
- **And for them I shall certainly conclude a covenant in that day in connection with the wild beast of the field and with the flying creature of the heavens and the creeping thing of the ground, and the bow and the sword and war I shall break out of the land, and I will make them lie down in security. (Hosea 2:18)**
- **And I will engage you to me for time indefinite, and I will engage you to me in righteousness and in justice and in loving-kindness and in mercies. (Hosea 2:19)**
- **And I will engage you to me in faithfulness, and you will certainly know Yehowah. (Hosea 2:20)**
- **And it must occur in that day that I shall answer, is the utterance of Yehowah, I shall answer the heavens, and they, for their part, will answer the earth. (Hosea 2:21)**
- **And the earth, for its part, will answer the grain and the sweet wine and the oil, and they, for their part, will answer Jezreel God will sow seed. (Hosea 2:22)**
- **And I shall certainly sow her like seed for me in the earth, and I**

**will show mercy to her who was not shown mercy, and I will say to those not my people; You are my people, and they, for their part, will say; You are my God. (Hosea 2:23)**

- **Afterwards the sons of Israel will come back and certainly look for Yehowah their God, and for David their king, and they will certainly come quivering to Yehowah and to his goodness in the final part of the days. (Hosea 3:5)**
- **How can I give you up, O Ephraim? How can I deliver you up, O Israel? How can I set you as Admah? How can I place you like Zeboiim? My heart has changed within me, at the same time my compassions have grown hot. (Hosea 11:8)**
- **I shall not express my burning anger. I shall not bring Ephraim to ruin again, for I am God and not man, the Holy One in the midst of you, and I shall not come in excitement. (Hosea 11:9)**
- **After Yehowah they will walk. Like a lion he will roar, for he himself will roar, and sons will come trembling from the west. (Hosea 11:10)**
- **Like a bird they will come trembling out of Egypt, and like a dove out of the land of Assyria, and I shall certainly make them dwell in their houses, is the utterance of Yehowah. (Hosea 11:11)**
- **From the hand of Sheol I shall redeem them, from death I shall recover them. Where are your stings, O Death? Where is your destructiveness, O Sheol? Compassion itself will be concealed from my eyes. (Hosea 13:14)**
- **Do come back, O Israel, to Yehowah your God, for you have stumbled in your error. (Hosea 14:1)**
- **Take with yourselves words and come back to Yehowah. Say to him, all you people; May you pardon error, and accept what is good, and we will offer in return the young bulls of our lips. (Hosea 14:2)**
- **Assyria itself will not save us. Upon horses we shall not ride. And no more shall we say; O our God! To the work of our hands, because it is by you that a fatherless boy is shown mercy. (Hosea 14:3)**

- **I shall heal their unfaithfulness. I shall love them of my own free will, because my anger has turned back from him. ([Hosea 14:4](#))**
- **I shall become like the dew to Israel. He will blossom like the lily, and will strike his roots like Lebanon. ([Hosea 14:5](#))**
- **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](#))**
- **Ephraim will say; What do I have to do any longer with the idols? I myself shall certainly give an answer and I shall keep looking on him. I am like a luxuriant juniper tree. From me must fruit for you be found. ([Hosea 14:8](#))**
- **When the seventh month arrived the sons of Israel were in their cities. And the people began to gather themselves as one man to Jerusalem. ([Ezra 3:1](#))**
- **And Jeshua the son of Jehozadak and his brothers the priests and Zerubbabel the son of Shealtiel and his brothers proceeded to rise up and build the altar of the God of Israel, to offer up burnt sacrifices upon it, according to what is written in the Law of Moses the man of the true God. ([Ezra 3:2](#))**
- **So they established the altar firmly upon its own site, for fright came upon them because of the peoples of the lands, and they began offering up burnt sacrifices to Yehowah upon it, the burnt sacrifices of the morning and of the evening. ([Ezra 3:3](#))**
- **Paul used;**
- **And the number of the sons of Israel must become like the grains of the sand of the sea that cannot be measured or numbered. And it must occur that in the place in which it used to be said to them, you men are not my people, it will be said to them, The sons of the living God. ([Hosea 1:10](#))**
- **And I shall certainly sow her like seed for me in the earth, and I will show mercy to her who was not shown mercy, and I will say**

to those not my people; You are my people. And they, for their part, will say; You are my God. ([Hosea 2:23](#))

- To emphasize God's undeserved kindness as expressed toward vessels of mercy, and Peter also employed these texts. These apostolic applications show that the prophecies also pertain to God's merciful gathering of a spiritual remnant.

- If, now, God, although having the will to demonstrate his wrath and to make his power known, tolerated with much long-suffering vessels of wrath made fit for destruction. ([Romans 9:22](#))

- In order, that he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory. ([Romans 9:23](#))

- Namely, us, whom he called not only from among Jews but also from among nations, what of it? ([Romans 9:24](#))

- It is as he says also in Hosea; Those not my people I will call my people, and her who was not beloved, beloved. ([Romans 9:25](#))

- And in the place where it was said to them, you are not my people, there they will be called sons of the living God. ([Romans 9:26](#))

- For you were once not a people, but are now God's people; You were those who had not been shown mercy, but are now those who have been shown mercy. ([1 Peter 2:10](#))

- Messianic prophecy is also found in the book of Hosea. Matthew applied the words of,

- When Israel was a boy, then I loved him, and out of Egypt I called my son. ([Hosea 11:1](#))

- Out of Egypt I called my son, to the child Jesus, who was taken into Egypt but was later brought back to Israel.

- So he got up and took along the young child and its mother by night and withdrew into Egypt. ([Matthew 2:14](#))

- And he stayed there until the decease of Herod, for that to be

fulfilled which was spoken by Yehowah through his prophet, saying; Out of Egypt I called my son. ([Matthew 2:15](#))

## **.. Highlights Of Hosea**

- Prophecies directed mainly to Israel, the northern kingdom, also called Ephraim, and emphasizing Yehowah's extraordinary mercy.
- Written by Hosea after **745 B.C.E**, shortly before Israel was taken into exile by Assyria
- Yehowah's dealings with Israel illustrated by **Hosea's** domestic life.
- The word of Yehowah that occurred to **Hosea** the son of Beeri 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](#))
- Afterwards the sons of Israel will come back and certainly look for Yehowah their God, and for David their king, and they will certainly come quivering to Yehowah and to his goodness in the final part of the days. ([Hosea 3:5](#))
- **Hosea** is told to marry a woman who thereafter proves to be adulterous, this illustrating Israel's unfaithfulness to Yehowah.
- By his wife Gomer, **Hosea** has a son named Jezreel. The next two children of Gomer, Lo-ruhamah meaning, **She Was Not Shown Mercy**, and Lo-ammi meaning; **Not My People**, are evidently the fruitage of her adultery, the meanings of the names point to Yehowah's withdrawing mercy from Israel and his rejection of the unfaithful people.
- After experiencing divine judgment for faithlessly turning to Baal worship, Israel will be restored and again experience blessings, fulfilling the meaning of the name Jezreel, that is, **God Will Sow Seed**.
- Hosea is directed to take back his adulterous wife, he does so but restricts her activities, prohibiting fornication indicative of Israel's situation until the time of returning to Yehowah.
- Prophetic judgments against Israel, and Judah, for unfaithfulness to Yehowah ([Hosea 4:1](#)) Through to ([Hosea 13:16](#)).



- By engaging in fraud, murder, stealing, adultery, idolatry, and spiritual prostitution, the people show they have no knowledge of God, so they face an accounting.
- Israel's idolatry, moral corruption, and foolishly seeking political alliances with opposing powers, Egypt and Assyria, instead of relying on Yehowah for security, will lead to devastation of the land with the survivors being taken away to Assyria.
- Appeal to return to Yehowah,
- Do come back, O Israel, to Yehowah your God, for you have stumbled in your error. ([Hosea 14:1](#))
- Take with yourselves words and come back to Yehowah. Say to him, all you people, May you pardon error, and accept what is good, and we will offer in return the young bulls of our lips. ([Hosea 14:2](#))
- Assyria itself will not save us. Upon horses we shall not ride. And no more shall we say; O our God! To the work of our hands, because it is by you that a fatherless boy is shown mercy. ([Hosea 14:3](#))
- I shall heal their unfaithfulness. I shall love them of my own free will, because my anger has turned back from him. ([Hosea 14:4](#))
- I shall become like the dew to Israel. He will blossom like the lily, and will strike his roots like Lebanon. ([Hosea 14:5](#))
- 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](#))
- Ephraim will say; What do I have to do any longer with the idols? I myself shall certainly give an answer and I shall keep looking on him. I am like a luxuriant juniper tree. From me must fruit for you be found. ([Hosea 14:8](#))

- **Who is wise, that he may understand these things? Discreet, that he may know them? For the ways of Yehowah are upright, and the righteous are the ones who will walk in them, but the transgressors are the ones who will stumble in them. ([Hosea 14:9](#))**
- **People are urged to petition Yehowah for pardon, to offer the bulls of their lips, and no longer to look to a military alliance and war horses for protection.**
- **Their return to Yehowah will result in healing, his loving them freely, and a flourishing condition under his blessing.**