

2nd Kings 15-17

1 17 17

2nd Kings 16 (Cont)

- **2nd Kings 16:17-20**

- *Ahaz* does these things because he is under the influence of and desires to please the pagan king of *Assyria*
- Unfortunately, at this point the historical context in the text gets a bit confusing resulting in some overlapping chronology
- For instance, *Ahaz* king of Judah dies and is succeeded by his son *Hezekiah*
- But before that event we will go back and look into more details of *Ahaz* and his interaction with the prophets

2nd King 17

- **2nd Kings 17:1-10**

- In the north *Hoshea* begins his nine year reign
- He quickly becomes a vassal of the new *Assyrian* King *Shalmaneser* and pays him tribute
- Then, *Hoshea* stops paying and attempts to seek protection from the king of *Egypt*
- *Shalmaneser* arrests *Hosea* and besieges *Samaria* for three years

2nd King 17 (Cont)

- In the 9th year of *Hoshea*, the *Assyrians* capture *Samaria* and carry the *Israelites* away to *Assyria* in what is known as the “Assyrian Exile”
- As mentioned in 2nd Kings 15:29 the Assyrians invaded from North to South capturing people from several areas including the tribal regions of *Naphtali* and *Galilee*
- This has great historical significance for both the Old and New Testament
 - **Isaiah 8:22-9:2**
 - **Matthew 4:12-17**

2nd King 17 (Cont)

- **2nd Kings 17:11-23**

- The author of 2nd Kings tells us that this exile occurred because the people of *Israel* had sinned against the Lord their God even though He warned them by sending various prophets
- The people of *Judah* worshiped foreign gods and also failed to keep the commandments of the Lord their God
- At this point the region is called *Samaria* and the people who remain will be known as *Samaritans*
- This sets the stage for understanding the *Samaritans* in the New Testament as the northern kingdom will for all intents and purposes be carried off to *Assyria*

2nd King 17 (Cont)

- **2nd Kings 17:24-28**

- The king of *Assyria* brings in people from five nations within the *Assyrian* Empire and moves an equal number of the people of Israel to those locations
- Not all of the Israelites were taken
 - The *Assyrians* mainly captured the powerful and influential people from the cities
 - Many of the people avoided being captured by hiding in caves
 - The *Assyrians* resettled them in five different regions of the empire thus reducing the risk of revolt

2nd King 17 (Cont)

- The people the *Assyrians* brought into *Israel* from the **five nations** came with their gods, pagan religious practices, and pantheons
- Since these foreign people did not know the laws of Israel, the king of *Assyria* commanded that one of the priests of *Israel* be returned to teach them how to “fear the Lord” of *Israel*
- This history is a major part of the story of the *Samaritan* woman at the well discussed in *John 4*
 - *St. Photini* (the enlightened one)

2nd King 17

- **2nd Kings 17:29-41**

- Each of these nations made gods of their own and put them in shrines and high places within *Samaria*
- They also feared the Lord of *Israel* and made all sorts of priests to serve their gods
- Thus, the people of *Samaria* did not fear the Lord or follow His statutes but served their graven images
- They practiced a very eclectic religion

Transition

- At this point we will look at ***Hosea***, the next prophet sent to Israel before the Assyrian Exile beginning in 722 B.C.

The Book of the Prophet Hosea

Hosea 750-715 BC Pre Ex

Native of Israel (only prophet from *Israel*)

Contemporary of *Amos*

Ministry begins under *Jeroboam II* and continues under his son *Zechariah*

May have seen the fall of *Samaria* in 722 B.C.

Married a wife whom he loved who deserts him and after putting her to the test he takes back

Hosea (Cont)

Becomes the symbol of God's dealing with his faithless people who are acting like harlots

Reflects God's anger and jealousy

Demonstrates that even though God's love remains, He must punish Israel in hope of restoring her to the joys of first love

Contains a message of salvation

Hosea (Cont)

His book is presented in three parts

- His marriage to Gomer

- The Lord's love

- Invitation to return to God

This mirrors God's relationship with His people

It is the first marriage analogy in the Bible

Hosea (Cont)

Hosea means “salvation”

He is listed first among the **minor prophets** because his book is the longest of the minor prophets (listed firsts after the major prophets)

He was instructed by God to marry a prostitute

Scholars are not sure if he is called to marry a second prostitute after the apparent death of Gomer or if she is the same wife (Gomer) who is allowed to return by Hosea

Hosea (Cont)

Is one of the last prophets to the northern kingdom

Raised in a period of opulence, prosperity, opportunism, and scheming during which the rich and powerful lived in luxury

Is well acquainted with the history and geography of the northern kingdom

Is God's spokesman to the last generation of Israel

Witnesses the fall of Jehu's dynasty

Calls for absolute loyalty to Yahweh

Hosea 1

Hosea 1:1-5

Prophets were called to prophesy in different ways

They receive their calling in different manners to include dreams or visions

Sometimes God called a prophet to speak or write **prophetic words** and at other times to go and do **prophetic actions** which were usually followed by an explanation of their meaning

Here, *Hosea* is called by God to go and marry the prostitute *Gomer* and have children by her

These actions reflect the relationship that exists between *Israel* and Yahweh

Hosea 1 (Cont)

Israel, as the bride of *Yahweh*, has prostituted herself to pagan gods and pagan nations

Yahweh has yoked himself in a covenant to a people who have come from paganism and are in the process of returning to it

Even though they have promised to be faithful to the one God, like a prostitute taken from the street they are married to Yahweh in a covenant but are going back to their old pagan ways

Hosea (Cont)

What could one expect to happen to *Hosea* after he marries the prostitute *Gomer*?

He marries a wife whom he loves but who deserts him

His love remains however, and, having put her to the test, he takes her back

His sad experience becomes the symbol of God's dealing with his people

Hosea 1 (Cont)

The blood of *Jezreel* refers back to **2nd Kings 9:27-28*** where *Jehu* killed *Ahaziah*, king of Judah, near the town of *Megiddo* (located near the valley of *Jezreel-view from the Mt. of Transfiguration*)

The valley of *Jezreel* is a very fertile valley similar to the *Salinas* valley in California

The house of *Jehu* refers to the promise God made to *Jehu* that his family would be on the throne of *Israel* for four generations (**2nd Kings 10:30**) *

Hosea 1 (Cont)

Hosea 1:6-9

God tells *Hosea* to name his daughter “not pitied” because He will not longer support the nation of *Israel*

God promises to continue to “have pity” on the House of *Judah* because they are primarily monotheistic, even though at this point they continue to worship pagan gods on high places

Then God tells *Hosea* to call his son “not my people” for again He has rejected the people of Israel *

Hosea 1 (Cont)

Hosea 1:10-11

The earlier prophecies of *Amos* were almost exclusively about “gloom and doom” with only a small portion of restoration at the end of his book

By contrast *Hosea* intermixes hope and restoration throughout his prophecies

Here, we see him proclaim that God will have nothing to do with the nation of *Israel* and then that her descendants shall be numbered like the “sand of the sea”

Hosea 1 (Cont)

This is an obvious reference back to the promise to *Abraham* in **Gn 32:12**

The problem for God at this point is that the Northern and Southern kingdoms continue to be under two different monarchies

The line of David continues in the South while all sorts of different families have ruled in the North

This prophecy says that someday the two kingdoms will be reunited again under one king, and will come up to *Jerusalem* from their land of captivity

Hosea 1 (Cont)

He is saying that the two kingdoms will be reunited under one leader

The “day of Jezreel”, a day of humiliation for the old *Israel*, will be the day of triumph for the new *Israel*

This is an obvious reference to the unification of the new *Israel* under Christ the King in the New Testament *