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a *Grace Notes* course

# **Hosea**

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Lesson 8

Hosea 5:1-15

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*Grace Notes*

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# Hosea

## Lesson 8: Hosea 5:1-15

### Instructions

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## Instructions for Completing the Lessons

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Hosea often. It is a short book, and reading it many times will help you understand the story much better.

### **Instructions**

1. Read the introduction to the study of Hosea
  2. Study the Hosea passage for this lesson, by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
  3. **Review** all of the notes in the Hosea lesson.
  4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
  5. When you have completed the Quiz, be sure to **SAVE** your file. If your quiz file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.
  6. To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.
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## Hosea Chapter Five

### Outline and Overview.

This chapter divides into two parts.

The first half, verses 1-7, concentrates on the judgement of Israel for their harlotry from God, paying some attention to specific acts of harlotry and idolatry.

The second half, verses 8-14, anticipates the final discipline of Israel, and spends some time on the specific details of that fifth cycle. It also sends a warning to Judah, the Southern Kingdom.

Verse fifteen stands separate from the rest of the chapter, more or less a summary of God's purpose in the judgment and discipline.

In this chapter, Hosea becomes the conduit for God's message to Israel. Really, it is mostly God, and very little of Hosea's humanity enters the picture.

### Hosea 5:1

**Hear this O priests! And give attention O house of Israel and give ear O house of the king! For the judgment is for you. Because you were a trap to Mizpah, and a net spread out over Tabor.**

The Jews had begun to use these two mountains in Israel for idol worship. Thus they are a trap.

Both of these mountains were famous watch towers from which they would watch for the approach of the enemy from the North. Now they are a trap for the people. They provide temptation. Formerly a symbol of watchfulness they now epitomize the opposite.

On these watch-mountains they now welcome the deadliest of enemies - fallen angels.

A note: Mizpah is right on the mutual border between Israel and Judah, as are Gilgal and Ai. The southerners would only have to travel a few miles to participate in the idolatry at these spots. That is why the southern kingdom is warned about these specific places of idol worship.

### Hosea 5:2

**And the revolvers have gone deep in slaughter, but I am a correction to all of them.**

The slaughter here is the Hebrew SHAHATAH, which denotes the slaughter of animals, for whatever reason.

It can be for legitimate reasons, such as food or animal sacrifice.

It can also be as here, the slaughter of animals for demon worship. The description of Israel wading deep into slaughter is a really good description of the depth of degeneracy.

The discipline is MUSAR, always Yahweh putting divine discipline on someone or some group for their own good.

Though Israel wades deep into degeneracy, Yahweh disciplines them on the chance that they respond.

### Hosea 5:3

**I know Ephraim, and Israel is not hidden from me. For now you have committed fornication, O Ephraim. Israel is defiled.**

Interesting. Ephraim was the dominant tribe and largest territory in the Northern Kingdom. God tells us that the pollution of this tribe extended to the entire nation. Indeed, the picture is of rape.

Ephraim commits fornication and Israel is defiled.

The niphal stem of the verb NITMA reveals that Israel does not produce this action, but receives it. The produced action is the fornication of Ephraim and the verb that describes it is HIZNEBA, and is in the hiphil causative stem. The cause is the fornication of Ephraim; the effect is the defilement of Israel.

God knows Ephraim and his degeneracy; he sees what goes on in Israel at the hand of Ephraim and it is not hidden from His view.

### Hosea 5:4

**Their deeds will not allow them to return to their God, for a spirit of fornication is in their midst, and they do not know Yahweh.**

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General and specific idolatry make it quite difficult to have a relationship with God.

A spirit of fornication works in a twofold manner:

First, it reveals an addictive complex of sin related to fornication.

Second, it reveals a personal relationship with a fallen angel.

This is a double entendre of general and specific idolatry.

Idolatry and relationship with God do not ever mix. They are mutually exclusive.

The idolatry must be relinquished in order to initiate relationship with God.

Do not confuse this by thinking that anyone's past can abrogate the possibility of relationship with God. Such is not true.

What the verse does say is that their present behavior is incompatible with God, and that they must leave it behind in order to gain Him.

This does not mean that idolaters are instantly 'cured' of their addictive relationships with demons.

- Any demon possession immediately ceases at the moment of belief in Christ.
- Addictive behavior, in some cases, does cease at the moment of belief in Christ. And in many cases, the object of addiction just switched to something else.
- However, many new believers revert back to the form of their idolatry.

It is abundantly clear from this verse that the idols must be rejected for one to believe. In fact, the very expression of belief is a tacit rejection of idols.

### Hosea 5:5

**And the Majesty of Israel testifies in His presence [face], and Israel and Ephraim will be tripped by their iniquity; also Judah will stumble with them.**

The word G'ON describes often the majestic nature of God. It serves as a synonym for 'the glory of God'. So this is God here.

God testifies in His own throne room, with the result that discipline comes against the Northern Kingdom.

The discipline itself is described by the niphal verb YIKASHELU. In the active voice it is stumble, while in the passive, it is more less, 'trip'.

Since this is the passive voice, the Northern kingdom does not produce the action of the verb, but instead receives it. They do not stumble, they are tripped by their own iniquity.

So they fall because of their own iniquity - their general and specific idolatry.

But an interesting add-on here: Judah will stumble with them.

- The verb is in the prophetic future perfect tense. This prediction will most certainly come true.
- The time remains undefined, so that no one gives up using fate as an excuse.
- Remember, God uses the destruction of the Northern Kingdom as an example to the Southern. "Pay attention! See what I am doing to you neighbors to the north!

### Hosea 5:6

**And they walk with their flocks and with their herd to seek Yahweh. But they will not find Him; He withdrew from them.**

Here is a verse that hits home. It is at the time a very popular thing to 'seek Yahweh'. And so they go on pilgrimages looking for God.

Looking for an omnipresent God must be an interesting and time consuming task.

Of course you never have to look for God! What hypocrisy! First they 'X' God out of their lives through general and specific idolatry, then they go looking for him, like they had lost their car keys or something. This is utter pig-headedness.

In Colorado, of course, we go looking for God in the mountains. In Israel it was apparently popular to take a flock of sheep and wander through the countryside looking for God with your sheep in tow. This is why they have religious retreats, you know. To look for God. I have been to many of

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them, and I can say with confidence that God is no different at a retreat than He is in the inner city. Do not get caught in the trap that you can only think things through by getting away from it all. This is lazy thinking and a fallacy.

The fact of the matter was God had withdrawn from Israel as a part of His discipline. And let me tell you, when God withdraws from you, forget about finding Him.

If they would repent, God would return.

### Hosea 5:7

**They dealt treacherously against Yahweh, for they bore strange children. Now a new moon will devour them with their portion [land].**

The new moon was a time for idol worship - consider it an astrological kind of thing. At the new moon the people would get involved in orgiastic fornication, and as a result, many women would conceive.

But now those children are monsters - they hate their parents and their souls are full of bitterness toward God.

This will come because they have children out of wedlock, and they continue to commit adultery against the Lord.

In Israel, the family has been destroyed, from this has come much degeneracy. The family is a major restraint on the sin nature.

- For parents, it ties down with responsibility.
- For children, this means training.

The family is an organization which is designed to prepare children for life in this world.

The parents should be constantly training their children. They should be trained to respect authority and to be dependable when given responsibility.

- They should be trained in manners, so that they will fit in to any social situation.
- They should be trained to discipline themselves, mind and body.
- They should be trained to respect and be sensitive to the opposite sex.

- They should be given the gospel, and the plan of God.
- They should be trained to be patriotic.

This training, when done properly, strengthens the child's conscience against the schemes of the cosmic system, and is a great system of prevention against self-destruction.

The training should include both punitive discipline and a fair system of reward.

The training should break the child's arrogance, but not his spirit.

The loving and sensitive training from the mother to the male child protects the women of the next generation from male tyranny.

The loving and sensitive training from the father to the female child protects the men of the next generation from female tyranny.

Having children outside of wedlock or raising children from a divorce makes it very difficult for them to be normal.

Parents who do not make a commitment to one another will not make a commitment to their children.

Parents who give up on each other also give up easily on their children.

The majority of divorces are the result of self-centered arrogance, and that arrogance cannot properly raise children. Some divorces are necessary and unselfish; some are done to protect the children.

Fornication and adultery is just plain self-centered arrogance, and children who come from such a liaison suffer from their parents' arrogance.

Therefore, having illegitimate children is a disaster for any nation. However, an illegitimate pregnancy is not a legitimate excuse for abortion.

The conclusion: **do not get involved in fornication and adultery.**

### Hosea 5:8

**Blow a horn in Gibeah, a trumpet in Ramah. Sound an alarm at Beth-aven: 'Behind you, Benjamin.'**

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The first part of this verse has to do with geography. The place names here are all inside the border between Israel and Judah.

In previous verses the place names have been across the border inside Israel (Gilgal, Beth-Aven), or right on the border (Mizpah). Now they are in Judah, and coming ever closer to Jerusalem. Gibeah is only five miles to the North of Judah's capital.

All of these have in common that they are hills, and places of demon worship. They were also signal hills, so that in sequence the alarm goes from south to north. It makes the picture of a warning going from Judah to Israel. Hey! Wake up! You are degenerate!

Gibeah had quite a history for the Jews, even before the separation of the kingdoms.

Gibeah came to characterize the degeneracy of Israel under the Judges, and their need for greater restraint under a king. Judges 19-21 recounts a event that was paramount in degeneracy.

1. At that time, a traveler came to Gibeah and was spending the night. And certain demon-possessed homosexual men came to the house where he was staying, and demanded that he come out to the town square and have a homosexual orgy with them.
2. Instead the traveler and his host threw their women out to the homosexuals in order to appease them.
3. The traveler's concubine (mistress) was raped and tortured all night by the demon homosexuals, and she died as she tried to claw her way back into the house.
4. The man then cut this woman's body into twelve pieces and sent them to the twelve tribes of Israel. He lied and exonerated his guilt, and as a result 400,000 soldiers mustered at nearby Mizpah. They came from all the tribes.
5. What followed was a great battle, in which the people of Gibeah were destroyed.
6. But the people of Israel continued to make terrible misapplications and commit great acts of injustice against the people of the region of

Benjamin. Benjamin suffered terribly because of the acts of a few and the lies of one. The mob ruled, and there was no king. 19:1 and 21:25.

Gibeah became the headquarters of Saul, the first king of Israel. Israel needed a king, but they needed one who had his sin nature under control. Saul was not that man, and so Israel learned a hard lesson with their first king.

Gibeah was also the route for the invasion of the Assyrians. Isa 10:29.

Hosea would mention Gibeah twice more.

1. 9:9, "They have gone deep in depravity as in the days of Gibeah; He will remember their iniquity, He will punish their sins.
2. 10:9, "From the days of Gibeah you have sinned, O Israel; there they stand! Will not the battle against the sons of iniquity overtake them in Gibeah?

Ramah and Beth-aven are less perspicuous places in Israel. They are high places and signal hills, so Israel and Judah would recognize the need for warning.

### Hosea 5:9

**Ephraim will become a desolation in the day of rebuke; among the tribes of Israel I make known what has been made certain.**

The devastation here brings to mind both the desolate nature of the country after its destruction, and the emotional impact of that on the people. Those who are left will be horror-struck; incapable of human function due to their shocked emotional state. Writers of Hebrew utilized SHAMMAH to describe the emotional state of a rape victim.

The rebuke here is one from the legal context of Israel. It is the rebuke of a lawful judge, a judge who stands with the righteous law behind him. The desolation will be a just one indeed.

God will make this judgment known. It is the hiphil causative of YADHA. God will make Israel intimately know the cause of the judgment. This done through the devastation.

The judgment itself is now set in the decree. The destruction of Israel will come to pass, and

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apparently soon. With the niphthal participle of the verb NE'EMANAH, God says that the judgment is set in the divine decree.

Indeed it has been since the day the decree was set in motion.

But God does something significant here: He reveals the decree to the condemned. The point now is Judah.

To this point, Hosea has described the fifth cycle of discipline in seventeen different ways.

### Hosea 5:10

**Are the princes of Judah like those who move a boundary? On them I will pour out my wrath like water.**

Eighteenth description of the fifth cycle of discipline, but for the first time the message moves to Judah.

Now see the clever nature of this verse.

Moving a boundary stone was a heinous crime. It was tantamount to stealing land. When the people set boundary stones they would sacrifice to God and worship Him to commemorate the sacred nature of private property, and its source.

Now Hosea has just described a number of places that are border towns between Israel and Judah. And the most recent bunch are actually inside of Judah. God is moving the boundary stone of discipline, because Judah has crossed the border with their idol worship.

This is placed in the form of a question. "Do you really want to do this?"

The picture of God's wrath is interesting as well. Water pours swiftly and drenches all with impunity. So it will be with Israel. They are all going to get wet.

### Hosea 5:11

**Ephraim is oppressed, crushed in judgment, because he was determined to follow a drunken command.**

Nineteen, and back to the Northern Kingdom.

Ephraim was the first to go. Assyria attacked that portion of the Northern kingdom and subdued it

first. There was then a long pause while the rest of the nation waited to see what would happen next.

This verse was apparently produced at that time after the fall of Ephraim. The destruction of that region is clearly portrayed as having already occurred.

But the real star of this verse is the final sentence: "Because he determined to follow a drunken command."

- There is somewhat of a mystery word here. It is TSAW. It is an almost nonsense form of TSAWAH, 'to command'. It is used in only two other verses in the Bible: Isaiah 28:10 and 13. It is worthwhile to see it there.
- In verse ten, it goes like this: QITSAW LATAW TSAW LATAW QAW LAQAW QAW LAQAW ZIR SHAM ZIR SHAM
- For it is precept upon precept; precept upon precept; line upon line; line upon line; a little here a little there.
- The context is the drunken nation of Judah, and the way that they speak. So Isaiah tells them what they need, and mocks them by speaking with a drunken slur. The same goes for verse 13.
- But TSAW here in Hosea is not mockery. It literally portrays the command of a drunk. It calls into question the moral authority of those who command and yet are also alcoholics.
- Worse yet, if you determine to follow the command of a drunk, what does that make you? If you are a slave to a slave of alcohol, you are low indeed.
- So this is the reason for the discipline of Israel.

### Hosea 5:12

**And I am as the moth to Ephraim and as the rottenness to the house of Judah.**

So God is the principle of entropy to the region of Ephraim, and to Judah. Hosea describes this principle of decay in two ways.

First, with the moth. The moth got into the fabric, especially wool, and ate it. This is the decay of clothes.



Second with the rottenness. This described tooth decay, and worms eating the supporting beams of buildings. It describes the decay of any man-made structure.

But these are metaphors that in each case portray the downfall of regions and nations, not just the inanimate, but the political and social as well. God is behind it.

### Hosea 5:13

**When Ephraim will see his sickness, and Judah his wound, and then Ephraim will go to Assyria and will send to King Jareb. But he will be unable to heal you, and the wound will not depart from you.**

Hosea summarizes two historical events here.

The attempt of Menahem of Israel to win over Tiglath-Pileser in 738 BC, as recorded in 2 Kings 15:19. Here, Menahem exacted a special tax on the wealthy to bring a treasure trove of silver to Assyria.

The attempt of Ahaz of Judah to win over Tiglath-Pileser in 734 BC, as recorded in 2 Kings 16:7.

King Jareb is Israel's mocking nickname of Tiglath-Pileser. It means literally, 'king combat'. It was right in one sense. The Assyrian army was tough, and way tougher than either Israel or Judah.

Well, ultimately these bribes did not work. They delayed the destruction for a season, or a few years, but that was it.

The sickness here refers to the military weakness. Of course, an idol-worshipping nation of drunks and fornicators is going to be exceptionally weak on the field of combat. So it is with Israel and Judah.

The bribery itself is blasphemy before the Lord. It compensates weakness with weakness. It was a human viewpoint attempt to stave off the justice of God, and it could not possible work.

### Hosea 5:14

**For I will be like a lion to Ephraim, and like a young lion to the house of Judah. I, even I, will tear to pieces and go away, I will carry away and there will be none to deliver.**

Twentieth description of the 5th cycle of discipline.

The discipline will be like the attack of a lion. The lion comes at night and hauls away its victim to a safe and quiet place where it can devour it.

First there is the roar, then the plaintive screams of the victim, then deafening, shocked silence. This is the attack of the lion, and the discipline of the Lord will be much the same, and note that there will be none to deliver. The peace and quiet of desolation is quite different from the prosperous peace of the God-blessed nation.

### Hosea 5:15

**I will go away and return to My place until they acknowledge their guilt and seek My face; In their affliction they will earnestly seek Me.**

Being shattered by the discipline of the Lord will bring desire to know Him. There is helplessness before Him, and so it will be with Judah, and the survivors of Israel who live in Judah.

Such violence and oppression and devastation tends to bring on true humility.

Now this transitions to Chapter Six, which is Hosea's plea to his countrymen to change their minds, to repent.

Remember, the fifth chapter concentrates on what God predicts in the fifth and final cycle of discipline. The sixth chapter contains Hosea's pleas to his country to respond before it is too late. Where there is life, there is hope.

## Hosea Lesson 8 Quiz

### Instructions

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

**Grace Notes**

**% Warren Doud**

**1705 Aggie Lane**

**Austin, Texas 78757 USA**

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

### Questions on Hosea Lesson 8

1. What is the significance of the mention of Mizpah and Tabor in Hos. 5:1?

Answer;

2. Which tribe in the Northern Kingdom occupied the most territory?

Answer:

3. What other group of people was likely to stumble into sin along with idolatrous Israel?

Answer:

4. The people went out looking for God. What is the "secret" for finding God, see that God is omnipresent?

Answer:

5. What illustrations does Hosea use to describe the decay of Ephraim and Judah?

Answer:

6. Who will be the "lion to Ephraim" and the "young lion to the house of Judah?"

Answer.

7. Under what circumstances will the Lord return from His place?

Answer:

End of Quiz