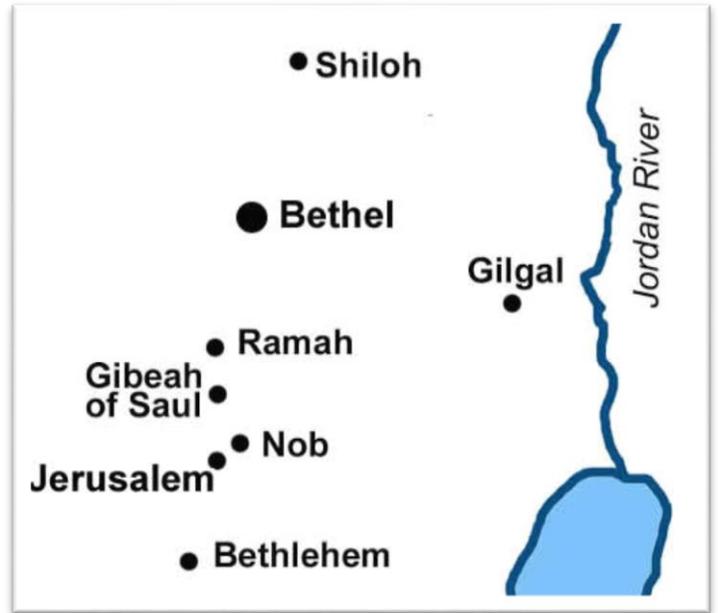


Hosea 5:8-15

1. The sounding of the alarm in 5:8 begins a prophetic section made up of three parts:
 - a. 5:8-15 – Hosea speaks in 5:8 and YHWH speaks in 5:9-15
 - b. 6:1-3 – the people speak
 - c. 6:4-6 – YHWH speaks in 6:4-6 (YHWH continues to speak through 7:7)
2. The setting of these verses could be:
 - a. At the time of the Syro-Ephraimite War after Tiglath-pileser III had destroyed Israel and used Samaria as a client state.
 - i. The alarm is for towns in Benjamin: Gibeah, Ramah, Bethel (or, Beth-aven)
 - ii. Judah would have taken advantage and moved into the territory



This is a view from the Mount of Olives looking north-northwest. The High Place of Gibeah where Solomon offered sacrifices and where God appeared to him can be seen over a mile away. Nabi Samwil is also where Samuel anointed King Saul.

- b. A religious expression calling people to the religious shrines
 - i. The alarm is the blowing of the horn to summon the worshippers
 - ii. The towns in Benjamin have cultic shrines: Gibeah, Ramah, Bethel
- 3. The people of Israel who are called rebels and faithless are under judgment in 5:1-7. In 5:6 YHWH has withdrawn from Israel. 5:8-15 speaks to that situation

5:8 – **“Blow the horn in Gibeah,
the trumpet in Ramah.
Sound the alarm at Beth-aven;
we follow you, O Benjamin!**

- 1. All three are towns of Benjamin just north of Jerusalem.
- 2. Beth-aven means “house of iniquity” or “house of wickedness” replacing the name Bethel which means “house of God”
- 3. Bethel is 11 miles north of Jerusalem
- 4. Benjamin was part of northern Israel:
 - a. Benjamin fought with Judah in 1 Kings 12:20-21
 - b. Ramah was taken by Israel king Baasha (908-886 BC) to pressure Jerusalem in 1 Kings 15:17-22
 - c. 2 Kings 14:8-14 Israel king Jehoash (Jeroboam II father, 798-782 BC) attacked King Amaziah (796-767) in Judah and defeated him
- 5. This may fit with Isaiah and Ahaz situation in Isaiah 7:1-9
- 6. The horn is a call for public announcement, alarm or assembly.
- 7. This is the Lord beginning his judgment on north Israel
- 8. It could even be the time of Pekah from Gilead coming into central hill country of Israel in a coup against Pekahiah in 732 BC:
 - a. 2 Kings 15:23-31 – Pekahiah and Pekah
 - b. 2 Kings 15:29 – Tiglah-pileser attacking Israel
 - c. 2 Kings 16:9 Aram deported and Rezin of Aram executed

5:9 – **“Ephraim shall become a desolation
in the day of punishment;
among the tribes of Israel
I make known what is sure.**

- 1. “desolation” is *samma* meaning wasteland or “horror/destruction”
- 2. “day of punishment” is also “day of reckoning”. It is a time of YHWHs decisive act.
- 3. The word *tokeha* is reckoning and is associated with the day of judgment in 2 Kings 19:3.
- 4. YHWH judgment has begun
- 5. “I make known what is sure” could also be “I make known what is true.”

5:10 – **“The princes of Judah have become
like those who move the landmark;
upon them I will pour out
my wrath like water.**

- 1. Judah’s crime is:
 - a. Literal...they have moved the borders of Judah
 - b. Figurative...they are just like criminals, or political criminals
- 2. .

5:11 – **“Ephraim is oppressed, crushed in judgment,**

because he was determined to go after filth.

**5:12 – “But I am like a moth to Ephraim,
and like dry rot to the house of Judah.**

1. YHWH is like:
 - a. A moth
 - b. Dry rot
2. Job 13:28 uses these two images together – “like a rotten thing, consumed like a moth-eaten garment

**5:13 – “When Ephraim saw his sickness,
and Judah his wound,
then Ephraim went to Assyria,
and sent to the great king.**

**But he is not able to cure you
or heal your wound.**

**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 and go away;

I will carry off, and no one shall rescue.

1. Assyrians kings are represented as killing lions and as images of lions
2. Lions represent to Israel Assyrian might, but the Lord is the lion they need to fear.

**5:15 – “I will return again to my place,
until they acknowledge their guilt and seek my face,
and in their distress earnestly seek me.**

1. Again from 722 BC until the distant future