

# Hosea Chapters 5

Failure of Leadership on down to the People of Israel

# Chapter 4 Looking Back

- ▶ Reason for Judgement...
- ▶ Hos 4:1 Listen to the word of the LORD, O sons of Israel, For the LORD has a case against the inhabitants of the land, **Because there is no faithfulness or kindness Or knowledge of God in the land.**
- ▶ **Faithfulness H571**
- ▶ אֱמֶת
- ▶ **'emet:** A feminine noun meaning truth, faithfulness. It is frequently connected with lovingkindness (Pro\_3:3; Hos\_4:1) and occasionally with other terms such as peace (2Ki\_20:19); righteousness (Isa\_48:1); and justice (Psa\_111:7). To walk in truth is to conduct oneself according to God's holy standards (1Ki\_2:4; 1Ki\_3:6; Psa\_86:11; Isa\_38:3). Truth was the barometer for measuring both one's word (1Ki\_22:16; Dan\_11:2) and actions (Gen\_24:49; Jos\_2:14). Accordingly, God's words (Psa\_119:160; Dan\_10:21) and actions (Neh\_9:33) are characterized by this Hebrew term also. Indeed, God is the only God of truth (Exo\_34:6; 2Ch\_15:3; Psa\_31:5 [6]).



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- ▶ **Hos 4:1** Listen to the word of the LORD, O sons of Israel, For the LORD has a case against the inhabitants of the land, Because there is no faithfulness or kindness Or knowledge of God in the land.
- ▶ **Kindness H2617**
- ▶ **כֶּסֶד**
- ▶ **chêsêd**
- ▶ ***kheh'-sed***
- ▶ From H2616; *kindness*; by implication (towards God) *piety*; rarely (by opprobrium) *reproof*, or (subjectively) *beauty*: - favour, good deed (-liness, -ness), kindly, (loving-) kindness, merciful (kindness), mercy, pity, reproach, wicked thing.
- ▶ Or Loyalty

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- ▶ **Knowledge H1847**
- ▶ **דַּעַת**
- ▶ **da'at**: A feminine noun meaning knowledge, knowing, learning, discernment, insight, and notion.
- ▶ It also describes the Israelites when they lacked the proper knowledge to please God (Isa\_5:13; Hos\_4:6). God holds both pagan unbelievers and Israelites including those who are Messianic Talmidim of Yeshua responsible to know Him.

# Chapter 4 Looking Back

- ▶ Reason for Judgement...
- ▶ Hos 4:2 *There is* swearing, deception, murder, stealing and adultery. They employ violence, so that bloodshed follows bloodshed.
- ▶ Swearing H422
- ▶ אָלַח
- ▶ 'ālah: A verb meaning to curse, to put under oath. It is used in many cases of persons bringing curses on themselves if they are guilty of doing wrong (Jdg\_17:2). Similarly, 'ālah is used to prove someone's guilt or innocence. The person is guilty if the curse occurs but is innocent if the curse does not occur (1Ki\_8:31; 2Ch\_6:22). In 1Sa\_14:24, the word is used to put someone under an oath. In Hosea, the word refers to a curse placed on a person who makes a covenant or treaty and does not keep his word (Hos\_10:4).

# Chapter 4 Looking Back

- ▶ Reason for Judgement...
- ▶ Hos 4:2 *There is* swearing, deception, murder, stealing and adultery. They employ violence, so that bloodshed follows bloodshed.
- ▶ **Bloodshed H1818**
- ▶ **דָּם**
- ▶ **dām**: A masculine singular noun meaning blood of either humans or animals. It is commonly used with the verb *šāpāk* (H8210) meaning to shed. Figuratively, it signifies violence and violent individuals: man of blood (2Sa\_16:8); house of blood (2Sa\_21:1); in wait for blood (Pro\_1:11); shedder of blood (Eze\_18:10). Blood also carries religious significance, having a major role in sacrificial rituals. The metaphor "blood of grapes" is used for wine (Gen\_49:11).
- ▶ Rashi - There is so much bloodshed that the blood of one victim mingles with the blood of the next.

# Hosea Chapter 5

- ▶ Intro..
- ▶ After Pekah took the throne in Israel, Tiglath-Pileser, King of Assyria, came in against him in 733 BC and took captive all of the Kingdom except Ephraim and Western Manasseh. Ten years later the remainder of the Northern Kingdom was completely destroyed by the Assyrians in 722 BC. Thus Ephraim is a reference to what remained in Israel in those last 10 years.

# Hosea Chapter 5 - The Failure of Leadership

- ▶ Trie Asar page 48
- ▶ When Jeroboam ben Nebot rebelled against Rehoboam and established the separate kingdom of Israel, he was faced with the specter of losing his subjects to the kings of Judah when they would travel to Jerusalem for the Festivals to bring offerings to Hashem in the Temple. He therefore erected two golden calves, in in Dan and one in Beth-el, and commanded the people to worship them rather than ascending to Jerusalem (**1 Kings 12:25-20**).
- ▶ Thus he, and the monarchs who followed in his path, bore the primary responsibility for the pursuit of idolatry which had by now run rampant among the people. Nevertheless, the people who followed were actually happy to do so, and thus the entire nation was subject to Divine punishment.
- ▶ **Complete Jewish Study Bible** - The condemnation of the priests continues, furthering the condemnation of Efrayim, another name for the Northern Kingdom. The Tribe of Efrayim was always the most powerful of those tribes that pulled away from the rule of the Davidic Kingdom during the time of Rehoboam - 722 B.C.E.



# Hosea Chapter 5 - Commentary Trei Asar

- ▶ **Hos 5:1** Hear this, **O priests!** Pay attention, **O house** of Israel! Give ear, **O** house of the king! For the judgment applies to you: For you were a snare at Mizpah and a net spread on Tabor.
- ▶ Hear my words, Kohanim, for you too, share in the guilt of the nation since you have not taught them properly (R'Eliezer of Beaugency)
- ▶ And hearken to Me, you of the royal house, for you bear the primary responsibility for all that has occurred and are therefore to receive the bulk of the punishment which is to be meted out in judgment. For you have placed guards upon the heights of Mizpah and Tabor to prevent the people of Israel from traveling to Jerusalem and worship Me there (Rashi)
- ▶ **O priests:** Hos\_4:1, Hos\_4:6-7, Hos\_6:9; Mal\_1:6a, Mal\_2:1-2
- ▶ **O house:** Hos\_7:3-5; 1Ki\_14:7-16, Jer\_22:1-3, 13; Amo\_7:9; Mic\_3:1-2, Mic\_3:9

# Hosea Chapter 5 - Commentary Trei Asar

- ▶ Hos 5:2 Rebels were deep in slaughter, so I am a chastisement for them all.
- ▶ The sovereigns of the nation deepened their iniquity by imposing death penalty upon anyone who returned to Jerusalem for the Festivals. Nevertheless, I castigate the entire nation and place the burden of guilt upon all of them, for the people followed willingly in the footsteps of their leaders.
- ▶ Note:
- ▶ *We see the same thing happen in 325 B.C.E. when Constantine pass a law that upon pain of death; forbid any Jewish practices include Shabbat and the Feasts for those who were Christians. Council of Nacia was very Anti-Semetic and so was Constantine.*

# Hosea Chapter 5 - Commentary Trei Asar

- ▶ Hos 5:4 They will not give up their evil deeds to return to their God. For a spirit of prostitution is in them, and Adonai they have not known.
- ▶ Radak renders “Their deeds will not allow them to return to God - so steeped are they in their wickedness that even if they are aroused momentarily with thoughts of repentance these are immediately discarded.
- ▶ Artscroll Translation “They will not abandon their deeds to return to their God for a deviant spirit is in their midst and Hashem they do not know”
- ▶ They are infused with a spirit of heresy as well as a hedonistic indulgence in adultery (Malbim)
- ▶ They have not sought out the Almighty even one time, so attached are they to their evil deeds.
- ▶ Psa\_36:1-4, Psa\_78:8; Joh\_3:19-20; 2Th\_2:11-12

# Hosea Chapter 5 - Commentary Trei Asar

- ▶ **Hos 5:5** The **Pride** of Israel will answer to his face: Israel and Ephraim will stagger in their iniquity, Judah also will stumble with them.
- ▶ Hos 5:6 With their flocks and with their herds they will go to seek Adonai, but they will not find Him—He has withdrawn from them.
- ▶ Having included, at the end of vs. 5, the nation of Judah in their scope of his admonition, the prophet continues in that vein, how Judah's iniquities have cause the loss of their unique closeness with the Almighty.
- ▶ The People of Judah shall go to the Temple with their sacrifices of sheep and cattle in order to seek the Almighty but they will not find Him for **He has already withdrawn His Glory from them as a result of their sins.**
- ▶ the pride: Pro\_30:13; Isa\_3:9, Isa\_9:9-10

# Hosea Chapter 5 - The Glory Departs

- ▶ **The Mirkevah - the Chariot of God - Glory departing from Temple**
- ▶ □ In Ezekiel chapter one is a description of the Chariot, the Living Creatures.
- ▶ □ Ezekiel 3:12 - Description of the One upon the throne.
- ▶ □ The Glory departs in ten agonizing stages.
- ▶ □ “The Shechinah slowly withdrew from the Holy City and the Holy Temple, leaving them naked to the onslaught of Nebuchadnezzar and his Babylonian hordes” ArtScrolls.
- ▶ □ Ezekiel 3:12 (KJV), Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD [as He departs] from his place.
- ▶ □ Ezekiel 3:12, (God’s Word), Then the Spirit lifted me, and behind me I heard a loud thundering voice say, “Blessed is the LORD’s glory, which left this place.”
- ▶ □ Ezekiel 10:1-4, 18-19, 11:22-23 - the Departure.
- ▶

# Hosea Chapter 5 - The Glory Departs

- ▶ Ezekiel was witness to the departure of the Glory into Heaven, and its future return.
- ▶ □ ArtScroll Ezekiel 1:1, It happened in the thirtieth year in the fourth month on the fifth of the month, as I was among the exiles by the River Kevar; the heavens opened and I saw visions of God.
- ▶ □ Ezekiel was exiled early. He was in the second group of the elite of the Jews. □ **Ezekiel saw a vision of the Merkabah (the chariot of God).**
- ▶ □ Ezekiel 1:26-28, And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. 27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. 28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

# Hosea Chapter 5 - The Glory Departs

- ▶ Ezekiel 2:1-3, And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. 2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. 3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.
- ▶ □ The Merkabah (Hebrew: chariot), the Throne-Chariot of God, came to escort the Glory from the Temple.
- ▶ □ Ezekiel 3:12 (God's Word), Then the Spirit lifted me, and behind me I heard a loud thundering voice say, "Blessed is the LORD's glory, which left this place."

# Hosea Chapter 5 - The Glory Departs

- ▶ Ezekiel 10:4-5 (KJV), Then the glory of the LORD went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory. 5 And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.
- ▶ □ Ezekiel 11:22-23, Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. 23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.
- ▶ □ Ezekiel began prophesying departure of the Glory, and the destruction of the Temple. **His prophecies end with Redemption, Restoration, the Millennial Temple and the return of the Glory.**



# Hosea Chapter 5 - Trei Asar

- ▶ **Hos 5:7** They have betrayed Adonai, for they have begotten foreign children. Now the New Moon will devour them, with their portions. TLV
- ▶ They violated the decree of the Almighty forbidding them to intermarry, and they thereby begot children from gentile woman, whose offspring are themselves gentiles. (Rashi; Metzudo David)
- ▶ Alternatively, They raised children who followed the ways of the idolatrous gentiles
- ▶ **The enemy shall come in Av**, the month which has long been designated for the suffering of the Jewish nation, and he will conquer them and consume the produce of the fields. (Rashi, Radak; Abarbanel; Metzudos David)
- ▶ Alternatively: He will come then and destroy the goodly portion of the Jewish people - i.e. The Temple (Mahari Kara)
- ▶ **dealt:** Hos\_6:7; Isa\_48:8, Isa\_59:13; Jer\_3:20, Jer\_5:11

# Events in History - Month of Av- Chabad.org

**The 9th of Av, Tisha b'Av**, commemorates a list of catastrophes so severe it's clearly a day set aside by G-d for suffering. Learn seven historical events that took place on Tisha b'Av, the **Jewish day of mourning**.



# Events in History - Month of Av- Chabad.org

1. The Spies Return with a Bad Report
2. Both Holy Temples were Destroyed
3. The Battle of Betar was lost -When the Jews rebelled against Roman rule, they believed that their leader, Simon bar Kochba, would fulfill their messianic longings. But their hopes were cruelly dashed in 133 CE as the Jewish rebels were brutally butchered in the final battle at Betar. The date of the massacre? Of course—the 9th of Av!
4. The Romans plowed the Beit Hamikdash-One year after their conquest of Betar, the Romans plowed over the Temple Mount, nation's holiest site.



# Events in History - Month of Av- Chabad.org

5. The Jews were Expelled from England-The Jews were expelled from England in 1290 CE
6. The Jews were Banished from Spain -In 1492, the Golden Age of Spain came to a close when Queen Isabella and her husband Ferdinand ordered that the Jews be banished from the land. The edict of expulsion was signed on March 31, 1492, and the Jews were given exactly four months to put their affairs in order and leave the country.

Both World Wars Began -Ready for just one more? World War II and the Holocaust, historians conclude, was actually the long drawn-out conclusion of World War I that began in 1914. And yes, amazingly enough, Germany declared war on Russia, effectively catapulting the First World War into motion, on the 9th of Av, Tisha b'Av.

What do you make of all this? Jews see this as another confirmation of the deeply held conviction that history isn't haphazard; events - even terrible ones - are part of a Divine plan and have spiritual meaning. The message of time is that everything has a rational purpose, even though we don't understand it.



## Events in History - Month of Av- Tribulation??

Food for Thought;

Could the great Tribulation also start in the 9<sup>th</sup> of Av? The Jewish people call it the “Time of Jacobs Trouble”.

Av occurs just before:

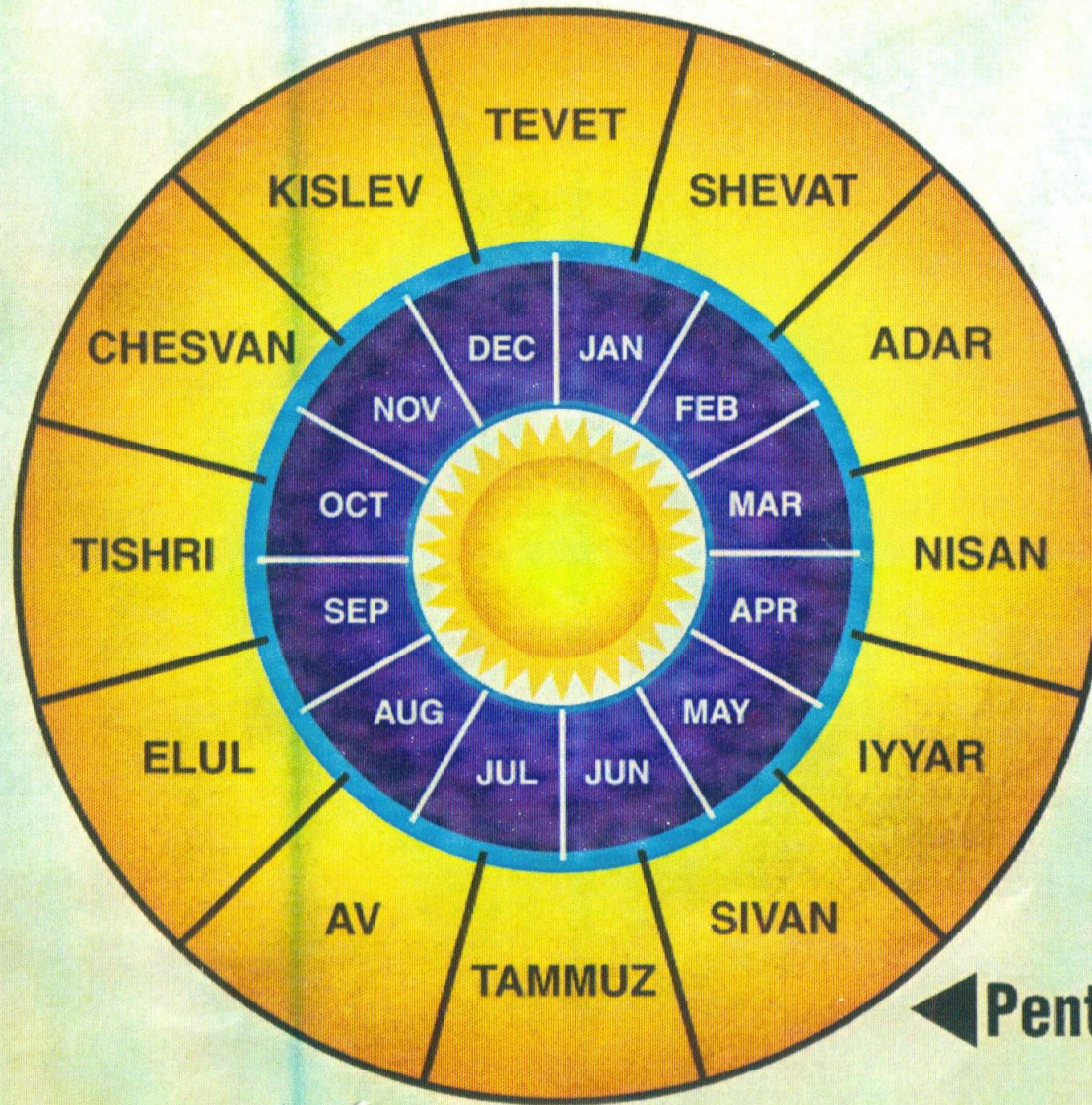
Elul - Month of Teshuva (30 days)

Tishri - Feast of Trumpets (10 days of Awe), Atonement/Yom Kippur and Sukkot



FALL FEASTS

**Tabernacles** ▶  
**Atonement** ▶  
**Trumpets** ▶



SPRING FEASTS

◀ **Passover**  
◀ **Unleavened Bread**  
◀ **Firstfruits**

◀ **Pentecost**

# Hosea Chapter 5 - Trei Asar

- ▶ Hos 5:10 The princes of Judah were like those who move a boundary mark. I pour out My fury on them like water.
- ▶ Despite the affliction I imposed upon the people of Ephraim, the leaders of Judah did not take heed (Metzudos David). Rather, they extended themselves into the spiritual terrain of the kingdom of Israel by following in their wicked ways - much as one extends the boundaries of his properties into those of his neighbor. (Rashi, Mahari Kara; Abarbanal) Therefore, they too, shall be included in the suffering that will be endured when I pour out My wrath.
- ▶ 10: *Shifters of field boundaries: Moving the boundary marker of a field, which was equivalent to stealing property, was a severe violation of proper behavior (see Deut. 19:14, 27:17; Prov. 22:28; admonitions against moving boundary markers occur elsewhere in the ancient Near East). 15: The idea of seeking God in their distress is found in Deut. 4:29-30 as well. In general, there are many vocabulary links between Hosea and Deuteronomy. Some scholars attribute these links to the fact that Deuteronomy was originally a northern work, and thus shares the vocabulary of the northern Hosea. Others think the final form of Hosea was particularly influenced by Deuteronomy.*
- ▶ Jewish Study Bible Berlin, A., Brettler, M. Z., & Fishbane, M. (Eds.). (2004). (pp. 11511152). New York: Oxford University Press.