

Hosea

Like knowledge lovers
iniquity king love
sacrifice stumble
harlot heart know
house Israel Now take sword
dwelt field harlotry return wilderness
conceived day call harlotry punish sacrifices went
sacrifices
anger bloodshed bring among Beth come deeds idols make lion princes people Though Yes
According altars away days eat Ephraim seek mercy Therefore
also Assyria Gibeah made let morning oil Let saw new son set things
adultery break appointed battle children go God LORD
cities covenant Egypt lies Jezreel name offer men man prophet
Give grain Judah great like
land

Hosea

INTRO TO HOSEA

- **AS ITS TITLE SAYS (1:1), THE BOOK OF HOSEA PRESENTS ITSELF AS THE RECORD OF THE LORD'S WORD TO A PROPHET FROM THE PAST, HOSEA. THE BOOK'S MAIN THEMES ARE ISRAEL'S ABANDONING OF THE LORD, THE LORD'S PUNISHMENT OF ISRAEL FOR THAT ABANDONMENT, CALLS FOR ISRAEL'S REPENTANCE, AND HOPE FOR AN IDEAL FUTURE OF RECONCILIATION BETWEEN THE LORD AND ISRAEL.**

INTRO TO HOSEA

- **ISRAEL'S ABANDONING OF THE LORD IS EXPRESSED IN TERMS OF CULTIC, RELIGIOUS, SOCIAL, SEXUAL, AND POLITICAL OFFENSES. HORRIFYING IMAGERY, ALONG WITH REFERENCES TO ISRAEL'S DESTRUCTION IN THE LAND AND ITS EXILE FROM IT, AS WELL AS OF THE FALL OF THE NORTHERN MONARCHY, EXPRESS THE THEME OF THE LORD'S PUNISHMENT OF ISRAEL. TO BE SURE, NO PROPHETIC BOOK CONCERNS ITSELF ONLY WITH CONDEMNATION AND PUNISHMENT. ALL OF THEM CONVEY HOPE FOR THE FUTURE. HOSEA DOES SO IN HIGHLY POETIC LANGUAGE. YET HOPE FOR THE FUTURE, FOR A RESTORATION OF THE IDEAL RELATION BETWEEN THE LORD AND ISRAEL, DEMANDS THAT ISRAEL TURN FROM ITS WAYS AND RETURN TO THE LORD, SO THE CALL FOR REPENTANCE IS AN IMPORTANT THEME IN THE BOOK.**

INTRO TO HOSEA

- IT IS PRECISELY THE ELEMENT OF HOPE—HOPE AGAINST A BACKGROUND OF APPARENT HOPELESSNESS—THAT HAS LED TO THE BOOK'S WIDE USE IN JEWISH LITURGY. THUS **HOSEA 14:2–10** IS READ IN THE AFTERNOON SERVICE OF TISH'AH BE'AV (SEPHARDIC AND YEMENITE TRADITIONS; OTHERS READ **ISA. 55:6–56:8**) AND ON SHABBAT SHUVAH, THE SABBATH BETWEEN ROSH HA-SHANAH (THE NEW YEAR) AND YOM KIPPUR (THE DAY OF ATONEMENT). **HOSEA 2:1–22** IS READ AS THE HAFTARAH FOR THE PARASHAH OF BE-MIDBAR (**NUM. 1:1–4:20**). **HOSEA 2:21–22** ARE RECITED AS PART OF THE RITUAL FOR DONNING TEFILLIN (PHYLACTERIES).

INTRO TO HOSEA

- **THE SETTING OF THE BOOK OF HOSEA IS ONE OF THE EARLIEST AMONG THE BOOK OF THE TWELVE, AND THIS MAY BE ONE OF THE REASONS FOR ITS PLACE AT THE BEGINNING OF THE COLLECTION (FOR A TRADITIONAL JEWISH TEXT ON THE MATTER, SEE *B. B. BAT. 14B*).**
- **THE BOOK CONTAINS AN INTRODUCTION (*1:1*), AND A VERY SIGNIFICANT CONCLUSION THAT PROVIDES A KEY FOR ITS INTERPRETATION (*14:10*; SEE *INTRO. TO THE TWELVE*). THE REST OF THE BOOK CONSISTS OF TWO MAIN SECTIONS: *1:2-3:5*, IN WHICH NARRATIVE AND IMAGERIES OF WHOREDOM ARE PROMINENT, AND *4:1-14:9*, WHICH CONSISTS OF A SET OF READINGS THAT REPORT PROPHETIC ANNOUNCEMENTS ASSOCIATED WITH HOSEA. AN ALTERNATIVE SUBDIVISION OF *1:2-14:9* IS: (A) CHS *1-3*; (B) CHS *4-11*; AND (C) CHS *12-14*.**

INTRO TO HOSEA

HOSEA DEMONSTRATES THAT GOD IS FAITHFUL TO HIS PEOPLE, BUT THAT HE WILL ALSO PUNISH SIN. RESTORATION IS OFFERED TO THOSE WHO REPENT OF SIN (1:10-11, 2:14-23; 3:5; 11:10-11; 14:4-7, BUT INDIVIDUALS MUST MAKE THE CONSCIOUS DECISION TO REPENT. THE HEBREW TERM “CHESED” OR “LOVINGKINDNESS”, AHAVAH OR “LOVE” . AND “RACHAMIM” OR “MERCY” FEATURE THROUGHOUT THE TEXT. (NBCR, 703). WHILE HOSEA WAS PRIMARILY A PROPHET TO THE NORTHERN KINGDOM, ULTIMATELY HIS MESSAGE WOULD CONCERN ALL ISRAEL (ISBE, 2:766)

INTRO TO HOSEA

A MAJOR THEM SEEN IN HOSEA IS THEODICITY WHICH IS THE ATTEMPT TO JUSTIFY DIVINE RIGHTEOUSNESS IN THE MIDST OF EVIL; “PERHAPS..(A) MOST NOTABLE THEOLOGICAL CONTRIBUTION IS HIS INSIGHT INTO THE PERSONAL AND SOCIAL DYNAMICS OF BEHAVIOR-THE RELATIONSHIP OF ACTION TO WILL AND SIPOSTION, THE PERVASIVE SELF-DESTRUCTION WORKED BY THE APOSTATE HEART, THE MORAL INTERDEPENDENCE OF ALL THE MEMBERS OF A COMMUNITY, FOR GOOD OR ILL, AND THE NEED FOR DIVINE INITIATIVE TO BREAK THE WEB OF CORPORATE SELF-ENSLAVEMENT: (IDPSUP, 422). MODERN JEWISH THEOLOGIANS HAVE HAD TO CONSIDER THE MEASSAGE OF HOSEA IN LIGHT OF THE HOLOCAUST, AND MANY LIBERALS TODAY CONSIDER ITS MESSAGE TO BE VERY IMPORTANT IN LIGHT OF TERRORISM AND THE PROLIFERATION OF WEAPONS OF MASS DESTRUCTION (NEW INTERPRETER’S STUDY BIBLE, 1254)

INTRO TO HOSEA

**HOSEA'S PROPHECIES SIGNIFICANTLY AFFECTED THE WORLDVIEW OF THE APOSTLES
(ISBE 2:766-767;**

DILLARD AND LONGMAN 362)

AS HOSEA STRONGLY STRESSES GOD'S REDEMPTION. WE SEE THE APOSTLES INCORPORATING THE IDEAS OF DAVIDIC KINGSHIP RESTORED TO THE ARRIVAL OF YESHUA THE MESSIAH. PAUL (ROMANS 9:25) AND PETER (1 PETER 2:10) APPROPRIATE THE THEME OF HOSEA 1:10 AND 2:23 ABOUT ISRAEL BEING SCATTERED AND APPLY IT TO GOD'S MISSION ASSIGNED THEM AMONG THE NATIONS. PAUL REFERS TO HOSHEA'S SARCASTIC CALL AGAINST THE CANAANITE GOD MOT OR "DEATH" (13:14) AND APPLIES IT TO THE RESURRECTION OF YESHUA AND HIS DEFEAT OF DEATH (1 COR. 15:55). HOSEA 11:1 AND THE CALLING OF ISRAEL OUT OF EGYPT ARE APPLIED TO THE BRIEF PERIOD YESHUA LIVED IN EGYPT.

PROPHECY

- **THE WORD OF HASHEM (YHVH) THAT CAME TO HOSEA, THE SON OF BEERI. THIS BOOK CONTAINS (PRIMARILY) THE WORDS OF REBUKE AND ADMONITION THAT HOSHEA SONE OF BEERI SAID TO THE PEOPLE OF ISRAEL AND JUDAH FOR THE EVIL THEY PURSUED IN THE DAYS OF THE KINGS LISTED (RADAK). HOSHEA'S FATHER BEERI WAS THE SAME PERSON AS BEERAH, A PRINCE OF THE TRIBE OF REUVEN, WHO WAS EXILED TO ASSYRIA BY TILGATH-PILNESSER (1 CHRON 5:6)**

PROPHECY

- NOTE:
- 1. ALTHOUGH THE MIDRASH (BERESHIS RABBAH 4:7 ENUMERATES 10 EXPRESSIONS OF PROPHECY FOUND IN SCRIPTURE, ABARBANEL REDUCES THIS LIST TO THREE GENERAL CATEGORIES WITH SEVEN SUBGROUOPINGS.
 - 1) WHEN THE SOURCE OF THE PROPHECY (I.E. GOD) IS EMPHASIZED, THE TERM **“THE WORD OF HASHEM”**, OR ONE OF ITS DERIVATIVE FORMS IS USED.
 - 2) IF THE VERSE STRESSES THE ROLE OF THE RECIPIENT OF THE PROPHECY (I.E. THE PROPHET) THEN THE EXPRESSION **“THE VISION OF”** OR ONE IF ITS SUBGROUPS, IS EMPLOYED (E.G. ISAIAH 1:1)
 - 3) SHOULD THE SUBJECT OF THE PROPHECY (I.E. THE INDIVIDUAL OR NATION TO WHOM THE PROPHECY PERTAINS) BE OF FOREMOST IMPORTANCE, ONE OF THE FORMS OF **“THE BURDEN OF”** IS UTILIZED (I.E. NAHUM 1:1)

INTRO TO HOSEA

**THE BOOK OF HOSEA PLAYS AN IMPORTANT ROLE
IN JEWISH LITURGICAL TRADITION. (REFERRED TO
IN PREVIOUS SLIDES) JEWISH STUDY BIBLE**

INTRO TO HOSEA

OVER THE CENTURIES, ISRAEL PRODUCED MILLIONS OF PROPHETS. NEVERTHELESS, ONLY THE WORDS OF THOSE PROPHETS WHICH CONTAINED A MESSAGE FOR THE FUTURE GENERATIONS WERE WRITTEN DOWN (MEGILLAH 14A). THEREFORE, WHEN WE READ ABOUT THE SINS OF THE JEWISH PEOPLE, AND EVEN THE SINS OF THE TEN NORTHERN TRIBES, LIKE WORSHIPING IDOLS OF BAAL AND MOLECH, IT IS IMPORTANT TO REALIZE THAT THE PROPHET'S MESSAGE ARE MEANT TO TO HAVE A BEARING ON US. (SEE ARTICLE)

HOSEA

CHAPTER ONE



HOSEA TIME FRAME

- **HOS 1:1 THE WORD OF ADONAI THAT CAME TO HOSEA SON OF BEERI, IN THE DAYS OF UZZIAH, JOTHAM, AHAZ AND HEZEKIAH, KINGS OF JUDAH, AND IN THE DAYS OF JEROBOAM SON OF JOASH, KING OF ISRAEL.**
 - **WHEN KNOWLEDGE OF THE TIME PERIOD DURING WHICH A PARTICULAR PROPHET FUNCTIONED IS ESSENTIAL TO THE UNDERSTANDING OF HIS WORDS, THEN THAT PERIOD IS DELINEATED. BUT WHEN THE PROPHECY RELATES TO SOME INDEFINITE FUTURE DATE, THEN SUCH DETAILS ARE OMITTED.**
 - **FOR NINETY YEARS HOSEA PROPHESED THE DOWNFALL OF THE KINGDOM OF ISRAEL-UZIAH REIGNED 52 YEARS (11 KINGS 15:2); JOTHAM, 16 YEARS, AHAZ, 16 YEARS AND DURING THE SIXTH YEAR OF HEZEKIAH'S KINGSHIP THE TEN TRIBES WERE EXILED. (PESIKTA 34:9)**
- **TREE OF LIFE VERSION BIBLE USED IN POWERPOINT PRESENTATION. NOTES ARTSCROLL SERIES TREI ASAR**

HOSEA TIME FRAME

- **HOS 1:1 THE WORD OF ADONAI THAT CAME TO HOSEA SON OF BEERI, IN THE DAYS OF UZZIAH, JOTHAM, AHAZ AND HEZEKIAH, KINGS OF JUDAH, AND IN THE DAYS OF JEROBOAM SON OF JOASH, KING OF ISRAEL.**
- **OUR VERSE BEGINS WITH “THE WORD OF HASHEM/YHVH, ACCENTUATING THAT THESE ARE GOD’S WORDS. PERHAPS IT IS THE SENSITIVE SUBJECT MATTER OF THE FIRST PROPHECY WHICH NECESSITATES THE EMPHASIS OF ITS DIVINE SOURCE. CERTAINLY A PERSON OF HOSEA’S CALIBER WOULD NOT DEGRADE HIMSELF TO MARRY A HARLOT, HAD THE ORDER NOT ISSUED DIRECTLY FROM GOD – THE SOURCE OF ALL PROPHECY. (ABARBANEL, INTRODUCTIONS TO HACHAKIRAH HASHLISHIS)**

HOSEA TIME FRAME

- **HOS 1:1 THE WORD OF ADONAI THAT CAME TO HOSEA SON OF BEERI, IN THE DAYS OF UZZIAH, JOTHAM, AHAZ AND HEZEKIAH, KINGS OF JUDAH, AND IN THE DAYS OF JEROBOAM SON OF JOASH, KING OF ISRAEL.**

HOSHEA COMMANDED TO MARRY A HARLOT

- **HOS 1:2 WHEN ADONAI FIRST SPOKE WITH HOSEA, ADONAI SAID TO HOSEA: “GO, GET YOURSELF A PROSTITUTE AS A WIFE AND CHILDREN WITH A PROSTITUTE! FOR THE LAND IS AN UNFAITHFUL PROSTITUTE, FAR FROM FOLLOWING AFTER ADONAI.”**
- **HOS 1:3 SO HE WENT AND TOOK GOMER THE DAUGHTER OF DIBLAIM, AND SHE CONCEIVED AND BORE HIM A SON. TLV**

HOSHEA COMMANDED TO MARRY A HARLOT

- A MORE LITERAL TRANSLATION IS “GO TAKE FOR YOURSELF A WIFE OF WHOREDOM AND CHILDREN OF WHOREDOM, FOR THE LAND WHORES, WHORES AWAY FROM FOLLOWING THE LORD.” THE EMPHASIS ON THE MOTIF OF “WHOREDOM” AND “COMMITTING WHOREDOM” IS CLEARLY EXPRESSED BY THE QUADRUPLE REPETITION AT THE CENTER OF THE VERSE. AROUND THE CENTER ARE THE REFERENCES TO THE WOMAN AND THE LAND, I.E., TO THOSE WHO COMMIT WHOREDOM, AND AT THE BEGINNING OF THE VERSE, ARE THE “WRONGED HUSBANDS,” NAMELY THE LORD AND HOSEA. THE IMAGERY ALSO SUGGESTS THAT THE PEOPLE OF ISRAEL ARE METAPHORICALLY THE CHILDREN OF THE LAND OF ISRAEL AND OF HER HUSBAND (THE LORD). ACCORDING TO THE TEXT EVEN IF THE FATHER CLEARLY ACKNOWLEDGES THAT THE CHILDREN ARE HIS, HE CAN JUSTIFIABLY REJECT THEM BECAUSE OF THE BEHAVIOR OF THE MOTHER (CF. 2:6).
- BERLIN, A., BRETTLER, M. Z., & FISHBANE, M. (EDS.). (2004). *THE JEWISH STUDY BIBLE* (P. 1145). NEW YORK: OXFORD UNIVERSITY PRESS.

HOSHEA COMMANDED TO MARRY A HARLOT

- SO HE WENT AND PROPHESED CONCERNING THEM THAT, IF THEY REPENTED, THEY WOULD BE FORGIVEN; BUT, IF NOT, THEY WOULD FALL AS THE LEAVES OF A FIG-TREE FALL. BUT THEY CONTINUED TO DO WICKED DEEDS. AND THE LORD SAID TO HIM, ‘CALL THEIR NAME “SCATTERED ONES” [PUN ON JEZREEL, SEE BELOW] FOR IN A LITTLE WHILE I WILL AVENGE THE BLOOD....’ ”
- AS FOR THE TEXT ITSELF, THE MAIN CONCERN (SEE THE FINAL CLAUSE OF V. 2) IS NOT THE REPORTED SEXUAL SINS AND MARITAL LIFE OF GOMER (OR OF THE UNNAMED WOMAN IN CH 3), **BUT RATHER WHAT THEY SYMBOLIZE. THESE DESCRIPTIONS POINT TO THE “HARLOTRY OF THE LAND AND ITS INHABITANTS,” THAT IS, THE WORSHIP OF GODS OTHER THAN THE LORD.** (THE IMAGE OF GOD MARRIED TO ISRAEL PREDOMINATES IN THIS READING, BUT OCCURS ELSEWHERE, E.G., IN THE BOOKS OF JEREMIAH AND EZEKIEL.) MOREOVER, WITHIN THEIR LARGER CONTEXT IN CHS 1–3, OR EVEN 1–14, THESE REFERENCES POINT TOWARD THE POSSIBILITY OF REPENTANCE AND RETURN TO THE PROPER RELATION BETWEEN THE LORD AND ISRAEL (SEE 2:20–25 FOR ONE EXPRESSION OF THAT PROPER RELATION; 3:5 FOR ANOTHER).
- BERLIN, A., BRETTLER, M. Z., & FISHBANE, M. (EDS.). (2004). ***THE JEWISH STUDY BIBLE*** (P. 1145). NEW YORK: OXFORD UNIVERSITY PRESS.

HOSHEA COMMANDED TO MARRY A HARLOT

- **COMMENTARY; YOUR TAKING OF SUCH A WIFE WILL SERVE AS A SYMBOL OF ISRAEL'S SITUATION. FOR THEY HAVE BEEN DESIGNATED AS MY NATION AND SANCTIFIED TO SERVE ME AND CLEAVE TO ME. NEVERTHELESS, THEY HAVE STRAYED FROM MY WAYS LIKE A WAYWARD WIFE, AND PERFORMED INIQUITOUS DEEDS WHICH CAN BE LIKED TO CHILDREN OF HARLOTRY.
(ABARBANEL)**

HOSHEA COMMANDED TO MARRY A HARLOT

- **THE SAGES OF THE TALMUD (PESACHIM 87A) INTERPRET THESE EVENTS LITERALLY (EVEN THOUGH OTHERS DID NOT). I AGREE WITH LITERAL INTERPRETATION**
- **ABARBANEL DEFENDS THE VIEWS OF THE SAGES BY EXPLAINING THAT THE PROPHETS WERE SERVANTS OF THE ALMIGHTY WHOSE ENTIRE BEING WAS GIVEN OVER TO THE NEEDS OF THE JEWISH NATION. THUS, THEY DID NOT HESITATE TO PERFORM ACTS WHICH WERE PERSONALLY DEMEANING OR EVEN HARMFUL IN ORDER TO PROMOTE THE GENERAL WELFARE OF HASHEM'S/YHVH'S NATION, NOR DID THE ALMIGHTY REFRAIN FROM COMMANDING THEM TO DO SO.**

HOSHEA COMMANDED TO MARRY A HARLOT

- **CONT.**
- **IT IS AXIOMATIC THAT ANY HARM OR SHAME CAUSED TO THEM BY THESE ACTIONS ARE VIEWED AS “EXTREME SELF-SACRIFICE_, IN SERVICE OF THE ALMIGHTY, AND WERE REWARDED GENEROUSLY IN THIS WORLD AND/OR THE NEXT. FURTHERMORE WE FIND CLEAR EXAMPLES OF CASES IN WHICH PROPHETS WERE COMMANDED TO PERFORM DEEDS WHICH ARE OTHERWISE PROHIBITED. THIS IS CALLED “A RULING FOR THE MOMENT (PERMISSIBLE ONLY BY PROPHETIC DECREE (SEE RAMBAM HIL. YESODEI HAFTORAH 9:21) SUCH A CASE WAS THE ERECTION OF AN ALTAR BY ELIJAH ON MT CARMEL, DESPITE THE PROHIBITION AGAINST BUILDING ALTARS OTHER THEAN THE ONE IN THE BEIS HAMIKDASH.**




THINGS GOD TOLD HIS PROPHETS TO DO TO CONVEY A MESSAGE TO HIS PEOPLE

- **WALKING AROUND NAKED AND BAREFOOT FOR THREE YEARS (IS 20.3),**
- **LYING DOWN FOR 390 DAYS (EZE 4.4-5),**
- **WEARING A YOKE AROUND THE NECK (JER 27.2),**
- **COOKING FOOD OVER HUMAN EXCREMENT (EZE 4.12),**
- **HIDING UNDERWEAR UNDER ROCKS (JER 13.4),**
- **SHAVING THE HEAD AND THROWING THE HAIR INTO THE WIND (EZE 5.2)**
- **MARRYING A HARLOT – (HOSEA 1:2-9)**

HOSEA 1:4-9

- **HOS 1:4 THEN ADONAI SAID TO HIM: “NAME HIM JEZREEL FOR IN YET A LITTLE WHILE I WILL VISIT THE BLOOD OF JEZREEL UPON THE HOUSE OF JEHU, AND I WILL DESTROY THE KINGDOM OF THE HOUSE OF ISRAEL.**
- **HOS 1:5 IN THAT DAY I WILL BREAK THE BOW OF ISRAEL IN THE VALLEY OF JEZREEL.”**
- **HOS 1:6 THEN SHE CONCEIVED AGAIN, AND BORE A DAUGHTER. AND HE SAID TO HIM: “NAME HER LO-RUHAMAH—FOR NO LONGER WILL I HAVE COMPASSION ON THE HOUSE OF ISRAEL THAT I SHOULD EVER PARDON THEM.**
- **HOS 1:7 BUT ON THE HOUSE OF JUDAH I WILL HAVE COMPASSION AND DELIVER THEM BY ADONAI, THEIR GOD, YET NOT BY BOW, SWORD OR BATTLE, NOR BY HORSES AND HORSEMEN.”**
- **HOS 1:8 AFTER SHE WEANED LO-RUHAMAH, SHE CONCEIVED AND BORE A SON.**
- **HOS 1:9 THEN HE SAID: “NAME HIM LO-AMMI, FOR YOU ARE NOT MY PEOPLE AND I AM NOT YOURS.”**

Hosea's Children

<p>Jezreel</p>  <p>Yahweh will destroy Jehu's line & all of Israel.</p>	<p>Lo-Ruhamah</p>  <p>"No Love or Pity" Yahweh will no longer have compassion on Israel or forgive her sins.</p>	<p>Lo-Ammi</p>  <p>"Not My People" Yahweh has rejected the Israelites as His people.</p>
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HOSEA 1:4

- HOS 1:4 THEN ADONAI SAID TO HIM: “NAME HIM JEZREEL FOR IN YET A LITTLE WHILE I WILL VISIT THE BLOOD OF JEZREEL UPON THE HOUSE OF JEHU, AND I WILL DESTROY THE KINGDOM OF THE HOUSE OF ISRAEL.
- *JEZREEL IS A PLAIN IN CENTRAL ISRAEL AND A CITY ON ITS PERIMETER. THE ALLUSION IS LIKELY TO THE EVENTS DESCRIBED IN 1 KINGS 21:1–24; 2 KINGS 9:21–35, INVOLVING THE MURDER OF NABOTH AT THE INSTANCE OF AHAB AND JEZEBEL IN ORDER TO SEIZE HIS PROPERTY, AND THE CONSEQUENT ASSASSINATION OF THEIR SON AT THE SAME LOCATION. THE NAME JEZREEL MEANS “EL/GOD SOWS,” AND HAS NUMEROUS POSITIVE CONNOTATIONS; STILL, “SOWING” MEANS “SCATTERING SEED.” MORE IMPORTANT, ANCIENT HEB POETS PLAYED WITH THE SIMILARLY SOUNDING “ZR” (SOW SEED) AND “ZRH” (SCATTER)–SEE PS. 106:27; MAL. 2:3, AND THE TARGUM (SEE ABOVE). THE HOUSE OF JEHU WAS THE LAST STABLE DYNASTY OF ISRAEL (CA. 842–747 BCE). AFTER THE LENGTHY RULE OF JEROBOAM II (CA. 788–747), HIS SON ZECHARIAH REIGNED ONLY SIX MONTHS. HE WAS MURDERED, AND SO WERE ALMOST ALL THE KINGS WHO FOLLOWED HIM IN RAPID SUCCESSION (2 KINGS 15:8–25). THE REFERENCE IN THIS V. TO THE FUTURE PUNISHMENT OF THE HOUSE OF JEHU EXPLAINS WHY ONLY JEROBOAM IS MENTIONED AMONG THE KINGS OF ISRAEL IN V. 1*
- BERLIN, A., BRETTLE, M. Z., & FISHBANE, M. (EDS.). (2004). *THE JEWISH STUDY BIBLE* (P. 1145). NEW YORK: OXFORD UNIVERSITY PRESS.

HOUSE OF JUDAH SPARED

HOS 1:7 BUT ON THE HOUSE OF JUDAH I WILL HAVE COMPASSION AND DELIVER THEM BY ADONAI, THEIR GOD, YET NOT BY BOW, SWORD OR BATTLE, NOR BY HORSES AND HORSEMEN.”

- **ISA. 7:14, 12:2, 49:6, JEREMIAH 23:5-6; ZECHARIAH 2:6-11, 4:6; ZECHARIAH 9:9-10;**

HOSEA 1:6-9

- *LO-RUHAMAH MAY ALSO BE TRANSLATED “UNPITIED” AND LO-AMMI MEANS “NOT MY PEOPLE” (SEE TRANSLATORS’ NOTE E); THESE ARE SYMBOLIC NAMES THAT SIGNIFY THE REJECTION OF ISRAEL, BUT THEY CARRY A VERY SUGGESTIVE POTENTIAL FOR REVERSAL; SEE 2:1–3. 7: THE MENTION OF JUDAH REFLECTS THE JUDAHITE READERSHIP OF THE BOOK OF HOSEA IN ITS FINAL FORM. (REF. 1 PETER 2:10)*
- BERLIN, A., BRETTLER, M. Z., & FISHBANE, M. (EDS.). (2004). *THE JEWISH STUDY BIBLE* (P. 1145). NEW YORK: OXFORD UNIVERSITY PRESS.

HOSEA 1:10-11

- **HOS 1:10 (2:1) YET THE NUMBER OF THE CHILDREN OF ISRAEL SHALL BE AS THE SAND OF THE SEA, WHICH CANNOT BE MEASURED NOR NUMBERED; AND IT SHALL COME TO PASS THAT, INSTEAD OF THAT WHICH WAS SAID UNTO THEM: 'YE ARE NOT MY PEOPLE', IT SHALL BE SAID UNTO THEM: 'YE ARE THE CHILDREN OF THE LIVING GOD.'**
- **GEN. 13:16; 32:12; ROMANS 9:27-28; ROMANS 9:26; 1 JOHN 3:1-2**

HOSEA 1:10-11

- **HOS 1:11 (2:2) AND THE CHILDREN OF JUDAH AND THE CHILDREN OF ISRAEL SHALL BE GATHERED TOGETHER, AND THEY SHALL APPOINT THEMSELVES ONE HEAD, AND SHALL GO UP OUT OF THE LAND; FOR GREAT SHALL BE THE DAY OF JEZREEL. JPS (SOME TRANS PUT THESE 2 VERSES IN CHAP. 2)**
- **THEN SHALL: THIS SEEMS TO REFER TO THE FUTURE CONVERSION AND RESTORATION OF THE JEWS AND ISRAELITES, UNDER ONE HEAD, YESHUA HAMASHIACH; SO THAT THERE SHALL BE ONE FLOCK AND ONE SHEPHERD.**
- **THE CHILDREN OF JUDAH: HOS 3:5, ISA 11:12-13; JER 3:18-19, JER 23:5-8, JER 30:3, JER 31:1-9, JER 33:15-26; JER 50:4-5, JER 50:19; EZE 16:60-63, EZE 34:23-24, EZE 37:16-25; MIC 2:12-13; ZEC 10:6-9; ROM 11:25-26**
- **FOR: AN ALLUSION TO THE WORD JEZREEL. GOD WHO SOWED THEM AMONG THE NATIONS IN HIS WRATH, SHALL REAP AND GATHER THEM IN HIS MERCY. SEE HOS 2:22-23; PSA 22:27-30, PSA 110:3; ROM 11:15**

HOSEA 1:10-11

- **THE DAY OF JEZREEL CAN ONLY BE THE DAY ON WHICH THE MIGHT OF ISRAEL WAS BROKEN IN THE VALLEY OF JEZREEL, AND THE KINGDOM OF THE HOUSE OF ISRAEL WAS BROUGHT TO AN END (HOS 1:4). THIS DAY IS CALLED GREAT, I.E., IMPORTANT, GLORIOUS, BECAUSE OF ITS EFFECTS AND CONSEQUENCES IN RELATION TO ISRAEL. THE DESTRUCTION OF THE MIGHT OF THE TEN TRIBES, THE CESSATION OF THEIR KINGDOM, AND THEIR EXPULSION INTO EXILE, FORM THE TURNING-POINT, THROUGH WHICH THE CONVERSION OF THE REBELLIOUS TO THE LORD, AND THEIR REUNION WITH JUDAH, ARE RENDERED POSSIBLE. THE APPELLATIVE MEANING OF יִזְרְעֵל, TO WHICH THERE WAS NO ALLUSION AT ALL IN HOS 1:4-5, IS STILL KEPT IN THE BACKGROUND TO A GREAT EXTENT EVEN HERE, AND ONLY SO FAR SLIGHTLY HINTED AT, THAT IN THE RESULTS WHICH FOLLOW TO THE NATION, FROM THE JUDGMENT Poured OUT UPON ISRAEL IN JEZREEL, THE VALLEY OF JEZREEL BECOMES A PLACE IN WHICH GOD SOWS SEED FOR THE RENOVATION OF ISRAEL. KEIL & DELITZSCH**

HOSEA 1:10-11

- **JUDAH ... ISRAEL ... TOGETHER** – (ISA 11:12, ISA 11:13; JER 3:18; EZE 34:23; EZE 37:16-24).
- **ONE HEAD** – ZERUBBABEL TYPICALLY; MESSIAH ANTITYPICALLY, UNDER WHOM ALONE ISRAEL AND JUDAH ARE JOINED, THE “HEAD” OF THE EKKLESIA (EPH 1:22; EPH 5:23), AND OF THE HEREAFTER UNITED KINGDOM OF JUDAH AND ISRAEL (JER 34:5, JER 34:6; EZE 34:23). THOUGH “APPOINTED” BY THE FATHER (PSA 2:6), MESSIAH IS IN ANOTHER SENSE “APPOINTED” AS THEIR HEAD BY HIS PEOPLE, WHEN THEY ACCEPT AND EMBRACE HIM AS SUCH.
- **OUT OF THE LAND** – OF THE GENTILES AMONG WHOM THEY SOJOURN.
- **THE DAY OF JEZREEL** – “THE DAY OF ONE” IS THE TIME OF GOD’S SPECIAL VISITATION OF HIM, EITHER IN WRATH OR IN MERCY. HERE “JEZREEL” IS IN A DIFFERENT SENSE FROM THAT IN HOS 1:4, “GOD WILL SOW,” NOT “GOD WILL SCATTER”; THEY SHALL BE *THE SEED OF GOD*, PLANTED BY GOD AGAIN IN THEIR OWN LAND (JER 24:6; JER 31:28; JER 32:41; AMO 9:15).
- JAMIESON-FAUSETT-BROWN
- JEZREEL - ANOTHER NAME FOR ISRAEL (SEE E ALSO). THE VALLEY STANDS FOR ALL OF ISRAEL IN THE PROPHET'S USAGE (HOS 1:5).