

Book of Hosea

INTRODUCTION

Hosea 1:1 to 11 NKJV:

1) The Word of the Lord that came to Hosea the son of Beerī, the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and the days of Jeroboam the son of Joash, king of Israel. 2) When the Lord began to speak by Hosea, the Lord said to Hosea: “Go, take yourself a wife of harlotry and children of harlotry, for the land has committed great harlotry. For the land has committed great harlotry by departing from the Lord.” 3) So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son. 4) Then the Lord said to him: “Call his name ‘JEZREEL’, for in a little while I will avenge the bloodshed of Jezreel on the house of Jehu, and bring an end to the kingdom of the house of Israel. 5) It shall come to pass in that day that I will break the bow of Israel in the valley of Jezreel”. 6) And she conceived again and bore a daughter. Then God said to him: “Call her name ‘LO-RUHAMA’, for I will no longer have mercy on the house of Israel, but I will utterly take them away. 7) Yet I will have mercy on the house of Judah, will save them by the Lord their God, and will not save them by bow, nor by sword or battle, by horses or horsemen.” 8) Now when she had weaned ‘LO-RUHAMA’, she conceived and bore a son. 9) Then God said: “Call his name ‘LO-AMMI’, for you are not My people, and I will not be your God.” 10) “Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered. And it shall come to pass in the place where it was said to them, ‘You are not My people’, There it shall be said to them, ‘You are sons of the LIVING GOD’. 11) Then the children of Judah and the children of Israel shall be gathered together, and appoint for themselves one head; and they shall come up out of the land, for great will be the day of Jezreel!”

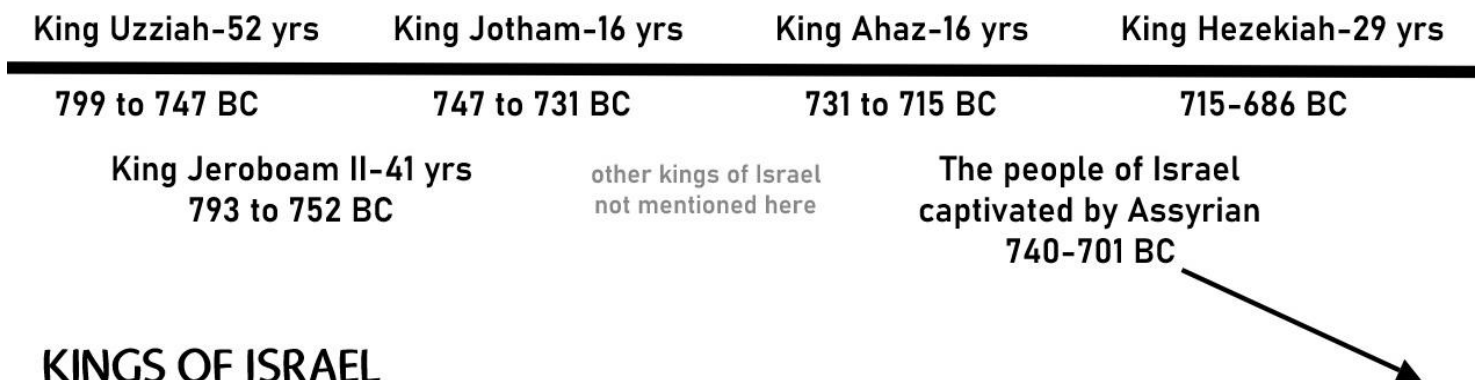
SEE NAMES HAS ITS MEANINGS or DEFINATIONS:

1. ‘Hosea’ means ‘Jehovah is help or salvation; causing to save; salvation’.
2. ‘Beerī’ means ‘My well’; ‘well of God’.
3. ‘Uzziah’ means ‘Jehovah is my Strength’; ‘the Lord my Strength’.
4. ‘Jotham’ means ‘Jehovah makes whole’; ‘the Lord is perfect or upright’.
5. ‘Ahaz’ means ‘One who seizes or sustain’.
6. ‘Hezekiah’ means ‘Jehovah is my Strength’.
7. ‘Judah’ means ‘Praise the Lord’.
8. ‘Jeroboam’ means ‘increasing peoples’.
9. ‘Joash’ means ‘supported by Jehovah’.
10. ‘Israel’ means ‘struggler or wrestler with God’; ‘he will be a prince with God’, ‘ruling with God’.

11. 'Gomer' means 'bring to an end'; 'complete; filling up of the measure of idolatry or ripeness of consummate wickedness'.
12. 'Diblaim' means 'two figs'; 'two cakes of figs; double embrace'.
13. 'Jezreel' means 'he will plant seeds for God'; 'God sows'; 'God scatters'; 'to seed, to plant, to be made fruitful'.
14. 'Jehu' means 'He is Jehovah'; 'the LORD'.
15. 'Lo-Ruhamah' means 'no mercy'.
16. 'Lo-Ammi' means 'not My people'
17. 'Lord' or 'Jehovah' means 'Jealous One'.
18. Hosea's TIMELINE with kings and backgrounds:

HOSEA was written around 760-710 B.C.

KINGS OF JUDAH



KINGS OF ISRAEL

- I. **King Uzziah:** a righteous or godly king of Judah, a skillful military leader. The problem is his *pride* which led him downfall. He had a leprosy. (2 Chronicles 26:1-23)
- II. **King Jotham:** a righteous or godly king of Judah. Although he did not enter the Temple of the Lord. But the people acted corruptly. He also was a mighty military leader. (2 Chronicles 27:1-9)
- III. **King Ahaz:** an unrighteous or ungodly king of Judah. He followed the ways or cultures of the kings of Israel. He *set up the molded images for the Baals*. He even offered his children and burned them in the fire (Molech gods) [modern today: abortions] according to the abominations of the nations whom the Lord had cast out before the children of Israel. *He sacrificed and burned incense on the high places, on the hills, and under every green tree*. Syria and Israel defeat Judah. Also Assyria refuses to help Judah. For *the Lord brought Judah low* because Ahaz king of Israel, for *he had encourage moral decline* in Judah and *had been continually unfaithful to the Lord*. Now in *the time of his distress* King Ahaz *became increasingly unfaithful to the Lord*. This is that King Ahaz. For he sacrificed to the gods of Damascus which had defeated him, saying, "because the gods of the kings of Syria help them, I will sacrifice to them that they may help me." But they were the ruin of him

and of all Israel. So Ahaz gathered the articles of the House of God, cut in pieces the articles of the House of God, *shut up the doors of the house of the Lord*, and *made for himself altars in every corner of Jerusalem*. And in *every single city of Judah he made high places to burn incense to other gods*, and provoked to anger the Lord God of his fathers. (2 Chronicles 28:1-27)

- IV. King Hezekiah: a righteous or godly king of Judah. *He opened the doors of the House of the Lord and repaired them*. He asked the priests and the Levites to clean up and sanctify the House of the Lord God and take all stuffs outside from the holy place. He admitted and said, “our fathers have trespassed and done evil in the eyes of the Lord our God; they have forsaken Him, have turned their faces away from the dwelling place of the Lord, and turned their backs on Him. They have also shut up the door of the parts of the House of God, put out the lamps, and have not burned incense or offered burnt offerings in the holy place to the God of Israel. Therefore the wrath of the Lord fell upon Judah and Jerusalem, and He has given them up to trouble, to desolation, and to jeering, as you see with your eyes. Hezekiah restores Temple worship. *They sang praises with gladness*, and they bowed their heads and worshiped. Hezekiah and all the people rejoiced that God had prepared the people, since the events took place so suddenly. (2 Chronicles 29:1-36) Hezekiah keeps the Passover. (2 Chronicles 30) The reforms of Hezekiah: people went out to the cities of Judah and broke the sacred pillars in pieces, cut down the wooden images, and threw down the high places and the altars – from all Judah, Benjamin, Ephraim, and Manasseh...until they had utterly destroyed them all. (2 Chronicles 31) *Hezekiah humbles himself*. (2 Chronicles 32)
- V. King Jeroboam II, son of Joash, the unrighteous or ungodly king of Israel: he did evil in the sight of the Lord; he did not depart from all the sins of Jeroboam I, the son of Nebat, who had made Israel sin. For the Lord saw that *the affliction of Israel was very bitter*; and whether bond or free, there was no helper for Israel. (2 Kings 14:23-29)