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Richard Sarason

See also → Hosanna

## Hoshea

The Hebrew name *Hôšēaʿ* is derived from the causative stem of the verb *yās*, “to save,” and means “He (God/YHWH) has brought salvation.”

### 1. Son of Nun

In Num 13:16 and Deut 32:44 Hoshea is an alternative form of the name Joshua the son of Nun.

### 2. Son of Azaziah

First Chronicles 27:16–22 gives a list of tribal leaders in the time of David’s census. As leader of the Ephraimites is presented Hoshea, the son of Azaziah (20). He is otherwise unknown. There might, however, be an intertextual link with Num 13:8, 16 where a Hoshea represents the tribe of Ephraim among the spies that are inquiring the wealth of the promised land.

### 3. King of Israel

Hoshea was the last king to reign over the Northern kingdom of Israel (731–22 BCE; see 2 Kgs 17:1–6; 18:9–11). He most probably rose to power when the Assyrians supported his rebellion against Pekah. As a vassal he was due to pay tribute, but he stopped paying this tribute seeking help from Egypt in vain. The Assyrian king Shalmanassar V reacted to the breach of treaty with a siege of Samaria ending with the capture of the city.

It is unclear, whether exile into Assyria already took place during the reign of Shalmanassar V or whether the measures were only carried out in the reign of his successor Sargon II. The evidence available hints at a twofold conquest of the city and at a start of the deportation process after the conquest by Sargon II in 720. Neo-Assyrian inscriptions document the presence of (descendants of) Israelite deportees in various localities of the empire even into the early years of the Neo-Babylonian reign.

The relatively mild assessment of the reign of Hoshea by the Deuteronomist needs to be connected with the fact that during Hoshea’s reign the illicit altars in Dan and Bethel were no longer within the Israelite territory and that Hoshea’s anti-Assyrian politics met the ideological position of the Deuteronomists.

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## 4. Contemporary of Nehemiah

Nehemiah 10 contains a list of priests, Levites and lay people who all signed the agreement coded by Nehemiah on moral and cultic behavior. Among them is the family head Hoshea (10:24; ET 23). This contemporary of Nehemiah is otherwise unknown and most probably was a member of the so-called “Bürger-Tempel Gemeinde” (The Jerusalemite community gathered around the Temple). He certainly is not identical with Hoshea the last king of Israel.

Bob Becking

## Hosius of Cordoba

Hosius of Cordoba was a leading 4th-century bishop of the church in Spain. During his lifetime he was known as the “Great Confessor” because of sufferings that he endured under the Emperor Maximian. He presided at a number of church councils, including the Synod of Elvira in 305/6, a council in Alexandria in 324, the Ecumenical Council of Nicaea in 325, and the pro-Nicene Council of Sardica in 343. In 355, he was removed from his position and banished. Later, at the age of 100, he was forced to make a journey to Sirmium, where under duress he signed the Arian creed. He died shortly thereafter, but not before again anathematizing Arianism.

In terms of Hosius’ use of Scripture, the most intriguing example appears in his letter responding to Constantius’ command to unite with the Arians (Athanasius, *H. Ar.* 44). In it, Hosius interprets Matt 22:21 (“Render to Caesar the things that are Caesar’s, and to God the things that are God’s”) to signify a separation of church and state. He was possibly the first to do so. After denying that force had been used in the recantation of Arian presbyters, he urges Constantius to forego the use of force altogether in ecclesiastical matters. He then proceeds to argue that there exist two separate spheres of earthly and spiritual rule, and that neither has permission to intrude upon the authority of the other.

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