

# Hosea

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Hosea prophesied during the reign of Jeroboam II, apparently after Amos and probably about 750 B.C. Some place his preaching between 750-725 B.C. ----- a safe date would be from 750 B.C. until some years later.

**A Commentary on The Minor Prophets** Homer Hailey pg. 129

3. Most students agree that Hosea was a young man when Amos was almost through with his prophesying. Whereas Amos and Hosea prophesied to Israel, the northern kingdom, Isaiah and Micah were contemporaries who prophesied in Judah, the southern kingdom. **Minor Prophets** by Robert Harkrider pg. 41

Characterization of Hosea and Amos. Two men could hardly have been more different. Amos was a man of stern character who saw Jehovah as the God of justice and whose background set him apart from the world of men of his day. Hosea was one of keen sympathy, whose message was filled with "lovingkindness." He had a deeply emotional nature, a nature which by instinct could enter into the lives of others. However, there is in Hosea a conflict of feelings. Along with his sympathy there was a keen sense of righteous indignation at sin; and while pleading with the people to turn away from sin, he could at the same time see the justice of God's righteous judgment. Amos points out the stern justice of divine judgment; Hosea gives emphasis to the love that demanded such a judgment. Yet in the face of strong individual differences, the two men had much in common. Each held an exalted view of Jehovah; each saw Israel as God's people; each realized that punishment and destruction of the nation were inevitable.

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Hosea's marriage and family life dominate chapters 1-3 and surface from time to time in the remainder of the book. References to Hosea's family serve as prophetic symbolism of God and His family Israel. God ordered Hosea to take a wife of harlotry and have children of harlotry "for the land commits flagrant harlotry, forsaking the Lord" ([Hos. 1:2](#) NASB). Primary interest is not in Hosea and his family but in God and His family. How to interpret the prophet's marriage is not a settled issue. A few take the marriage to be an allegory. Some accept it as a literal marriage to a woman who became promiscuous after marriage. Most handle it as an actual marriage to a cult prostitute. Every interpreter must keep in mind the obvious intent of the material to serve as prophetic symbolism of God's relationship to Israel.

At the heart of Hosea's theology was the relationship between God and Israel. Yahweh alone was Israel's God. Israel was Yahweh's elect people. Hosea presented Yahweh as a faithful husband and Israel as an unfaithful wife. Hosea's stress is not upon righteousness and justice, as was the case with Amos, but the knowledge of God and loyal love. God's love for Israel would not permit Him to give up on them in spite of their lack of knowledge and infidelity. Hope for Israel's future lay in their repentance and God's forgiveness and love that made Him willing to restore their relationship.

**Holman Illustrated Bible Dictionary.**

EPHRAIM --- Personal and tribal name meaning “two fruit land” or “two pasture lands.” The younger son of Joseph by the Egyptian Asenath, daughter of the priest of On ([Gen. 41:52](#)). He was adopted by his grandfather Jacob and given precedence over his brother Manasseh ([Gen. 48:14](#)). He was the progenitor of the tribe of Ephraim, which occupied a region slightly to the northwest of the Dead Sea ([Josh. 16](#)) and was the leading tribe of the Northern Kingdom, ever ready to assert its rights ([Josh. 17:15](#); [Judg. 3:27](#); [4:5](#); [7:24-8:3](#); [12:1](#)).

Ephraim played an important role in Israelite history. Joshua was an Ephraimite ([Josh. 19:50](#)). Samuel was an Ephraimite ([1 Sam. 1:1](#)). Jeroboam I was an Ephraimite ([1 Kings 12:25](#)). The important sanctuary at Shiloh was located in the territory of Ephraim. **From the eighth century B.C., Ephraim was often used as a designation for Israel** ([Isa. 11:13](#); [Jer. 7:15](#); [Hos. 5:13](#)). See [Patriarchs](#); [Tribes of Israel](#).  
**Holman Illustrated Bible Dictionary.**

## **Questions    Book of Hosea**

1. What was Hosea instructed to do? (**chap. 1**)
  
2. Explain the comparison in [Hosea 3:1](#).
  
3. Why were God’s people being destroyed (**chap. 4**)
  
4. List some lessons to be learned about Israel from [Hosea 4:7-13](#).
  
5. What animal is Israel identified with? (**chap. 4**)
  
6. List the verse which states, ***“With their flocks and herds they shall go to seek the Lord, But they will not find Him; He has withdrawn Himself from them.”*** (**chap. 5**)
  - a. Who is being spoken of and what lesson is to be learned?
  
7. To whom did Ephraim go to when he saw his sickness? (**chap. 5**)
  
8. Where does it state, ***“...For your faithfulness is like a morning cloud”*** and what lesson is being taught? (**chap. 6**)

## Questions    **Book of Hosea**

9. Describe some lessons to be learned about Ephraim as recorded in [Hosea 7:8-16](#).
  
10. Where does it state, *“They sow the wind, and reap the whirlwind”* (chap. 8)  
Why?
  
11. What do we learn about Ephraim from [Hosea 8:11-14](#)?
  
12. Why would God cast Ephraim away? (chap. 9)
  
13. List the scripture that states, *“Their heart is divided”* ? (E.S.V. *heart is false*, N.A.S.V. *heart is faithless*, N.I.V. *heart is deceitful*) (chap. 10) What lesson can we learn from this?
  
14. Which verse instructs, *“For it is time to seek the Lord”*? (chap. 10)
  
15. List the verse, *“My people are bent on backsliding from Me. Though they call to the Most High, None at all exalt Him.”* (chap. 11) What can we learn from this?
  
16. Who said, *“Surely I have become rich, I have found wealth for myself; In all my labors They shall find in me no iniquity that is sin.”*? (N.K.J.V.) (chap. 12)
  
17. Describe some lessons from [Hosea 13:6-11](#).
  
18. Who would have hope of a restored relationship with God? (chap. 14)