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a *Grace Notes* course

# **Hosea**

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Lesson 1

Introduction to the Study

Hosea 1:1

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## Hosea

### Lesson 1: Introduction; Hosea 1:1

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## Course Instructions

Note: these instructions apply to all of the lessons in this course. Save this file so that you can refer back to the instruction, if necessary.

### Introduction

Grace Notes courses have been used since 1994, by more than 12,000 people world-wide, to help them with their personal Christian edification and growth in grace and in the knowledge of the Lord Jesus Christ. In addition, many people use these materials in their own preparation for Bible teaching, pulpit preaching, and missionary efforts. We realize that many people cannot go to Bible school yet would like to have an organized course of study to follow. We want to help meet that need.

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The course is sent to you one lesson at a time, and there is a Quiz with each lesson. When you finish studying Lesson 1, for example, you will complete the Quiz and send it back to Grace Notes. Then, we will send you Lesson 2. This will continue until you have submitted the Quiz for the final lesson in the course.

When we receive your complete quiz for the last lesson, we will send you a Final Exam, which will be a Quiz covering the content of the whole course. When you return the Final Exam, we will send you a Certificate of Completion.

This course is part of a larger Unit of work, and the Units are part of an overall Bible Study Curriculum which leads to a Diploma of Biblical Studies.

A Unit consists of several courses consisting of 15 to 18 credits of work. The amount of material in a Unit is roughly equivalent what you would find in one semester's study at a Bible school.

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And, a **Diploma in Biblical Studies** will be awarded to a person who completes Units I, II, III, and IV, equivalent to the amount of material in two years of Bible school study.

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## The Curriculum

There are fourteen (14) lessons in the HOSEA course curriculum. There will be questions in the Quiz for each lesson on the topics that are named here.

Lesson 1: Hosea 1:1

Lesson 2: Hosea 1:2-9

Lesson 3: Hosea 1:10 to 2:5

Lesson 4: Hosea 2:6-11

Lesson 5: Hosea 2:12-20

Lesson 6: Hosea 2:21 to 4:5

Lesson 7: Hosea 4:6-19

Lesson 8: Hosea 5:1-15

Lesson 9: Hosea 6:1-11

Lesson 10: Hosea 7:1-16

Lesson 11: Hosea 8:1-14

Lesson 12: Hosea 9:1 to 10:4

Lesson 13: Hosea 10:5 to 11:12

Lesson 14: Hosea 12:1 to 14:9

## Instructions for Completing the Lessons

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Hosea often. It is a short book, and reading it many times will help you understand the story much better.

### Instructions

1. Read the introduction to the study of Hosea
  2. Study the Hosea passage for this lesson, by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
  3. **Review** all of the notes in the Hosea lesson.
  4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
  5. When you have completed the Quiz, be sure to **SAVE** your file. If your quiz file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.
  6. To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.
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### Author's Comments

Welcome to the Study of HOSEA

The translations herein are generally from the New American Standard Version of the Bible, with some exceptions. Most of the exceptions occur when I translate the book of Hosea from the original Hebrew.

The baseline for this translation of Hosea was the New American Standard Version of the Bible. From this baseline I made corrections due to my personal judgment of the grammar and syntax of the Hebrew language. Do not treat this as the infallible Word of God! All translations are obsolete from the moment of their publication, and this one is no exception. I intend it for use with the sermon series which I have produced on this wonderful book, and nothing more. You may copy it for your private use only, and if you intend to reproduce it for broader publication, please ask me first!

I am only going to give you the details of the Hebrew grammar when it provides important details that cannot be obtained from a reading of the English translation. Hebrew transliterations are in all capital letters.

Mark

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### Prophets and Prophecy

The purpose of prophecy was to communicate the message of God to the people of Israel.

- o The prophet received his inspiration from God the Holy Spirit.
- o The prophet communicated in the written mode, and indeed the Old Testament canon of Scripture was written entirely by men with either the gift or office of prophecy.
- o Prophets were responsible for the communication of the ritual plan of God. All of the information concerning the system of feasts,

sacrifices, and the tabernacle/temple was communicated through prophets.

o Prophets were also responsible for the spoken communication, which interpreted the symbology of the ritual system.

- The priests did not hold this responsibility. Their job was to go through the ritual system exactly as prescribed.
- Scripture tells the Levites to do, do, do, hundreds of times. But they do not ever tell them to interpret.
- The prophets communicated the ritual plan of God, and they interpreted it as well. They were the ones who told the people what it all meant.

Prophecy would also fill in the gaps left by the ritual system.

- o Whereas the ritual system communicated truth about God and His plan for Israel, the prophet would communicate something more pertinent.
- o The message was pertinent for the person or people for whom it was intended.
- o The message was appropriate to the time in which it was spoken.
- o Whereas the ritual system was not behavior specific, prophecy was.

### The nature of prophecy is twofold.

- o To interpret historical trends, and to tell the people where those trends are leading. This is called 'forthtelling'.
  - It is important to understand that events in this category do not have to come to pass.
  - Many of the future events related are contingent upon the fulfillment of some condition.
  - The future of these events which are forthtold is still dependent upon human volition.
- o To relate with perfect accuracy certain future events which relate to the nation of Israel. This is called 'foretelling'.
  - The predicted events still remain pertinent to the time in which they were predicted.
  - In other words, there is always a message for the present time in the prediction of the future.

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- Even though the events predicted may not come to pass for hundreds, or even thousands of years, they have some impact, some bearing on the people to whom they were predicted.
- Our understanding of the events of the tribulation and millennium have an impact on how we conduct our lives today.
- Understanding the tribulation gives us an idea of the consequences of giving in to the cosmic system, for the tribulation reveals the cosmic system in its unrestrained state.
- Understanding the millennium gives us an idea of the consequences of living according to the laws of Divine establishment, for the millennium reveals the kingdom of God in its full glory.

There is a difference between the gift of prophet and the office of prophet.

- o The office of prophet was an appointed post in the nation of Israel.
  - Those who served in the office of prophet functioned exclusively in the communication of prophetic information.
  - There are two categories of Old Testament writings written by those who had the office of prophet. All together, this part is called "The Prophets".

The "former" prophets wrote the books of Joshua, Judges, Samuel, and Kings.

The "latter" prophets wrote the books of Isaiah, Jeremiah, Ezekiel, and the minor prophets.

The one in the office of prophet did not hold another job, but instead, prophecy was his job.

- o The gift of prophecy was an ability given by God to prophesy to one who did not hold the office of prophet.
  - When God had something to say to His people, but the office of prophet was vacant or spiritually bankrupt He gave to a few people the gift of prophet.
  - These people received direct revelation from God, which led to their communication to the people.

- There are three parts to the Old Testament written by those with the gift of prophecy. All together, this was called "The Writings".

The prophetic books include Psalms, Proverbs, and Job.

The Megalith included those books which were read at the feasts. The Song of Solomon was read at Passover. Ruth was read at Pentecost. Lamentations and Ecclesiastes were read during Tabernacles. Esther was read at Purim.

The historical books include Daniel, Ezra-Nehemiah, and Chronicles.

- o Moses had both the gift and the office of prophet. He wrote the Pentateuch, which contained the first five books of the Bible, Genesis, Exodus, Leviticus, Deuteronomy, and Numbers. He had both because his role in life changed from time to time.

- o Elisha and Elijah held the office of prophet, but did not write. The important parts of their ministries are recorded by other writers of Scripture.

The nature of prophetic inspiration

- o The prophet was inspired according to the standard of verbal plenary inspiration.
- o The prophet was always aware of his inspiration.
  - The Word of the Lord came to him (many times).
  - God's hand touched his mouth, Jer 1:9.
  - He was standing in God's counsel, Jer 23:22.
- o The inspiration always came by the Spirit, Num 24:2; 11:29; 1 Sam 10:6,10; 19:20,23; 1 Ki 22:24; Joel 2:28-29, Hosea 9:7, "The days of punishment are coming, the days of reckoning are at hand. Let Israel know this. Because your sins are so many and your hostility so great, the prophet is considered a fool, the inspired man a maniac."
- o The intermediate means were many.
  - Life experience, Hosea.
  - A visible symbol, Amos 7:7.
  - A dream (the subconscious mind, while asleep), Jer 31:26.

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- A vision (the conscious mind, while awake), Zechariah.
- Direct teaching from God, Isaiah 6.
- The interpretation of historical trends from Bible Truth in the right lobe of the soul.
- From training, 1 Sam 10:5, "After that you will go to Gibeah of God, where there is a Philistine outpost. As you approach the town, you will meet a procession of prophets coming down from the high place with lyres, tambourines, flutes and harps being played before them, and they will be prophesying."
- o The exhale of the prophet.
  - He explained the meaning of the ritual system.
  - He used the parable, or allegory. Hosea 6:4, "What can I do with you, Ephraim? What can I do with you, Judah? Your love is like the morning mist, like the early dew that disappears."
  - He acted his message out in order to graphically illustrate it.
  - He foretold certain future events, all of which had a relevant message during his day.

These prophecies now stand in two categories:

Those which have been fulfilled - for example, more than 300 related to the life of Christ.

Those which have yet to be fulfilled - for example, the book of Revelation, and parts of Daniel, Ezekiel, and other prophets.

Summary

- o The Old Testament prophet was the rough equivalent of the New Testament pastor.
- o He interpreted God's Word, he exhorted the people, he observed and interpreted historical trends.
- o He was, however, different in a few ways:
  - He had a lesser understanding of the full revelation of God, Mat 13:17, "For I tell you the truth, many prophets and righteous men longed to see what you see but did not see it, and to hear what you hear but did not hear it."
  - This is because of the age in which he lived.

- This is because he lived before the incarnation of Christ.

- He did not have the gift inside of himself, as those with the gift of pastor do.

- He did not have the full-time availability of the power of the Spirit, but instead he only had it for the purpose of prophecy.

- He had the power to foretell certain future events.

o The Old Testament prophet was the one who brought the Word to the people, the one who made it clear to them. The priests did nothing of the sort.

o The Old Testament prophet had the supernatural ability to foretell certain future events.

### Introduction to the Study of Hosea

These notes are the result of my preparation and teaching of Hosea in my own congregation, so they reflect the progress I made during the long period I was engaged in the research and development of the lessons.

In the early chapters, I adopted a rigid exegetical style for the outline. The reason for this was simple: I was picking up the Hebrew language again after a four year layoff, and I needed to go at a very painstaking pace, noting every detail of the language.

As my Hebrew skills once again gathered momentum, the study loosened up quite a bit, and I was able to concentrate more on exposition. You will notice this after chapter three or four.

Early on, this study will require of you a greater concentration in order to digest what the language is saying. Do not be at all discouraged by this, as it will pay a good dividend through the later chapters of the book!

Furthermore, you will notice a reduction of material in the last chapters, especially chapters nine through fourteen. This is because of the repetitive nature of the book. In the final chapters, many themes are mentioned that have already been thoroughly covered earlier, and so I chose to briefly remind my congregation of the previous

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material, and then keep moving. Rest assured that what is unique to these chapters is covered in adequate detail.

In order to fully understand Hosea, it is necessary to place this book in the time in which it was written. Therefore, before we get into the verse by verse treatment of the book we will study several introductory subjects.

### THE DISPENSATION OF ISRAEL

The Word in Israel's time.

The Word in our time takes on only one form: that of the completed canon of Scripture. However, during the dispensation of Israel, the Word of God was communicated in many ways.

In general, for example, a sacrifice was a graphic, material representation of the reality of God and His relationship with Israel, both corporately and individually.

The sacrifice often served as a simple reminder of the person of God and the importance of doing the right thing. In this way it served as an exclamation point, as a strong emphasis on the communication of God, and the response of man.

\* The Selah of the Psalms and Habakkuk was likely a pause in the music or prophecy so that a sacrifice could be made.

\* Selah in the Hebrew meant to be quiet, and it was directed towards the orchestra and choir.

Also, there were sacrifices that taught specific aspects of Israel's relationship with God.

The prophet was also a conduit for the word of God during this dispensation.

And sometimes God revealed Himself through a theophany - a direct revelation of His person. The pillar of cloud by day and the pillar of fire by night are examples of theophanies.

Gradually, too, there was a collection of the written word, so that by the time of Hosea there was a collection of writings that including the Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), the Wisdom Literature (Job, the Psalms, Ecclesiastes, the Song of Solomon, and Proverbs), and perhaps the books of Joshua, the Judges, and Samuel (now broken into two parts).

### THE PLAN OF GOD

Salvation in the Old Testament is a dispensational constant: it comes by faith alone in Christ alone [Genesis 15:6], just as it does in our time.

The post salvation plan of God in the Old Testament time is based on spiritual growth through the inculcation of the word, so that the individual has great and unshakeable love for God in any life situation, Deuteronomy 6:4-9.

### THE CORPORATE vs THE INDIVIDUAL

Individuals still brought glory to God's name during this time. The many Psalms are ample testimony to this fact.

But added to individual testimony is the corporate testimony of the nation of Israel, Genesis 12:2,3.

\* This corporate testimony is national, but not necessarily racial. All believers in Jesus Christ of the nation became a part of the corporate testimony.

\* That there were several legitimate Jews who were not in Abraham's line testifies quite effectively to this point. Ruth, Rahab the prostitute, and others had none of Abraham's blood. Even David was only of half Jewish blood (a long and detailed study which I hope to add to the topic list).

\* It is easy to conclude that most of those in the nation of Israel were racial Jews. But it is important to note that the people of Abraham's race were not the basis for the corporate witness, but rather the nation of Israel, and the foundation for that national corporate witness was the true Jew who was a believer in Jesus Christ regardless of race, Romans 9:6.

### ISRAEL IN HOSEA'S TIME

The Israel of Hosea's time had much in the way of prosperity. There was plenty to eat, trade was brisk, although probably not booming, and the Jews of the Northern Kingdom were enjoying a pretty nice standard of living for the time. Although these standards of living were nowhere near the standard in our United States today, relative to the rest of the world the comparison may be closer than what seems.

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The people of Israel had much more than just food on the table; there were many forms of recreation and distraction according to ancient customs. A common form of distraction was the worship of idols, and Israel was a nation beset with this problem.

There was a great deal of internal corruption.

\* There was corruption related to the tolerance of crime and criminals.

\* There was corruption related to the tolerance of idolatry and many heinous forms of demon worship.

\* There was corruption related to trade.

\* There was corruption related to politics and much political intrigue. Assassination was commonplace. Politically, there is a quite valid parallel with the United States of the 1960's and 70's.

But the Jews were only going through the motions of the sacrificial system, without really having a relationship with God.

\* The sacrifices were to bring knowledge, and the knowledge, love.

\* By just going through the motions the Jews were in contravention of the plan of God, and making a mockery of what He had ordained.

Divine discipline (national chastisement) was imminent. By the time of the prophet Hosea, in the middle of the eighth century, B.C. (the mid-700's), the final cycles of Divine discipline were quite imminent. This meant that Hosea's ministry was an urgent plea for the return of Israel to the true worship of God under the humble acquiescence to the various systems of truth.

### Hosea 1:1

**The Word of Yahweh which was unto Hosea the son of Beeri in the days of Uzziah, Jotham, Ahaz, and Hezekiah, the kings of Judah, and in the days of Jeroboam the son of Joash, the king of Israel.**

#### The Impact of the Verse

This verse identifies three important facts about this book: the Divine nature of its inspiration, the

identity of the prophet, and the time in which he preached.

A. The Divine nature of the inspiration is identified in the phrase, "The Word of Yahweh which was unto Hosea..."

1. Although Hosea was the human mouthpiece, God was the inspiration of the words that Hosea spoke.

2. This was accomplished through the ministry of the Spirit, and the office of prophet.

B. The prophet is identified as Hosea, the son of Beeri.

1. Beeri, Hosea's father is not mentioned elsewhere in Scripture.

2. We do not have any information concerning Hosea's early life.

C. The time of Hosea's ministry is cross indexed in two ways: by the kings who ruled in Israel during his ministry, and by the kings who ruled in Judah at the same time.

1. Jeroboam is actually the second king of Israel with that name.

**2 Ki 14:23-29, "In the fifteenth year of Amaziah son of Joash king of Judah, Jeroboam son of Jehoash king of Israel became king in Samaria, and he reigned forty-one years.**

**{24} He did evil in the eyes of the LORD and did not turn away from any of the sins of Jeroboam son of Nebat, which he had caused Israel to commit.**

**{25} He was the one who restored the boundaries of Israel from Lebo Hamath to the Sea of the Arabah, in accordance with the word of the LORD, the God of Israel, spoken through his servant Jonah son of Amittai, the prophet from Gath Hopher.**

**{26} The LORD had seen how bitterly everyone in Israel, whether slave or free, was suffering; there was no one to help them.**

**{27} And since the LORD had not said he would blot out the name of Israel from under heaven, he saved them by the hand of Jeroboam son of Jehoash.**

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{28} As for the other events of Jeroboam's reign, all he did, and his military achievements, including how he recovered for Israel both Damascus and Hamath, which had belonged to Yaudi, are they not written in the book of the annals of the kings of Israel.

{29} Jeroboam rested with his fathers, the kings of Israel. And Zechariah his son succeeded him as king."

- a. Jeroboam's administrative power brought unparalleled economic prosperity.
- b. He led Israel in expanding her borders almost to their former status under Solomon.
- c. He ruled the Northern kingdom of Israel from 793-753 B.C.
- d. This is the king under whom Hosea began his ministry in the Northern kingdom.
- e. The prosperity that Jeroboam brought was very fragile, and it depended ultimately upon Israel's relationship with God.
- f. After the passing of Jeroboam, things went downhill for Israel, as we shall see.

But first let us turn to the events of the Southern kingdom.

### 2. Uzziah.

- a. Uzziah was a king of the southern kingdom of Judah.
- b. He was the co-ruler with his father Amaziah from 791-767, when Amaziah was assassinated.
- c. He continued to rule until 750 B.C., when he was stricken with leprosy.

**2 Chr 26:16-21, "But after Uzziah became powerful, his pride led to his downfall. He was unfaithful to the LORD his God, and entered the temple of the LORD to burn incense on the altar of incense.**

{17} Azariah the priest with eighty other courageous priests of the LORD followed him in.

{18} They confronted him and said, "It is not right for you, Uzziah, to burn incense to the

LORD. That is for the priests, the descendants of Aaron, who have been consecrated to burn incense. Leave the sanctuary, for you have been unfaithful; and you will not be honored by the LORD God."

{19} Uzziah, who had a censer in his hand ready to burn incense, became angry. While he was raging at the priests in their presence before the incense altar in the Lord's temple, leprosy broke out on his forehead.

{20} When Azariah the chief priest and all the other priests looked at him, they saw that he had leprosy on his forehead, so they hurried him out. Indeed, he himself was eager to leave, because the LORD had afflicted him.

{21} King Uzziah had leprosy until the day he died. He lived in a separate house -- leprosy, and excluded from the temple of the LORD. Jotham his son had charge of the palace and governed the people of the land."

d. He did expand the borders of Judah, and strengthen some of the fortress cities of Judah, but he was religiously evil.

### 3. Jotham.

- a. Jotham took over from his father in 750 B.C., and ruled until 732 B.C.
- b. He was a man who feared God, and he subdued the uprising of the Ammonites and supervised the building of the high gate of the temple.

**2 Chr 27:3-6, "Jotham rebuilt the Upper Gate of the temple of the LORD and did extensive work on the wall at the hill of Ophel.**

{4} He built towns in the Judean hills and forts and towers in the wooded areas.

{5} Jotham made war on the king of the Ammonites and conquered them. That year the Ammonites paid him a hundred talents of silver, ten thousand cors of wheat and ten thousand cors of barley. The Ammonites brought him the same amount also in the second and third years.

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{6} Jotham grew powerful because he walked steadfastly before the LORD his God."

### 4. Ahaz.

- a. Ahaz ruled Judah from 732 to 715 B.C.
- b. He was full of arrogance.
- c. Judah lost a lot of territory under his rule, both to the Assyrians, and to the Philistines.

**2 Kings 16:2-4, "Ahaz was twenty years old when he became king, and he reigned in Jerusalem sixteen years. Unlike David his father, he did not do what was right in the eyes of the LORD his God.**

{3} He walked in the ways of the kings of Israel and even sacrificed his son in the fire, following the detestable ways of the nations the LORD had driven out before the Israelites.

{4} He offered sacrifices and burned incense at the high places, on the hilltops and under every spreading tree."

**2 Kings 16:10-16, "Then King Ahaz went to Damascus to meet Tiglath-Pileser king of Assyria. He saw an altar in Damascus and sent to Uriah the priest a sketch of the altar, with detailed plans for its construction.**

{11} So Uriah the priest built an altar in accordance with all the plans that King Ahaz had sent from Damascus and finished it before King Ahaz returned.

{12} When the king came back from Damascus and saw the altar, he approached it and presented offerings on it.

{13} He offered up his burnt offering and grain offering, poured out his drink offering, and sprinkled the blood of his fellowship offerings on the altar.

{14} The bronze altar that stood before the LORD he brought from the front of the temple--from between the new altar and the temple of the LORD--and put it on the north side of the new altar.

{15} King Ahaz then gave these orders to Uriah the priest: "On the large new altar,

**offer the morning burnt offering and the evening grain offering, the king's burnt offering and his grain offering, and the burnt offering of all the people of the land, and their grain offering and their drink offering. Sprinkle on the altar all the blood of the burnt offerings and sacrifices. But I will use the bronze altar for seeking guidance."**

**{16} And Uriah the priest did just as King Ahaz had ordered."**

### 5. Hezekiah.

- a. Hezekiah was truly a great king.
- b. He is noted in three long passages of Scripture: 2 Kings 17-20, Isa 36-39, and 2 Chron 29-32.
- c. His greatness as a king was defined by the greatness of his relationship with God. He had responded to the ministry of Isaiah the prophet, and restored much of Judah's spiritual greatness.
- d. He ruled from 716 to about 687 B.C.

### 6. Other kings of Israel.

- a. Although Hosea does not mention them, there were several other kings of Israel during Hosea's time.
- b. The reason for the omission is simple. They were such bad men that they were not worth mentioning.
  - (1) This fact gives us a little insight into Hosea's personality.
  - (2) He refused to acknowledge the really bad kings of Israel.
  - (3) He saw the authority and the rule of the king as coming from God, and when men usurped that authority through treachery and assassination, Hosea no longer acknowledged them as true kings of Israel.
  - (4) Hosea concentrated on the spiritual realities of the situation, and dismissed the unreality of stolen rule.
  - (5) Hosea recognized that assassination was never the solution, and accomplished nothing.

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(6) He recognized that two wrongs never make a right.

(7) He recognized that assassination could never bring a true ruler to the throne. Only God could accomplish that.

c. There was Zechariah, Shallum, Menahem, Pekahiah, Pekah, and Hoshea. The kingdom fell to the Assyrians under the rule of Hoshea in 722 B.C.

(1) Zechariah was a bad man.

**2 Ki 15:8-10, "In the thirty-eighth year of Azariah king of Judah, Zechariah son of Jeroboam became king of Israel in Samaria, and he reigned six months.**

**{9} He did evil in the eyes of the LORD, as his fathers had done. He did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit.**

**{10} Shallum son of Jabesh conspired against Zechariah. He attacked him in front of the people, assassinated him and succeeded him as king."**

(2) Shallum was a bad man.

**2 Ki 15:13-14, "Shallum son of Jabesh became king in the thirty-ninth year of Uzziah king of Judah, and he reigned in Samaria one month.**

**{14} Then Menahem son of Gadi went from Tirzah up to Samaria. He attacked Shallum son of Jabesh in Samaria, assassinated him and succeeded him as king."**

(3) Menahem was a really bad man.

**2 Ki 15:16-20, "At that time Menahem, starting out from Tirzah, attacked Tiphseh and everyone in the city and its vicinity, because they refused to open their gates. He sacked Tiphseh and ripped open all the pregnant women.**

**{17} In the thirty-ninth year of Azariah king of Judah, Menahem son of Gadi became king of Israel, and he reigned in Samaria ten years.**

**{18} He did evil in the eyes of the LORD. During his entire reign he did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit.**

**{19} Then Pul king of Assyria invaded the land, and Menahem gave him a thousand talents of silver to gain his support and strengthen his own hold on the kingdom.**

**{20} Menahem exacted this money from Israel. Every wealthy man had to contribute fifty shekels of silver to be given to the king of Assyria. So the king of Assyria withdrew and stayed in the land no longer."**

(4) Pekahiah was a bad man.

**2 Ki 15:23-25, "In the fiftieth year of Azariah king of Judah, Pekahiah son of Menahem became king of Israel in Samaria, and he reigned two years.**

**{24} Pekahiah did evil in the eyes of the LORD. He did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit.**

**{25} One of his chief officers, Pekah son of Remaliah, conspired against him. Taking fifty men of Gilead with him, he assassinated Pekahiah, along with Argob and Arieah, in the citadel of the royal palace at Samaria. So Pekah killed Pekahiah and succeeded him as king."**

(5) Pekah was a bad man.

**2 Ki 15:27-30, "In the fifty-second year of Azariah king of Judah, Pekah son of Remaliah became king of Israel in Samaria, and he reigned twenty years.**

**{28} He did evil in the eyes of the LORD. He did not turn away from the sins of Jeroboam son of Nebat, which he had caused Israel to commit.**

**{29} In the time of Pekah king of Israel, Tiglath-Pileser king of Assyria came and took Ijon, Abel Beth Maacah, Janoah, Kedesh and Hazor. He took Gilead and Galilee, including all the land of Naphtali, and deported the people to Assyria.**

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{30} Then Hoshea son of Elah conspired against Pekah son of Remaliah. He attacked and assassinated him, and then succeeded him as king in the twentieth year of Jotham son of Uzziah."

(6) Hoshea was the terminal bad man of Israel.

2 Ki 17:1-18, "In the twelfth year of Ahaz king of Judah, Hoshea son of Elah became king of Israel in Samaria, and he reigned nine years.

{2} He did evil in the eyes of the LORD, but not like the kings of Israel who preceded him.

{3} Shalmaneser king of Assyria came up to attack Hoshea, who had been Shalmaneser's vassal and had paid him tribute.

{4} But the king of Assyria discovered that Hoshea was a traitor, for he had sent envoys to So king of Egypt, and he no longer paid tribute to the king of Assyria, as he had done year by year. Therefore Shalmaneser seized him and put him in prison.

{5} The king of Assyria invaded the entire land, marched against Samaria and laid siege to it for three years.

{6} In the ninth year of Hoshea, the king of Assyria captured Samaria and deported the Israelites to Assyria. He settled them in Halah, in Gozan on the Habor River and in the towns of the Medes.

{7} All this took place because the Israelites had sinned against the LORD their God, who had brought them up out of Egypt from under the power of Pharaoh king of Egypt. They worshiped other gods

{8} and followed the practices of the nations the LORD had driven out before them, as well as the practices that the kings of Israel had introduced.

{9} The Israelites secretly did things against the LORD their God that were not right. From watchtower to fortified city they built themselves high places in all their towns.

{10} They set up sacred stones and Asherah poles on every high hill and under every spreading tree.

{11} At every high place they burned incense, as the nations whom the LORD had driven out before them had done. They did wicked things that provoked the LORD to anger.

{12} They worshiped idols, though the LORD had said, "You shall not do this."

{13} The LORD warned Israel and Judah through all his prophets and seers: "Turn from your evil ways. Observe my commands and decrees, in accordance with the entire Law that I commanded your fathers to obey and that I delivered to you through my servants the prophets."

{14} But they would not listen and were as stiff-necked as their fathers, who did not trust in the LORD their God.

{15} They rejected his decrees and the covenant he had made with their fathers and the warnings he had given them. They followed worthless idols and themselves became worthless. They imitated the nations around them although the LORD had ordered them, "Do not do as they do," and they did the things the LORD had forbidden them to do.

{16} They forsook all the commands of the LORD their God and made for themselves two idols cast in the shape of calves, and an Asherah pole. They bowed down to all the starry hosts, and they worshiped Baal.

{17} They sacrificed their sons and daughters in the fire. They practiced divination and sorcery and sold themselves to do evil in the eyes of the LORD, provoking him to anger.

{18} So the LORD was very angry with Israel and removed them from his presence."

7. The date of Hosea's ministry has one definite terminus - the end, which was the fall of Israel in 722 B.C.

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8. The beginning of his ministry can be placed anywhere from 793 B.C. to 767 B.C., with it being more likely towards the later date.

9. In any event, Hosea ministered for at least 40 years in the Northern kingdom of Israel.

D. So the first verse gives us a good review of the situation in the time of Hosea's ministry.

1. There was prosperity, but it was fragile.

2. There was political chaos in the Northern Kingdom, and eventually it would be destroyed while Hosea was still preaching.

3. In the Southern kingdom there was instability and even apostasy, but the destruction of Israel and the ministry of Isaiah combined to bring about a great revival in time to save Judah from the fifth cycle of discipline.

## Hosea Lesson 1 Quiz

### Instructions

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

**Grace Notes**

**% Warren Doud**

**1705 Aggie Lane**

**Austin, Texas 78757 USA**

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

## Hosea Lesson 1

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### Questions on Hosea Lesson 1

1. Hosea was originally written in the \_\_\_\_\_ language.

Answer:

2. How did prophets receive their inspiration?

Answer:

3. What is the difference between the gift of prophecy and the office of prophet?

Answer:

4. Moses had the gift of prophecy, but not the office of prophet. [True/False]

Answer:

5. Old Testament prophets had a lesser understanding of the full revelation of God. [True/False]

Answer:

6. In what ways was the Word of God communicated during the dispensation of Israel?

Answer:

7. How were people saved in Old Testament times?

Answer:

8. What kings of Israel and Judah were rulers during the time Hosea prophesied?

Answer:

9. What phrase tells us that the writings of Hosea are inspired by God?

Answer:

10. Jeroboam, the son of Joash, was one of the good kings of Israel. [True/False]

Answer:

11. Of Israel and Judah, which is known as the Northern Kingdom?

Answer:

12. How did King Uzziah die?

Answer:

13. How old was King Ahaz when he became king? How long did King Ahaz reign?

Answer:

14. King Ahaz went to Damascus to meet the king of Assyria, named \_\_\_\_\_.

Answer:

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15. Why was Hezekiah considered a great king?

Answer:

16. When did the Kingdom of Israel fall to the Assyrians? During what king's reign?

Answer:

17. Name one of the books of the Bible in which one can find detailed historical information about the kings who ruled in Israel and Judah.

18. In your opinion, what is the value of studying a prophetic book like Hosea?

Answer:

19. Have you read the whole book of Hosea? [Yes/No]

Answer:

20. ESSAY QUESTION: Describe what a Christian can learn about Christian living by studying the examples of Old Testaments characters, like prophets, priests, and kings.

Answer:

End of Quiz