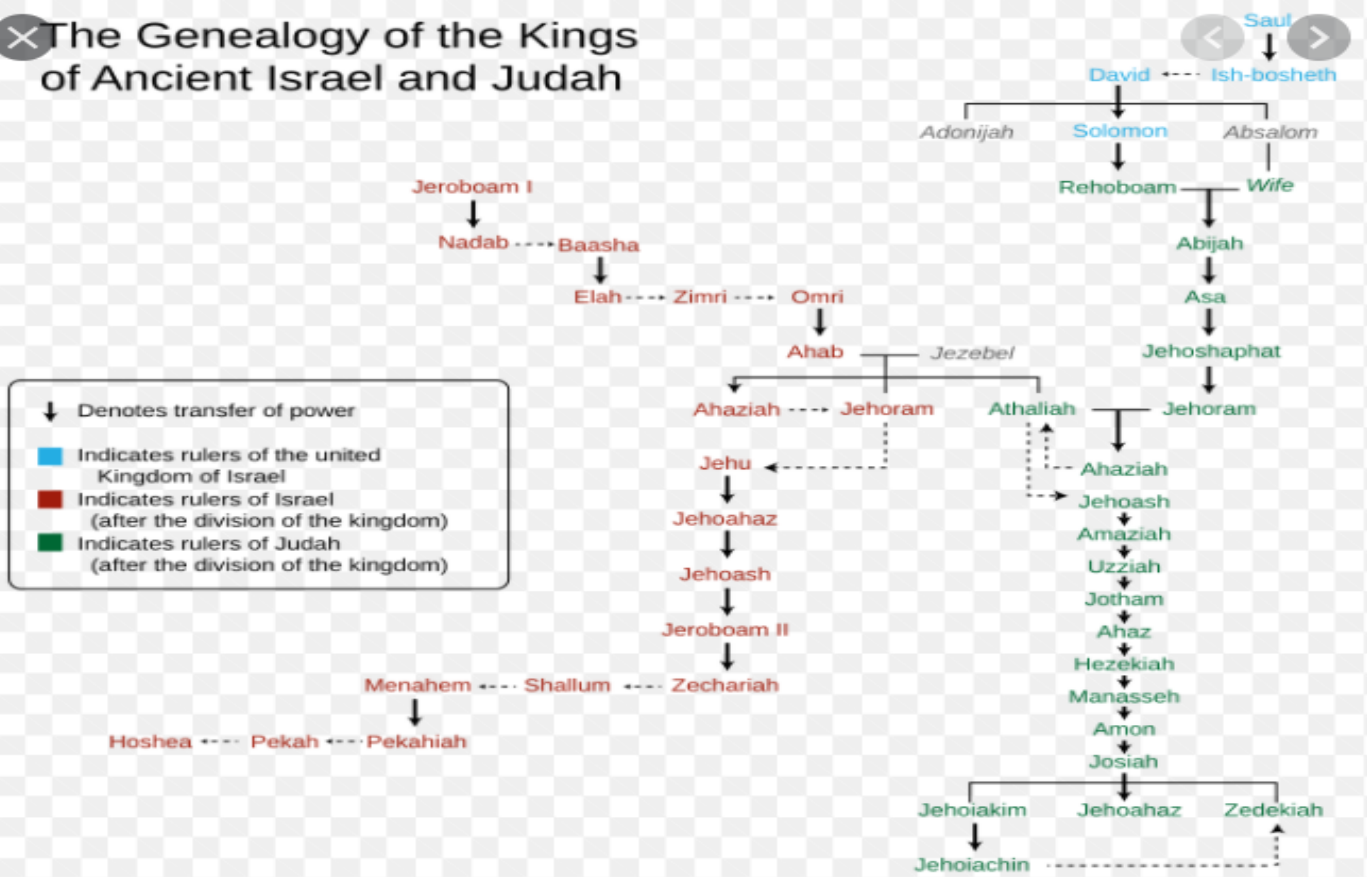


## Minor Prophets – Kings – Timeline

### ✕ The Genealogy of the Kings of Ancient Israel and Judah



Hoshea = God

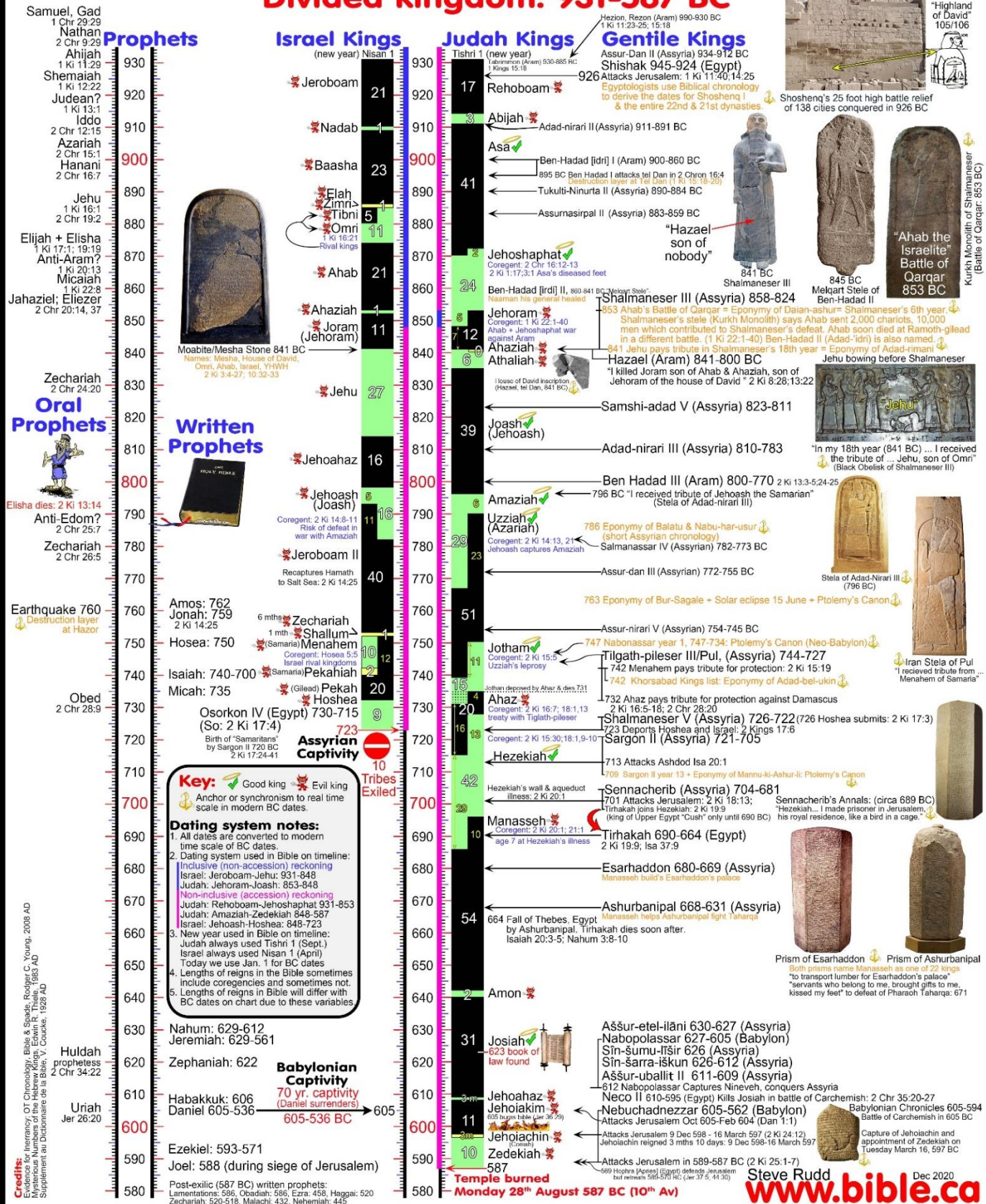
Gomer = Israel

Hosea's three children symbolized God's divine judgments against the nation of Israel.

1. The first child, a male, was named **Jezreel** (not Jezebel) after the Valley of Jezreel ([Hos. 1:3-5](#)). Jezreel was the name of a great plain known for its beauty and richness, however over time it had been ravaged by numerous battles. It was also the name of a city where Ahab and Jezebel committed many notorious murders (i.e. [1 Kings 21:1-16](#)). Jeru killed Joram, Ahaziah, and Jezebel ([2 Kings 9:14-37](#)). By the murder Ahab's sons, he ushered in a dynasty of wicked kings; Jehu, Jehoahaz, Jeroboam II, and Zechariah ([2 Kings 10:28-36](#); [13:1-13](#); [14:23-29](#); [15:8-12](#)). Israel was once a beautiful place but it had become disfigured and devastated by the deceitfulness of sin and its bloodguilt as a nation (cf. [Num. 35:33](#); cf. [Gen. 4:10-12](#); [9:5](#); [Isa. 26:21](#); [Ezek. 24:6-9](#)).
2. Hosea's second child, a daughter, was named **Lo-ruhamah** ([Hos. 1:6-7](#)). "Ruhamah" refers to God's tender mercy. It literally means "womb," symbolizing the astonishing love that Yahweh bears for the chosen people. However, the negative prefix "Lo-" reversed the meaning to "No Mercy" or "No Pity" messaging the withdrawal of God's love, mercy, and compassion from Israel. God had not changed, but Israel had. Though God had much patience with Israel she would now eat the fruit of her own way.
3. Hosea's third child was a son called **Lo-ammi** ([Hos. 1:8-9](#)). The name means "not my people." This was the most devastating name yet. The Lord was rejecting the people of Israel in their sinful state. Why? Because Israel had played the harlot and abandoned God, now the Lord was compelled to disown his own people (cf. [Exod. 6:7](#)). Being the people of the living God had once defined the nation of Israel (cf. [Lev. 26:12](#); [2 Sam. 7:24](#); [Jer. 30:22](#); [Ezek. 36:28](#)). Now they would be like any other pagan nation under God's judgment.

# Kings & Prophets Chronology

## Divided kingdom: 931-587 BC



## Minor Prophets in Five Parts

**1. Pre 722 Israel destroyed, 2. 612 Ninevah destroyed, 3. 587 Judah destroyed, 4. Return, 5. Malachi 796 to 719 - Hosea**

Hosea - Israel (Ten Tribes of Israel) committed adultery, drunkenness, idolatry and licentiousness.

**596 to 586 - Joel**

Joel's Day of the Lord is against Israel. He condemned adultery, drunkenness, idolatry and licentiousness.

**796 – Amos (1<sup>2</sup>, 3<sup>4</sup>)**

Amos wrote about the prophetic Day of the Lord. His predictions were against Israel, Judah, Benjamin and all nations. He spoke about the oppression of the poor, sexual immorality, wanton luxury and corrupt laws.

**590 - Obadiah**

Obadiah - Edom's Day of the Lord and Edom dwells on high. Israel's restoration as a people.

**798 – Jonah (2K 14<sup>25</sup>)**

Jonah shows God's mercy to repentant. He wrote against Nineveh and the cruelty of the Assyrians.

**740 - Micah**

Micah - God will judge Samaria and Jerusalem for the lack of justice and oppressing the people.

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**722 – God destroys Israel**

**626 - Nahum**

Nahum - judgment of Nineveh and Assyrians for cruelty and overstepping of boundaries. Comfort to Israel.

**625 - Habakkuk**

Habakkuk wrote about how God embraces Judah through destroying the Chaldeans. His prophetic utterings were against Babylon with implications for all people. He cried out against aggression, plunder, greed, graft, idolatry and inhumanity.

**625 – Zephaniah**

Zephaniah's writings concerned God's indignation, Israel's repentance and their subsequent saving by the Lord. His inspired prophecies were against Judah and all people. He warned of spiritual fornication and the events with the Day of the Lord.

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**608, 597, 587 – God destroys Jerusalem**

**520 - Haggai**

Haggai wrote about how the restoration Temple points to the Church. His words also centered on Zerubbabel, Joshua and the returning remnant of God's people. He condemned the neglect in building God's House.

**520 to 518 - Zechariah**

Zechariah was inspired to record that the coming of God's Kingdom will be preceded by the building of the Temple. His prophecies concerned Zerubbabel and Joshua the High Priest. He also spoke about the symbolic nature of Joshua's filthy garments and the people's lack of judgment, mercy and peace.

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**538 – Return from Babylon**

**c. 400 - Malachi**

Malachi, the last of the minor prophets, wrote about being prepared for the Messenger (John the Baptist) that is to come. His message was primarily directed toward Israel and the 'Israel of God' today (the church). He spoke against the priests neglecting their duties, as well as chiding the people for practicing divorce, adultery, and robbing God of tithes.

Even as unfaithful as Israel had been, God promised in time he would redeem and restore them ([Hos. 2:14-23](#)). Though Hosea had pronounced judgment on Israel, he also anticipated a reversal when his children would be renamed "Ruhmad" ("shown mercy," [Hos. 2:1, 23](#)) and "Ammi" ("my people," [Hos. 2:1, 23](#)). This mercy is revealed to sinful Israel when the prophet wrote in [Hosea 1:10-11](#):

Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, "You are not my people," it shall be said to them, "Children of the living God." And the children of Judah and the children of Israel shall be gathered together, and they shall appoint for themselves one head. And they shall go up from the land, for great shall be the day of Jezreel.

Hosea paints a masterpiece. It's a picture that reveals the broken but loving heart of God for his wayward, disobedient, and indifferent people. The canvas of Hosea's life reveals the salvation of the Lord for his unworthy people. And the apostle Peter captured this covenantal portrait for all the people of God in every age when he wrote, "Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy" ([1 Pet. 2:10](#)).

To begin, Hosea lived prior to the fall of the northern kingdom. The Books of Kings could not have been written prior to the Babylonian Exile. So Hosea wrote before the Books of Kings were completed. A key to understanding how the Book of Kings looked at Jehu's eventual fall is the following verse: I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah: (2 Kings 9:9)

Who were [these kings](#)?

Jeroboam I was succeeded as king of Israel son by his Nadab. Baasha overthrew him and slaughtered all the remaining relatives of Jeroboam. So far, the parallel is clear. Jeroboam is in the position of Ahab, and Baasha is in the position of Jehu, who slew Ahab's successor as well as Queen Jezebel and all of Ahab's progeny. Then an strange coincidence follows: A prophet named Jehu(!) declares that Baasha, like King Jehu, had to be punished:

Then the word of the Lord came to Jehu the son of Hanani: ... surely I will take away the posterity of Baasha and the posterity of his house, and I will make your house like the house of Jeroboam the son of Nebat. The dogs shall eat whoever belongs to Baasha and dies in the city, and the birds of the air shall eat whoever dies in the fields." (1 Kings 16: 1-4)

Thus, the author of Kings, writing long after time of both Jehu and Hosea, was certainly aware of the parallel between Baasha's demise and Jehu's fall. He must also have known of Hosea's prophecy, since Hosea wrote long before he did. He is letting us know that, from his standpoint looking back, this was all this predestined; it was strongly hinted at by the young prophet. History was going repeat itself.

How Hosea himself thought of the events is more difficult to know. Since the account in Kings could not have been published until centuries later, Hosea was probably not aware of the words uttered by the "young prophet." These words were spoken privately when he anointed Jehu (2 Kings 9:6). They may not have become public until much later, perhaps when the Books of Kings was disseminated.

In thinking about the OP question, we need to avoid putting the cart before the horse. Hosea prophesied long before the Books of Kings were written. If he did not know of the young prophet's private authorization of Jehu's coup, he may have believed that Jehu's massacre was a sin, just as we would today. Indeed, God himself may have felt so, for even the young prophet did not specify that Jehu was to massacre all of Ahab's descendants. He declared: "the whole house of Ahab shall perish" but not by whose hand.