

# The names Israel, Ephraim and Jacob in the book of Hosea

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## *ABSTRACT*

*This paper investigates the use of the names Israel, Ephraim and Jacob in the book of Hosea, looking at a possible relationship between the different traditions that are used in the book and the use of these three names. In the discussion three groups of traditions are distinguished: those related to the exodus, the sojourn in the desert and the conquest; those related to the patriarch Jacob (especially in Hosea 12); and other traditions related to the Pentateuch.*

## **A INTRODUCTION**

It is well known that the history of his people played an important part in the preaching of Hosea. There are, therefore, quite a number of studies dealing with Hosea's treatment of the history and traditions of his people. This study attempts to determine whether the use of the names *Israel, Ephraim and Jacob* is in some way related to the use of different traditions in the book. A short survey of important traditions in the book is first presented, followed by a discussion of the use of the different names in the traditions.

## **B THE TRADITIONS IN THE BOOK OF HOSEA**

Von Rad (1975:140) stated that Hosea's preaching was rooted in salvation history and that he only felt safe when basing his arguments on history. Vollmer (1971:54) judges that no other prophet from the eighth century referred to history more than Hosea. Quite a number of studies dealt extensively with the traditions in the book of Hosea (cf Breytenbach 1992, Daniels 1990, Vollmer 1971 and Neef 1987b). It is not the aim of this study to present a new view on the traditions and related matters, such as whether Hosea's knowledge of the traditions came from Levitical circles and the traditions were thus typical northern traditions (Jacob 1964:281; Zobel 1985:284), or the possibility that the

traditions were rather pre-Deuteronomic (cf Van der Woude 1982:46-47). The aim of this paper is to review the use of the names *Israel*, *Ephraim* and *Jacob* in the traditions in the light of current research. The following can be regarded as important traditions in the book of Hosea:

- The promise to the patriarchs: 2:1 and 9:10-17 (cf Breytenbach 1992:646).
- The sojourn in the desert: 2:16, 9:10-17 (cf Breytenbach 1992:646), 12:10 (cf Breytenbach 1992:647), 13:4 and 5 (cf Breytenbach 1992:647, Daniels 1990:120). See also Vollmer (1971:123). Daniels (1990:120) is of the opinion that this tradition was linked more to the exodus tradition than to the covenant tradition.
- The election in the desert: Neef (1987b:235) finds this tradition in 9:10-17, 10:1-2 and 11-13a, 13:4-8, 2:16-17 and 12:10.
- The exodus from Egypt: 2:16, 8:13, 9:3 and 6, 11:1, 11:5 (cf Breytenbach 1992:646), 12:10, 12:14 (cf Breytenbach 1992:647) and 13:4 and 5 (cf Breytenbach 1992:647). Daniels (1990:120) connects the exodus tradition with the covenant tradition.
- A covenant tradition: Neef (1987b:237) finds traces of a covenant tradition in 2:20, 6:7, 8:1, 10:4 and 12:2 in the context of 2:18-25, 6:7-11a, 8:1-3, 10:3-4 and 12:1-2.
- Baal Peor: 9:10-17 (cf Breytenbach 1992:646 and Daniels 1990:120).
- The destruction of Admah and Zeboim: 11:8 (cf Breytenbach 1992:647).
- Jacob's birth: 12:4 and 5 (cf Breytenbach 1992:647, Daniels 1990:119 and Neef 1987b:231).
- Jacob's struggle with a divine being: 12:4 and 5 (cf Breytenbach 1992:647, Daniels 1990:119 and Neef 1987b:231-232).
- Jacob's experience at Bethel: 12:4 and 5 (cf Breytenbach 1992:647, Daniels 1990:119 and Neef 1987b:232).
- Jacob's flight to Aram: 12:13 (cf Breytenbach 1992:647 and Daniels 1990:119).
- Jacob's servitude in Aram: 12:13 (cf Breytenbach 1992:647, Daniels 1990:119 and Neef 1987b:232).
- Mizpah, Tabor and Shittim: 5:1 (Neef 1987b:232). Neef (1987b:210-228) finds traces of traditions related to these places. There are only a few flashes of these traditions and Shittim depends on a recon-

struction of the text (cf BHS Hosea 5:2a-a). On account of the sparseness of the evidence these traditions are not treated in the discussion.

- Jacob's striving for divine blessing: 12:5 (Neef 1987b:232).
- The leadership of the prophet (Moses): 12:14 (cf Breytenbach 1992:647, Daniels 1990:120 and Neef 1987b:234-235).
- The election: 1:9, 11:1-7 and 13:5-8 (cf Vollmer 1971:119). These texts reflect a negative attitude to the tradition according to Vollmer (1971:119-120). It is clear from Vollmer's discussion that these traditions are related to the traditions about the exodus from Egypt and the sojourn in the desert.
- The Valley of Agor (Daniels 1990:122): 2:17, in connection with the conquest of the promised land. Neef (1987b:8) refers also to a tradition related to the places Gilgal and Gibeah. These traditions are, however, too fragmentary for the purpose of this study.
- A Decalogue tradition (Neef 1987b:175-209): Hosea 12:10, 13:4, 8:4-6, 13:1-3 and 4:1-3.

### C THE NAMES ISRAEL, EPHRAIM AND JACOB IN THE TRADITIONS IN HOSEA

Different attempts have already been made to explain the use of the different names in Hosea. Willi-Plein (1971:236-241) presents a useful survey of these attempts. After discussing the occurrences of the names Israel and Ephraim in Hosea, she summarizes in three points a possible solution for the use of the names Israel and Ephraim (1971:240-241). In the first instance she judges that Hosea regarded Ephraim as one of the tribes of Israel and that the name is used to distinguish the Northern Kingdom from Judah because that tribe can be regarded as the core of the Northern Kingdom. In the second instance the name is used for the core of the Northern Kingdom and thus used as a synonym for Israel as concretized in the Northern Kingdom. In this usage of Ephraim that name and Israel are used to refer to the same entity. In the third instance she dates the oracles in which Ephraim is used on its own and with political overtones after 733 BC. She regards it as possible that Hosea's use of the name Ephraim reflects something of the unofficial customs in the Northern Kingdom (Willi-Plein 1971:241). Some scholars present a generalized view of the use of the names Israel and Ephraim by the prophets. Gerleman (1971:784-785) states that the prophets used

the name Israel after the division of the kingdom for the tribal league and that Ephraim is used to denote the Northern Kingdom. This use of the names differs from that in Kings, where Israel is used for the Northern Kingdom, while Ephraim is never used in this sense.

For the discussion of the use of the three names in the traditions of Hosea, the traditions are divided into three groups. In the first group there are a number of traditions related to the exodus from Egypt, the sojourn in the desert and the conquest of the promised land. The second group consists of the traditions related to Jacob. In the third group there are other traditions related to the Pentateuch. The names do not appear in all the references to the different traditions. References that cannot be linked to specific names will not be treated extensively.

## 1 Exodus, desert and conquest

### a *The exodus from Egypt*

For Hosea, the exodus from Egypt is the start of Israel's relationship with God (Emmerson 1984:21). In 12:10 and 13:5 the prophet refers to the exodus and the salvation God thus brought about. In both instances no names are used, but there are references to the *Ephraim* of the prophet's time in the immediate context. In this way the contemporary Ephraim and the people of the exodus are linked.

Hosea 8:13 refers to a return to Egypt in an oracle of doom (cf Breytenbach 1992:649-650). None of the names occurs in this verse, but verse 11 refers to Ephraim. Verses 11-13 form a unit. Verse 11 refers to Ephraim, with the implication that it is Ephraim who would return to Egypt, again linking the contemporary Ephraim to the people of the exodus. In Hosea 9:3 it is explicitly stated that Ephraim would return to Egypt (cf also 9:6). In Hosea 11:1 and 5 reference is made to Egypt. In verse 1 the election of Israel is mentioned as well as the exodus. The name *Israel* is used. Verse 2 treats the sin of the contemporary people and in verse 3 God's care for his people is explained. The name Ephraim is used. Verse 5 again refers to a return to Egypt. In this passage the name Israel is used for the people of the exodus and Ephraim for the contemporary people. Hosea 12:14 states that God delivered Israel from Egypt through a prophet, while 12:15 uses the name Ephraim when describing the sins of the people. Hosea regards the exodus from Egypt as the birth of the nation – and a return to Egypt means death for Ephraim (cf Köckert 1988:13). Daniels (1990:120) links

the exodus tradition with the covenant tradition. It is also clear that the exodus tradition is closely related to the desert traditions. Contrast is often made between then (*Israel*) and now (*Ephraim*).

### b *Traditions related to the sojourn in the desert*

The sojourn in the desert is linked to the name Israel in 9:10. In the next verse Ephraim is again used for the contemporary people. The time in the desert is often regarded as the time when there was a sincere relationship between the Lord and his people. This is the case in Hosea, but also in Jeremiah (cf Neef 1987a:56).

Hosea 12:10 refers to the sojourn in the desert, as well as to the exodus (cf the discussion in C.1.a): In this way the exodus and the sojourn in the desert are linked. The same happens in 13:4 and 5 (cf C.1.a).

Neef (1987b:76-78) relates the metaphor of Israel as a grapevine full of grapes in 10:1-2 to the sojourn in the desert. The name Israel is again used for the people of the time in the desert. He does the same with 10:11-13a (Neef 1987b:78-84). Verse 11 is especially important. The names Ephraim (twice), Jacob and Judah occur in this verse. It is the only passage in the Old Testament where Jacob and Ephraim are used in a parallelism (cf Block 1985:257 n 2). Neef (1987b:83) thinks that Hosea is describing the history of the people in this passage and that he is referring to a time when there were good relations between God and the people. If this is true, it refers to the time in the desert. He does not, however, discuss the use of the different names in this section. Wolff (1961:240) wants to link this section to the Jacob traditions. Ephraim and Judah are then names of tribes that became names of states, while Jacob refers to the old tribal league. The references to altars and the productivity of the land make Wolff's theory more attractive than Neef's. It is also possible that Jacob does not refer to the old tribal league, but to the united monarchy, when Judah and Ephraim still formed one nation (Jacob).

Vollmer (1971:119) refers to an election tradition in 1:9, 11:1-7 and 13:5-8. The election is related to the traditions about the exodus and the sojourn in the desert. He states that the traditions are used negatively for the people of the time of the prophet.

### c *A covenant tradition*

Neef (1987b) finds clear traces of a covenant tradition in Hosea 2:20,

6:7, 8:1, 10:4 and 12:2 in the context of 2:18-25, 6:7-11a, 8:1-3, 10:3-4 and 12:1-2. He (1987b:170) regards the five verses containing the word **ברית** as authentic and states that Hosea 2:20 deals with a covenant that God made with the animals for the benefit of the people, that Hosea 6:7 and 8:1 indict the people because they broke their relationship with God, and that 10:4 and 12:2 regard Israel's treaties with other nations as a turning away from the Lord.

Hosea 2:20 is part of a section that does not contain any of the names. It does, however, refer to other important traditions (the exodus and the sojourn in the desert, 2:10-11). This supports the idea of a covenant tradition in the book of Hosea.

Hosea 6:7 is part of a very difficult passage (cf e.g. Neef 1987b:142-155). Verse 7 does not have any of the names. The next verse refers to *Gilead* and verse 10 to *the house of Israel, Ephraim and Israel*. If Neef is correct in connecting this passage to Judges 12:1-6 (the Shibboleth-episode), Ephraim refers to the tribe at the time of the judges and the *house of Israel* and *Israel* to the people of that time. Ephraim's actions are then regarded as a violation of the covenant. In this case the passage is not related to the making of the covenant in the desert. Because of the many problems in this passage it is not possible to come to any firm conclusions.

Hosea 8:1 also refers to the covenant. In verses 2 and 3 the name *Israel* is used for the contemporary people.

Hosea 10:4 refers to the treaties with the other nations in the time of the prophet. No name is used in this verse. Verse 1 refers to *Israel* (cf C.1.b). Hosea 12:2 also refers to the treaty with Assyria, using the name *Ephraim* for the people of the time. In verse 1 *Ephraim* is used in parallel with the *house of Israel*, both denoting the people of the time.

The traditions regarding the exodus, desert and covenant are often linked (cf Wyrzten 1984:323). Daniels (1990:120) states that the desert tradition is more closely linked to the exodus tradition than to the covenant tradition. Hosea 12:10 and 13:4 and 5 confirm this. The use of the names in the exodus and desert traditions corresponds, but that in the covenant traditions differs.

#### **d Baal Peor**

In 9:10 the name *Israel* is used in the Baal Peor tradition to denote the people of the time in the desert, as in C.1.a and C.1.b.

#### **e A Decalogue tradition**

Neef (1987b:175-209) discusses a number of passages containing traces of a Decalogue tradition, namely Hosea 12:10, 13:4, 8:4-6, 13:1-3 and 4:1-3. His conclusion is that Hosea knew the Decalogue in a pre-final form (Neef 1987b:207). In 12:10 and 13:4 an introductory formula (Selbstvorstellungsformel) appears: *I am the Lord your God, who led you out of Egypt*. This formula corresponds with the introduction of the Decalogue (cf Neef 1987b:178-181). In 12:10 this Decalogue tradition is connected with the traditions regarding the exodus and the time in the desert. No names are used, but in the previous verse *Ephraim* is used for the contemporary people (cf C.1.a and C.1.b, also regarding 13:4).

Hosea 8:4-6 and 13:1-3 have, according to Neef (1987b:181-192), references to the second commandment with the prohibition of the making of idols. These passages are directed against the practices of the time of Hosea, but they may also refer to the traditions regarding the gold bull in Exodus 32. In Hosea 8:2, 3 and 6 the name *Israel* is used, referring to the Israel of the time of the prophet. In Hosea 13:1-3 the names *Israel* and *Ephraim* are used. Ephraim's leading position in Israel is made clear. The reference could be to the tribe of Ephraim, who gradually become stronger among the tribes, with the result that the name came to be used to denote the Northern Kingdom (McComiskey 1992a:213), or to the territory of Ephraim (Wolff 1961:292). In this instance the names are not used with the same denotation as elsewhere.

Neef (1987b:193-206) finds another reference to the Decalogue in Hosea 4:1-3 (cf Exodus 20:1, 13, 14, 15 and 16; Neef 1987b:206). Hosea addresses *the children of Israel* (the people of the Northern Kingdom).

#### **f The Valley of Agor**

Daniels (1990:122) treats the tradition regarding the Valley of Agor in Hosea 2:17, with reference to Joshua 7 and the sin of Achan (cf also Neef 1987b:110-111). No names appear in this section. The references to the exodus and the sojourn in the desert link this tradition to those traditions.

#### **2 Jacob**

In Hosea 12 a number of traditions pertaining to Jacob occur. As they all occur in the same chapter, the chapter as a whole will be discussed

rather than the separate traditions. The following traditions appear in this chapter: Jacob's birth, his struggle with a divine being, his experience at Bethel, his flight to Aram, his servitude in Aram and his asking for a blessing.

Much research has been done on Hosea 12 and there are many different views about this chapter. For a review of different views, see Kaiser (1985:36-38). For a review of research on the Jacob traditions in Hosea 12, see McKenzie (1986). One of the most important matters is the question of the origin of these traditions and their relation to the traditions in Genesis (cf e.g. Ackroyd 1963, McKenzie 1986, Coote 1971, Good 1966, Breitenbach 1985, Jeremias 1977:212-214 and Holladay 1966). It is also a matter of dispute whether the traditions give a positive or a negative view of the patriarch (cf Gese 1986:38, for different views on this matter).

The following names appear in Hosea 12: *Ephraim* (1,2,9 and 15), *house of Israel* (1), *Judah* (1 and 3), *Jacob* (3 and 13), *Canaan* (8) and *Israel* (13 and 14). Of the traditions discussed in this paper the following occur in Hosea 12: the sojourn in the desert, the exodus, the covenant tradition, Jacob's birth, his struggle with a divine being, his experience at Bethel, his flight to Aram, his servitude in Aram, his asking for a blessing and the leadership of the prophet. Seven of these traditions appear only in this chapter in the book of Hosea.

The name *Ephraim* occurs four times in Hosea 12. In verses 1 and 2 the name refers to the contemporary Ephraim. In verse 1 it parallels the house of Israel. In verse 2 it is used in the context of the covenant tradition (cf C.1.c. Ephraim in verse 9 is linked to the desert tradition in 10. As indicated in C.1.a and C.1.b the contemporary Ephraim and the Israel of the exodus and the desert are linked in this way. In verse 15 Ephraim refers to the contemporary people and it is again linked to the Israel of history in the previous verse in the same way as in verse 9 and 10.

In verse 1 house of Israel is used as a parallel to Ephraim (cf above). In verses 1 and 3 Judah refers to the Southern Kingdom.

The name *Jacob* occurs twice in this chapter. In verse 3 it is used in parallel with Judah. Most scholars want to replace Judah with Israel and regard the change to Judah as the result of a Judean redaction (cf Ackroyd 1963:248, Good 1966:139, Emmerson 1984:63-64 and Holladay 1966:58; cf also BHS note b). Some do not accept this emendation (cf e.g. Neef 1987b:20). The name Jacob refers in any case to the Northern Kingdom, differing from the usage in 10:11. The name is, however, used

to make a connection with the past. In verse 3 the focus is shifted to the patriarch Jacob. In this way the name is used with a double reference in verse 3 (cf Coote 1971:395 and Good 1966:139-140). It refers to the contemporary people in the first instance, but the focus is shifted to the patriarch and in the next two verses a number of traditions relating to the patriarch are recounted, namely, those regarding his birth (4), his struggle with a divine being (4-5; cf Gn 32 and Bentzen 1951:59), his experience at Bethel (5) and his asking for divine blessing (5). A whole complex of traditions concerning the patriarch is linked to the name Jacob. There is a clear paranomasia in verse 3 regarding the names of the patriarch. The play of words between the name Jacob (יַעֲקֹב) and the verb עָקַב is quite clear, as well as that between the name Israel (יִשְׂרָאֵל) and the verb שָׂרָה (cf Kaiser 1985:38, Good 1966:140-141 and Holladay 1966:57). Holladay (1966:58 and 64) finds a chiasmus in verses 3-6. The different names play an important part in this chiasmus. It is in any case clear that the names Israel and Jacob have a double message in this passage. They point to the encounter of God with the patriarchs, when God blessed them as an act of grace. They point also to the futility of trying to earn what God gives freely (cf Kaiser 1985:38).

In verse 13 Jacob refers to the patriarch and is again linked to traditions pertaining to Jacob, namely his flight to and servitude in Aram (cf Ackroyd 1963:246-247). In this instance the name is used parallel to Israel, which also denotes the patriarch in this instance.

The name *Israel* occurs in verse 1 in the expression the *house of Israel* (cf above). The use of the name in verse 13 is discussed in the previous paragraph. In verse 14 Israel is used with reference to the people of the exodus. The Lord used a prophet to lead Israel out of Egypt and a prophet cared for them. The last part probably refers to the time in the desert. This verse is then another example of the connection between the traditions of the exodus and those dealing with the sojourn in the desert. In verse 15 this Israel is contrasted with Ephraim. In verse 13 the name Jacob is followed by Israel referring to the patriarch. This is followed by a transition to the people Israel in the time of the exodus in verse 14, with a transition to the contemporary Ephraim in verse 15. The names *Jacob*, *Israel* and *Ephraim* are used artistically in this chapter to make a transition from the contemporary people to the patriarch and back again.

Hosea 12:8 contains the single occurrence of the name *Canaan* in the book. There are different views regarding the meaning of the name in this instance. Wolff (1961:277) thinks that the name refers to

Ephraim who has capitulated to the spirit of the Canaanite merchants. Vollmer (1971:108) regards the name as an emendation for Israel, with the result that an oracle against Israel was transferred to the Canaanites. McComiskey (1992a:204) thinks that the word has the secondary meaning of merchant in this case. It refers to a contemporary situation and must be related to a tradition regarding Canaanite merchants.

### 3 Other Pentateuchal traditions

#### a *The promise to the patriarchs*

According to Breytenbach (1992:646), this tradition occurs in Hosea 2:1 and 9:10-17. Hosea 2:1 refers to the number of the *children of Israel* that will become like the sand of the sea that can not be counted or measured. This can be compared to the promises to Abraham (Gn 22:17) and Jacob (Gn 32:13 MT). The words of 2:1 are close to those of Genesis 32:13, the promise to Jacob. In the promises reference is usually made to the descendants of the patriarchs. Hosea 2:1 has the *children of Israel*. It is usually accepted that 'children of Israel' refers to the people of the Northern Kingdom. The next verse refers to the 'children of Israel' and the 'children of Judah'. The fact that the appellation 'children of Israel' is used in connection with a promise to Jacob makes it possible that it more probably refers to the descendants of Jacob, as in Genesis 32:33 and often in Exodus 1.

Hosea 9:10-17 has references to three of the traditions, namely the promise to the patriarchs, the sojourn in the desert and the election and the tradition regarding Baal Peor. The name *Israel* appears at the beginning of the passage, in verse 10. Ephraim appears four times (verse 11, 13 (twice) and 16). Israel is connected to the time in the desert in verse 10. It does, therefore, not refer to the patriarchs, but to the forefathers in the desert. It is also related to the election in the desert and the Baal Peor tradition, which is related to the fertility cult (cf Breytenbach 1992:651-652 for a discussion of the latter). In this passage the Israel of the time in the desert, who sinned at Baal Peor, is compared to the contemporary Ephraim. The sin of the people during the time of the conquest was reflected in the service of Baal by the Israelites, who were supposed to serve the Lord (cf Fohrer 1961:28). Israel and Ephraim are distinguished from one another in this passage. As regards the promise to the fathers, Breytenbach (1992:652) points out that verses 11-14 refer to the infertility of Ephraim and verses 15

and 17 to the loss of the land. These references are thematically related to the promises to the patriarchs, but are here used not in blessings but in curses. They are, therefore, rather examples of discontinuity (cf Vollmer 1971:120). It is questionable whether they can be linked with the patriarchal traditions on account of thematic agreement. These themes do not only appear in connection with the patriarchs. Quite a number of the things referred to in these verses also do appear among the curses in Deuteronomy 28, which are again related to contemporary treaty curses. One needs more than thematic correspondences to identify a tradition.

It is therefore probable that only 2:1 can be explicitly linked to the promise to the patriarchs, with the appellation 'children of Israel' referring to the descendants of Jacob, and not only to the people of the Northern Kingdom.

#### b *The destruction of Admah and Zeboiim*

Hosea 11:8 refers to the destruction of Admah and Zeboiim (together with Sodom and Gomorrah in the time of Lot, cf Breytenbach 1992:654 and Neef 1987b:9). The parallel in Deuteronomy 29:22 (MT) is of importance, because that reference also appears within a context of judgement. In 11:8 both *Ephraim* and *Israel* appear, both referring to the people of the time of the prophet. The names are not related to the tradition, but to the contemporary people.

### 4 Tradition and redaction

The redaction history of Hosea is very complicated, with different views among scholars (cf Yee 1987:1-25, for a survey of different opinions). If one looks, for example, at Yee's view of the redaction history and tries to fit the different usages of the names into the redaction history, many problems appear. According to her view, not one of the passages dealing with the time in the desert or the exodus is genuine (cf Yee 1987:315-317). The passages are divided between her first and second editor and both use *Israel* for the people of the time in the desert. Hosea 12 is divided between Hosea and the second editor. The double reference of the name *Jacob* (to the patriarch and to the contemporary people) is used by Hosea and the second editor; *Ephraim* only by Hosea; *Israel* and *Jacob* for the patriarch only by Hosea; and *Israel* for the people of the time in the desert only by the editor. If this is the case, the second

editor had no name for the people addressed by Hosea. According to Yee's view the traditions regarding the exodus and the sojourn in the desert are not Hoseanic at all, a view that is hardly credible, given the importance of the traditions in the book. Gese (1986:47) connects Hosea 12:3-14 with the catastrophe of the time of Hosea. This implies connecting the traditions of the exodus and desert with Hosea. Much more research is needed to determine the relation of the traditions to the prophet Hosea and the redaction history of the book.

#### D CONCLUSIONS

A few general trends regarding the use of the names *Israel* and *Ephraim* in the book of Hosea can be distinguished. The name Ephraim does not appear at all in Hosea 1-3. The name Israel also does not appear on its own in these chapters. It appears nine times in phrases like the *house of Israel* (twice; cf Block 1985), five times in the phrase the *children of Israel*, once in the phrase the 'king of Israel' and once in the phrase 'the bow of Israel'. The names Israel and Ephraim are also parallel, with identical references (usually the people of the time of the prophet – the people of the Northern Kingdom – or the Northern Kingdom as such). Typical examples are to be found in 5:3, 10:6 and 12:1. There are also, however, a number of cases where the use of the names can be linked to the traditions in the book.

There is a group of traditions in the book dealing with the exodus from Egypt, the sojourn in the desert and persons, places and events from that time. These traditions are discussed in C.1. The traditions about the exodus and sojourn in the desert use the name Israel for the people of the exodus and the time in the desert, in contrast to the contemporary Ephraim. For the sojourn in the desert, compare Hosea 9:10, 12:10, 13:4 and 5 and 10:1-2. In the reference to the tradition of Baal Peor the name Israel is also used for the people of the time in the desert in 9:10. The same is true of the exodus tradition in 12:10 and 13:4 and 4. A number of references to a return to Egypt as part of the judgement on the people occur in the book. One such reference appears in 8:13 and in verse 11 Ephraim is used. This connects the contemporary Ephraim to the Israel of the time in the desert. The same happens in 9:3, where Ephraim is again used. In 11:1-5 the people of the exodus are called Israel and the people that would return to Egypt, Ephraim. In 12:14 Israel is the people of the exodus and in the next verse Ephraim is the people who sinned in the recent past. Moses is also linked to the

Israel of the exodus in 12:14.

This trend regarding the use of the names cannot be distinguished in the covenant and Decalogue traditions. In connection with the Decalogue tradition the contemporary nation is linked with the people of the exodus, desert and the Decalogue in 12:10 and 13:4. In both cases references to the exodus and the time in the desert also appear and the use of the names is related to the use in those traditions. In 8:2, 3 and 6 Israel is used for the people of the time of the prophet, although it is also possible that there may be a double reference to the people of the time in the desert and their idolatry. In 13:1 Ephraim is used with reference to a part of Israel – the tribe or territory – and the use of the name is related to the historical development of Ephraim to the strongest tribe or area in the Northern Kingdom. In 4:1-3 'children of Israel' refers to the Northern Kingdom and its inhabitants.

In connection with the covenant tradition Ephraim in 6:7-11a probably refers to the tribe in the time of the judges and Israel and the house of Israel to the people of that time as a whole. In 8:1-3 Israel refers to the people of the prophet's time. In the context of 10:3-4 Israel, Ephraim and the house of Israel are used to denote the people of the prophet's time.

It is possible that the name Jacob refers to the United Monarchy in 10:11-13a, while Judah and Ephraim refer to the two states that appeared after the division of the United Monarchy.

Regarding the promise to the fathers in 2:10, 'children of Israel' refers to either the Northern Kingdom or to the descendants of Abraham.

The traditions and the use of the names in Hosea 12 are very important because so many of the traditions in the book appear in this chapter, especially the traditions regarding Jacob. As indicated above, the traditions regarding the exodus and the time in the desert use the name Israel for the people of the exodus and desert and Ephraim for the contemporary people. In verse 2 the 'house of Israel' is used for the people of the prophet's time, parallel to Ephraim. Jacob is used in verse 3 for the Northern Kingdom, but verse 4 refers to the patriarch. This means that the name Jacob has a double reference: to the patriarch and to the people of the prophet's time. With respect to the patriarch the name is used in connection with traditions about his birth, his struggle with a divine being, his experience at Bethel and his asking for divine blessing. In verse 13 it is used with reference to Jacob's flight to and servitude in Aram, parallel to Israel as another name for the patriarch. In verse 14

Israel refers to the people of the exodus and the time in the desert and in verse 15 Ephraim refers to the contemporary people.

The two groups of traditions that have a specific usage for the different names are those regarding the exodus and the sojourn in the desert. Further research is necessary to determine a possible connection between the use of the names and the redaction history of the book.

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