

Hosea 8:1-14

Overview of chapter 8:

1. 8:1 – The disaster and the reason for the disaster
 2. 8:2-3 – False religion
 3. 8:4a – False government
 4. 8:4b-6 – False religion
 5. 8:7 – The resulting disaster
 6. 8:8-10 – Failed false government (international affairs)
 7. 8:11-13 – Failed false religion
 8. 8:14 – Israel's failure, Israel's false hope, Israel's disaster
- Syncretism (means merging different religions, cultures, ideologies together) – YHWH/Baal: Israel claimed the Covenant benefits of YHWH but worshipped with pagan ideas and rituals of Baal.
 - Rejected YHWH in their culture by:
 - Assassinating leaders and establishing new leaders through rebellions
 - Sought stability and security from other nations (Israel hoped they could persuade the foreign cultures to be “nice”, but forgot the sin nature of man and rejected YHWH)
 - Israel built up their military, mainly fortresses, instead of trusting YHWH





Baal images: Baal, the god of fertility and storms. Baal was the son of El. The raised right arm is the gesture of Baal smiting. The idol would have been holding a spear or a mace, but it has perished or been lost. These were found at Megiddo which is along the south side of the Jezreel Valley. These artifacts are in the Chicago Oriental Institute Museum and were found during the 1930's excavation.

There is shown below a four horned altar and an offering stand found in the palace complex which would have held a dish for liquid, food or incense offering.





Ivory inlays from Megiddo that at one time were used to decorate wooden furniture, etc. The round ivory is a game board for the game called "Fifty-eight Holes". It still has the gold that inlaid the holes that were the "safe spaces"



Hosea 8:1 – “Set the trumpet to your lips!

One like a vulture is over the house of the Lord,
because they have transgressed my covenant
and rebelled against my law.”

1004 [e]	5921 [e]	5404 [e]	7782 [e]	2441 [e]	413 [e]
bêṭ	'al-	kan·ne·šer	šō·pār,	ḥik·kə·kā	'el-
בֵּית	עַל־	כַּנְשָׁר	שׁוֹפָר	חִיקְךָ	אֶל־ 1
the house	against	[He shall come] like an eagle	[Set] the trumpet	your mouth	To
N-msc	Prep	Prep-k, Art N-ms	N-ms	N-msc 2ms	Prep

6586 [e]	8451 [e]	5921 [e]	1285 [e]	5674 [e]	3282 [e]	3068 [e]
pā·šā·'ū.	tō·w·rā·tî	wə·'al-	bə·rī·tî,	'ā·bē·rū	ya·'an	Yah·weh;
פָּשְׁעוּ:	תּוֹרַתִי	וְעַל־	בְּרִיתִי	עָבְרוּ	יַעַן	יְהוָה
rebelled	My law	and against	My covenant	they have transgressed	because	of Yahweh
V-Qal-Perf-3cp	N-fsc 1cs	Conj-w Prep	N-fsc 1cs	V-Qal-Perf-3cp	Adv	N-proper-ms

1. Literally: Set the shofar to your mouth! Someone is over the house of YHWH like a vulture!”
2. Interpretation: The watchmen should sound the alarm because an enemy is swooping down on Israel like an eagle or a vulture.
3. “the house of YHWH” could be referring to:
 - a. The land of Israel, which means, the Assyrians are coming
 - b. The Temple of YHWH, which means that this is a reference to the priest in the Jerusalem temple blowing horns to make noise to scare the vultures from landing on the Temple. So, the watchmen of Israel should sound the alarm with as much attention and seriousness as the priest blow the shofars in the Jerusalem temple courts.
4. All this trouble is coming because Israel:
 - a. Transgressed, *beriti*, means in Hebrew here “to pass over” the covenant
 - b. Rebelled, *pasau*, means “to rebel” or “transgress” the law.

8:2 – “To me they cry,
“My God, we—Israel—know you.”

3478 [e]	3045 [e]	430 [e]	2199 [e]	
yis·rā·'êl.	yə·da·'ā·nū·kā	'ē·lō·hay	yiz·'ā·qū;	lî
יִשְׂרָאֵל:	יָדַעְנוּךָ	אֱלֹהֵי	יִזְעֻקוּ	לִי 2
Israel	we know You	My God	will cry	To Me
N-proper-ms	V-Qal-Perf-1cp 2ms	N-mpc 1cs	V-Qal-Imperf-3mp	Prep 1cs

1. Israel’s lack of understanding of the covenant and the law allows them to think and say:
 - a. “My God” to YHWH
 - b. “We know you” to YHWH

2. The three phrases – “Israel”, “we know you” and “my God” – are fragments from their liturgy which means they are reciting a religious phrase or the remains of the truth from a time when Israel did know God and he was their God. But, this is no longer the case, although they are still repeating the liturgy.

8:3 – “Israel has spurned the good;
the enemy shall pursue him.”

7291 [e]	341 [e]	2896 [e]	3478 [e]	2186 [e]
yir·dē·pōw	'ō·w·yēb	tō·wb;	yis·rā·'êl	zā·nah
יִרְדְּפוּ:	אֹיֵב	טוֹב	יִשְׂרָאֵל	זָנָה 3
will pursue him	the enemy	the good	Israel	Has rejected
V-Qal-Imperf-3ms 3ms	V-Qal-Prtcpl-ms	N-ms	N-proper-ms	V-Qal-Perf-3ms

- “Good” refers to the good nature of YHWH and his ways.
 - Israel has rejected the “good” but kept the wording
 - Israel has a form of godliness but has rejected the power as the church in 2 Timothy 3:5, “having a form of godliness, but having rejected (denied) the power.”
- These are opposites:
 - If you REJECT the GOOD
 - You will be PURSUED by BAD (or, “enemy”)

8:4a – “They made kings, but not through me.
They set up princes, but I knew it not.”

3045 [e]	3808 [e]	8323 [e]	4480 [e]	3808 [e]	4427 [e]	1992 [e]
yā·dā·'e·tî;	wə·lō	hê·śî·rū	mim·men·nî,	wə·lō	him·lî·kū	hêm
יָדַעְתִּי	וְלֹא	הִשִּׁירוּ	מִמֶּנִּי	וְלֹא	הִמְלִיכוּ	הֵם 4
I did acknowledge [them]	but not	they made princes	by Me	but not	set up kings	They
V-Qal-Perf-1cs	Conj-w Adv-NegPrt	V-Hifil-Perf-3cp	Prep 1cs	Conj-w Adv-NegPrt	V-Hifil-Perf-3cp	Pro-3mp

3772 [e]	4616 [e]	6091 [e]	6213 [e]	2091 [e]	3701 [e]	
yik·kā·rêṭ.	le·ma·'an	'ā·ṣab·bîm,	lā·hem	'ā·śū	ū·zə·hā·bām,	kas·pām
יִכָּרְתוּ:	לְמַעַן	עֲצָבִים	לְהֵם	עָשׂוּ	וּזְהָבָם	כֶּסֶפָם
they might be cut off	that	idols	for themselves	they made	and gold	from their silver
V-Nifal-Imperf-3ms	Conj	N-mp	Prep 3mp	V-Qal-Perf-3cp	Conj-w N-msc 3mp	N-msc 3mp

- Another translation to capture the meaning: “It is they who make kings – kings who are not from me; they appoint rulers whom I do not know”
 - Literally: “They appoint princes but I do not know.”
 - NIV is very weak
- The people chose kings that God does not approve.
- The people chose princes that do not know God’s nature or his salvation.
- 8:4b-6 is exposing the false religion

8:4a – “With their silver and gold they made idols for their own destruction.”

8:5 – “I have spurned your calf, O Samaria. My anger burns against them.

How long will they be incapable of innocence?”

5704 [e]		639 [e]	2734 [e]		8111 [e]	5695 [e]	2186 [e]
'ad-	bām;	'ap·pî	ḥā·rāḥ		šō·mē·rō·wn,	'eġ·lēk	zā·naḥ
עַד-	בָּמִ	אַפִּי	חָרָה		שְׁמֶרֶן	עֵגְלֶךָ	זָנָה 5
long	against them	My anger	is aroused		Samaria	Your calf	Is rejected
Prep	Prep 3mp	N-msc 1cs	V-Qal-Perf-3ms		N-proper-fs	N-msc 2fs	V-Qal-Perf-3ms

	5356 [e]	3201 [e]	3808 [e]	4970 [e]
	niq·qā·yōn.	yū·kə·lū	lō	mā·ṭay
?	נִקְיוֹן:	יִוְכְלוּ	לֹא	מַתִּי
	to innocence	they attain	not	how long until
	N-ms	V-Qal-Imperf-3mp	Adv-NegPrt	Interrog

1. They make idols of silver and gold which they think represent the image and character of YHWH (which they have mingled with Baal)
2. This thinking began at Mount Sinai with Aaron and the golden calf in Exodus 32:4.
3. Just like they selected their own leaders who were not in line with YHWH, the people have also made gods for themselves that are not YHWH.
 - a. Leaders are not YHWH's
 - b. gods (idols) are not YHWH

8:6 – “For it is from Israel; a craftsman made it; it is not God.

The calf of Samaria shall be broken to pieces.”

	430 [e]	3808 [e]	6213 [e]	2796 [e]	1931 [e]	3478 [e]	3588 [e]
	'ē·lō·hîm	wə·lō	'ā·śā·hū,	ḥā·rāš	wə·hū,	mî·yis·rā·'ēl	kî
-	אֱלֹהִים	וְלֹא	עָשָׂהוּ	חָרַשׁ	וְהוּא	מִיִּשְׂרָאֵל	כִּי 6
	God	and not	made it	a workman	and even [is] that	from Israel	for
	N-mp	Conj-w Adv-NegPrt	V-Qal-Perf-3ms 3ms	N-ms	Conj-w Pro-3ms	Prep-m N-proper-ms	Conj

	8111 [e]	5695 [e]	1961 [e]	7616 [e]	3588 [e]	1931 [e]
	šō·mē·rō·wn.	'ē·ġel	yih·yeh,	šə·bā·ḥîm	kî-	hū;
.	שְׁמֶרֶן:	עֵגֶל	יִהְיֶה	שִׁבְבִים	כִּי -	הוּא
	of Samaria	the calf	Shall be	broken to pieces	but	it [is]
	N-proper-fs	N-msc	V-Qal-Imperf-3ms	N-mp	Conj	Pro-3ms

8:7 – “For they sow the wind,
and they shall reap the whirlwind.
The standing grain has no heads;
it shall yield no flour;
if it were to yield,
strangers would devour it.”

369 [e]	7054 [e]	7114 [e]	5492 [e]	2232 [e]	7307 [e]	3588 [e]	
lōw,	'ên-	qā-māh	yiḳ-ṣō-rū;	wə-sū-pā-tāh	yiz-rā-'ū	rū-ah	kî
לו	אין	קמה	יקצרו	וסופתה	יזרעו	רוח	כי
to	has no	the stalk	Reap	and the whirlwind	they sow	the wind	For
Prep 3ms	Adv	N-fs	V-Qal-Imperf-3mp	Conj-w N-fs 3fs	V-Qal-Imperf-3mp	N-cs	Conj

1104 [e]	2114 [e]	6213 [e]	194 [e]	7058 [e]	6213 [e]	1097 [e]	6780 [e]
yib-lā-'u-hū.	zā-rîm	ya-'ā-śeh,	'ū-lay	qe-mah,	ya-'ā-śeh-	bē-lî	ṣe-mah
יבלעהו:	זרים	יעשה	אולי	קמה	יעשה	בלוי	צמח
would swallow it up	Aliens	it should produce	If	meal	it shall produce	never	bud
V-Qal-Imperf-3mp 3ms	Adj-mp	V-Qal-Imperf-3ms	Adv	N-ms	V-Qal-Imperf-3ms	Adv	N-ms

1. This is a proverbial saying that means what you sow is what you reap in abundance:
 - a. Seeds always multiply in the sowing and reaping principle
 - b. Jesus said, “Give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.”
 - c. This verse is telling Israel that they have sown the seed of wind and the harvest is going to be wind that is pressed down, shaken together and running over – the whirlwind.
 - d. Ideologically, the wind represents empty philosophy and worldview based on a false reality. The harvest for the seeds of empty philosophy and false worldviews is a whirlwind of social, economic, international, military disasters.
 - e. If you think and act stupid, you will get a life and a world overflowing with stupid.
2. The second part of this verse just explains the vanity of a little apparent success would only be lost during the next phase of the cycle:
 - a. The seeds produce a crop (“standing grain”), but the grain has no fruit on it (“heads”)
 - b. The crop will produce no flour
 - c. If the seeds produce a crop, with a head, that is ground into flour, then you still would lose it to strangers.
 - d. Even if Israel is successful in planting, growing, harvesting a crop to produce flour for bread, that bread would be taken by the enemy.
3. POINT:
 - a. Israel’s thinking is so bad that it will always result in failure.
 - b. Israel’s plans are so worthless it is not feasible anything they intend will happen.

VERSES 8:8-10 show Israel as three things:

1. An empty cup that the nations have already drank everything from.
2. A lone donkey in the wilderness even though Israel thinks they are in “the league of nations”!
3. A man who hired someone for services, but never received the services; just lost the money.

4. 8:8 – “Israel is swallowed up; already they are among the nations as a useless vessel.”

	2656 [e]	369 [e]	3627 [e]	1471 [e]	1961 [e]	6258 [e]	3478 [e]		1104 [e]
	bōw.	ḥê-peš	'ên-	kik·lî	bag·gō·w·yim,	hā·yū	'at-tāh	yiś·rā·'ēl;	nib·la'
.	בּוֹ:	חֶפֶץ	אֵין	כִּכְלִי	בְּגוֹיִם	הֵיוּ	עַתָּה	יִשְׂרָאֵל	— נִבְלָע 8
	in which	pleasure	[is] no	Like a vessel	among the Gentiles	they are	now	Israel	Is swallowed up
	Prep 3ms	N-ms	Adv	Prep-k N-ms	Prep-b, Art N-mp	V-Qal-Perf-3cp	Adv	N-proper-ms	V-Nifal-Perf-3ms

1. Since the cup is empty, the cup no longer has any value.
2. Once Israel is stripped of their tribute the nations will no longer need Israel.
3. Israel will be thrown away like an empty paper cup.



Shalmaneser's Black Obelisk both records and provides an image of Jehu bringing tribute on Side A in the 2nd Row.

Jehu is on his hands and knees with his face on the ground before Shalmaneser III (859-824 BC).

Israel tribute bears are also seen several times on this obelisk.

8:9 – “For they have gone up to Assyria, a wild donkey wandering alone; Ephraim has hired lovers.”

	158 [e]	8566 [e]	669 [e]	909 [e]	6501 [e]	804 [e]	5927 [e]	1992 [e]	3588 [e]	
	'ā-hā·bîm.	ḥiṭ·nū	'eḫ·ra·yim	lōw; bō·w·dēd	pe·re	'aś·šūr,	'ā·lū	hēm·māh	kî-	
.	אֱהָבִים	הִתְנוּ	אֶפְרַיִם	לוֹ	בּוֹדֵד	פָּרָא	אֲשׁוּר	עָלוּ	הֵמָּה	כִּי 9
	loves	has hired	Ephraim	by itself	alone	[Like] a wild donkey	to Assyria	have gone up	they	For
	N-mp	V-Hifil-Perf-3cp	N-proper-ms	Prep 3ms	V-Qal-PrtcpI-ms	N-ms	N-proper-fs	V-Qal-Perf-3cp	Pro-3mp	Conj

1. Israel compromised thinking they were going to be one of the cool kids on the play ground.
2. The “cool kids” (Assyria and Egypt) never thought Israel was cool. Israel was never befriended by the Assyrians. Israel was left along on the international play ground like a lone donkey in the wilderness.

8:10 – “Though they hire allies among the nations,
 I will soon gather them up.
 And the king and princes shall soon writhe
 because of the tribute.”

6908 [e]	6258 [e]	1471 [e]	8566 [e]	3588 [e]	1571 [e]
'ā·qab·bə·ṣēm;	'at·tāh	bag·gō·w·yim	yit·nū	kî-	gam
אֶקְבְּצֵם	עַתָּה	בְּגוֹיִם	יִתְּנוּ	כִּי	גַם
I will gather them	now	among the nations	they have hired	though	Yes
V-Piel-Imperf-1cs 3mp	Adv	Prep-b, Art N-mp	V-Qal-Imperf-3mp	Conj	Conj

8269 [e]	4428 [e]	4853 [e]	4592 [e]	2490 [e]
śā·rîm.	me·leḵ	mim·maś·śā	mə·'āṭ,	way·yā·hêl·lū
שָׂרִים:	מֶלֶךְ	מִמְשָׂא	מְעַט	וַיִּחְלוּ
of princes	of the king	because of the burden	a little	and they shall sorrow
N-mp	N-ms	Prep-m N-msc	Adj-ms	Conj-w V-Hifil-ConsecImperf-3mp

1. This could follow the image of prostitution from this book.
 - a. In this case Israel paid for a prostitute (the nations), but the prostitute did not perform (the nations never served Israel).
 - b. This is not referring to Israel being the prostitute. Hosea switches the metaphor of prostitution from Israel being the prostitute, to Israel hiring a prostitute.
2. “Gathering up” is NOT a gathering of Israel for salvation, but gathering the nations that did not perform for Israel. The nations will be gathered by YHWH to come against Israel.
3. 2 Kings 15:19-20 records the harshness of the tribute enforced by Tiglath-pileser (called Pul in the text) who reigned from 745-727 BC:

“Pul (Tiglath-pileser) the king of Assyria came against the land, and Menahem gave Pul a thousand TALENTS of silver, that he might help him to confirm his hold on the royal power. Menahem exacted the money from Israel, that is, from all the wealthy men, fifty shekels of silver from every man, to give to the king of Assyria. So the king of Assyria turned back and did not stay there in the land.”

 - a. One TALENT of silver is equal to 75 pounds of silver
 - b. Today 75 pounds of silver is valued at \$19,973 (or, \$20,000)
 (another of today’s current market price is \$18.39/ounce; \$294/lb; \$22,068/ TALENT)
 - c. 1,000 TALENTS = \$22,068,000
 - d. One SHEKEL of silver is equal to 2/5 of an ounce or 0.4 ounces
 - e. 2/5 ounce is worth \$7.36
 - f. 1 shekel = 0.4 ounce
 - g. 50 shekels = 20 ounces
 - h. 50 shekels x \$7.36 = \$368
 - i. 50 shekels or \$368 from each man (or, for each soldier)

- j. 1,000 talents (75,000 pounds) divided by 50 shekels (20 ounces) = **60,000 men**
- k. \$22,068,000 divided by \$368 = **59,967 men** (wealthy men in Israel or Assyrian soldiers paid by Tiglath-pileser)
- l. In Hobbs' commentary for 2 Kings (vol. 13 of Word Biblical Commentary) these points are made concerning 2 Kings 15:19-20:
 - i. Tiglath-pileser was not invading Israel since he does not conquer the land nor does he limit Manahem's military, etc. before he leaves.
 - ii. The language "Pul the king of Assyria had come" is not the language of an invasion, but sounds like a military alliance. There are ample Assyrian records that indicate Tiglath-pileser does much more damage to a country if they are a vassal nation paying tribute.
 - iii. Menahem paid Tiglath-pileser for military support against a rival Israel government set up on the east side of the Jordan in Gilead.
 - 1. This was the rival king Pekah who would attack and assassinate Menahem's son Pekahiah around 738 BC after Menahem was dead.
 - 2. Menahem's son Pekahiah was on the throne for 2 years (sometime between 741-738).
 - iv. This explains why the scripture credits King Pekah with a 20 year reign, when in reality he was king for only 7-8 years from 738-731. The author of 2 Kings credits Pekah with 12-13 additional years as the rival king of the rival Israel government. Pekah was king in Samaria for 7-8 years, but claimed to be king for 20 years.
 - v. Here is 2 Kings 15:19-20 -

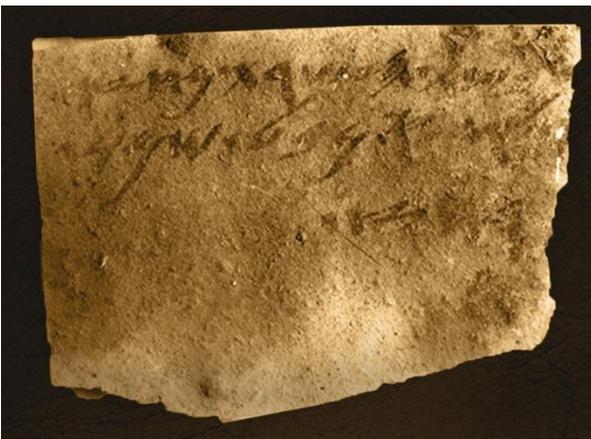
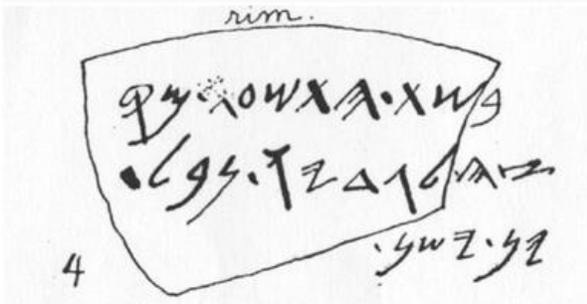
505 [e]	6322 [e]	4505 [e]	5414 [e]	776 [e]	5921 [e]	804 [e]	4428 [e]	6322 [e]	935 [e]
'e-lep	le-pul,	me-na-hem	way-yit-ten	ha-'a-reš,	'al-	'aš-šūr	me-lek-	pul	bā
אלף	לפול	מנחם	ויתן	הארץ	על	אשור	מלך	פול	בא
a thousand	Pul	Menahem	and gave	the land	against	of Assyria	king	Pul	Came
Number-msc	Prep-I N-proper-ms	N-proper-ms	Conj-w V-Qal-ConsecImperf-3ms	Art N-fs	Prep	N-proper-fs	N-msc	N-proper-ms	V-Qal-Perf-3ms

1368 [e]	3605 [e]	5921 [e]	3478 [e]	upon, above, over	3701 [e]	853 [e]	4505 [e]	to go, come out	33 [e]
gib·bō·w·rē	kāl-	'al	yiš·rā·'ēl,	על	hak·ke·seḅ	'et-	me·na·hēm	ויצא	kar-
גבורי	כל	על	ישראל	על	הכסף	את	מנחם	20	כפר
very	all	from	Israel	from	the money	-	Menahem	And exacted	ents
Adj-mpc	N-msc	Prep	N-proper-ms	Prep	money, silver	DirObjM	N-proper-ms	Conj-w V-Hifil-ConsecImperf-3ms	N-fsc

259 [e]	376 [e]	3701 [e]	8255 [e]	2572 [e]	804 [e]	4428 [e]	5414 [e]	2428 [e]
'e-hād;	le-'iš	ke·seḅ	še·qā·līm	hā·miš-šīm	'aš-šūr,	le·me·lek	lā·tēt	ha·ḥa·yil,
אחד	לאיש	כסף	שקלים	חמשים	אשור	למלך	לתת	החיל
one	for man	of silver	shekels	Fifty	of Assyria	to the king	to give	the wealthy
Number-ms	Prep-I N-ms	N-ms	N-mp	Number-cp	N-proper-fs	Prep-I N-msc	Prep-I V-Qal-Inf	Art N-ms

776 [e]	8033 [e]	5975 [e]	3808 [e]	804 [e]	4428 [e]	7725 [e]
bā·'ā-reš.	šām	'ā-maḅ	we-lō-	'aš-šūr,	me·lek	way·yā-šāḅ
בארץ	שם	עמד	ולא	אשור	מלך	וישב
in the land	there	did stay	and not	of Assyria	the king	so turned back
Prep-b, Art N-fs	Adv	V-Qal-Perf-3ms	Conj-w Adv-NegPrt	N-proper-fs	N-msc	Conj-w V-Qal-ConsecImperf-3ms

4. Tiglath-Pileser was the first to build a professional military:
 “Having secured his position and stabilized the government, he next turned his attention to the military, which also underwent drastic reformation. Previously, the army had been made up of conscripts who were forced to fight, often against their will, and primarily in the summer (the traditional time for campaigns as the crops would have already been planted and the harvest was still ahead). The new king changed this policy so that now there was a levy of a certain number of men each province had to provide who would be thoroughly trained to be a member of the Assyrian army and could campaign year-round. In doing so, Tiglath Pileser III created the first professional army in history.” (https://www.ancient.eu/Tiglath_Pileser_III/)
- “Sargon II reports that he managed to incorporate 60 Israelite chariot teams into his army.” (Healy, “The Ancient Assyrians”)
 - Shalmaneser III (859-824) had an army of 120,000
5. Sixty-three ostraca (broken pieces of pottery used as a material to write on) have been uncovered in Samaria that record tax payments dated by years of the king. These may be records of the extra tax collected by Menahem in 738 BC to pay Tiglath-pileser.



6. Below text taken from “Ministry: International Journal for Pastors” at <https://www.ministrymagazine.org/archive/1980/01/the-last-years-of-samaria>

MENAHEM'S PAYMENT OF TRIBUTE TO TIGLATH-PILESER -

“When Assyria was stronger than Babylon it was able to conquer the latter kingdom. When this happened the Assyrian kings governed Babylon in one of several ways. Sometimes they put a loyal Babylonian on the throne, sometimes they installed an Assyrian official or prince as king, and sometimes the Assyrian king took the title to the throne of Babylon himself, which is what Tiglath-pileser did during the last two years of his reign (728-727), according to the Babylonian King List A. When an Assyrian king took the title to the throne of Babylon, he commonly employed a new royal or throne name there. Thus, while Tiglath-pileser was this king's royal name in Assyria, his throne name in Babylon was Pul, and this was the name by which the Biblical author, writing from a point in time subsequent to the end of his reign, chose to identify him in the passage quoted above. As a result of his victories in the west, Tiglath-pileser received tribute from quite a few kings of that region in addition to Menahem. The western kings who paid such tribute are listed in three places in the Assyrian king's inscriptions, and Menahem appears in all three lists. Two of these lists occur in the Assyrian king's annals a short list given in the course of the passage that describes his western campaigns of 743- 738 and a long summary list at the end of that section. In 1972 L. D. Levine published a stela of Tiglath-pileser from Iran that includes Menahem in a list of western tributaries. In all three instances Menahem is identified as a Samarian. Because of the unusual arrangement of Tiglath-pileser's annals, it has been difficult to determine the year in which Menahem paid his tribute to this king. Ordinarily, Assyrian royal annals were written with year-by-year entries that were labeled, and sometimes delimited by lines drawn across the clay tablets. Unfortunately, for us, Tiglath-pileser's annals were not so well organized. All of his western campaigns (conducted from 743 to 738, according to the Eponym List) have been lumped together, and the datelines skip from his third year to his ninth year. The Eponym List suggests a reasonable date for Menahem to have paid his tribute—740, after Tiglathpileser completed his conquest of Arpad. The short list of the annals that includes Menahem's name fits well with this date since it is located in the middle of the account of the western campaigns conducted from 743 to 738. The Iran Stela lends some support to that date by listing a different and earlier king of Tyre as a tribute payer with Menahem, in contrast to the longer and later summary list of the annals. I would suggest that Menahem paid his tribute to Tiglath-pileser in 740 and died in 739.

THE SAMARIA OSTRACA -

Some 63 ostraca, shards of pottery with writing in ink on them, were discovered during the Harvard University excavations at Samaria prior to World War I. These ostraca have remained somewhat of an enigma. The purpose of the ostraca is clear: they were receipts for taxes delivered to the royal store houses in Samaria by agents of the king, who collected them from different locations in the northern kingdom. The king or kings with whom they should be connected, however, has been a matter of considerable debate. G. A. Reisner, who excavated the ostraca, dated them to Ahab. We now know that this date is too early, because of the type of pottery upon which they were written, the level in the excavations in which they were found, and the date of the script in which they were written. All of these factors converge to date the Samaria ostraca late in the life of the northern kingdom. Most scholars date them to the time of Jeroboam II, but the Israeli scholar Y. Yadin has held they should be connected with Menahem. The reason for this is that a large number of them date to the years 9 and 10, and Menahem was the only king of the northern kingdom who reigned exactly 10 years (see 2

Kings 15:17). Yadin was unable, however, to explain the ostraca dated to year 15. Another Israeli scholar, Y. Aharoni, emphasized that the ostraca clearly divide into two groups. He argued this not only on the basis of their dates but also on the basis of the personal and place names mentioned by them and the way in which the receipt formula was written. Aharoni's conclusion was that the two different sets of ostraca belonged to two different kings. Working from these two suggestions, that of Yadin to date the ostraca from 9 and 10 to Menahem and that of Aharoni to date those from year 15 to another king, I would suggest that the second set of ostraca belongs to Pekah, the next king of importance to reign after Menahem. The objection to this suggestion has been that the dated inscriptions from Assyria allow Pekah a reign of only eight years, from 740 when Menahem paid tribute to Tiglath-pileser until 732 when Tiglath-pileser confirmed Hoshea, Pekah's successor, upon the throne of Israel. However, 2 Kings 15:27 gives the length of Pekah's reign as twenty years. E. R. Thiele has explained this difference by attributing Pekah's excess years to a period of time, dating from Jeroboam's death, during which Pekah set himself up as a rival ruler in Gilead. When Pekah assassinated Pekahiah and assumed the throne of Samaria, he simply dated his regnal years in continuity with those he had already established in Gilead. In this way the ostraca written in Samaria dated to year 15 can be attributed to Pekah while those dated to years 9 and 10 can be connected with Menahem, who ruled before him.

8:11 – “Because Ephraim has multiplied altars for sinning, they have become to him altars for sinning.”

2398 [e]	4196 [e]	1961 [e]	2398 [e]	4196 [e]	669 [e]	7235 [e]	3588 [e]	
la-hā-ṭō.	miz-bē-ḥō-wṭ	lōw	hā-yū-	la-hā-ṭō;	miz-bē-ḥōṭ	'eḇ-ra-yim	hir-bāh	kī-
לְחַטָּא:	מִזְבְּחֹת	לוֹ	הָיִוּ	לְחַטָּא	מִזְבְּחֹת	אֶפְרַיִם	הִרְבָּה	כִּי 11
for sinning	altars	for him	they have become	for sin	altars	Ephraim	has made many	Because
Prep-I V-Qal-Inf	N-mp	Prep 3ms	V-Qal-Perf-3cp	Prep-I V-Qal-Inf	N-mp	N-proper-ms	V-Hifil-Perf-3ms	Conj

1. At this point Hosea returns to the religious sins of Northern Israel (8:11-13)
2. This sinning includes baalized YHWH worship, or syncretistic worship.
3. Three sarcastic observations are made by Hosea, who is speaking for the Lord, mocking Israel:
 - a. Concerning **sin**:
Israel makes altars to atone for sin, but their religious system only causes the sins to increase by using these altars. (8:11)
 - b. Concerning the **Word of God**:
YHWH gave his law to Israel, but at this point in their history these laws seem like a religion from a foreign country. (8:12)
 - c. Concerning **salvation**:
They offered sacrifices to appease YHWH, but, again, the religious system of Northern Israel caused these sacrifices to provoke YHWH (8:13)

8:12 – “Were I to write for him my laws by the ten thousands, they would be regarded as a strange thing.”

3644 [e]	8451 [e]	7239 [e]	3789 [e]	3789 [e]	
ke·mōw-	tō·w·rā·tî;	rub·bê	rib·bōw	lōw,	'ek·tāb- 'e·k·tō·wb-
כְּמוֹ-	תּוֹרָתִי	(רַבִּי)	[רבון]	לוֹ	(אֶכְתָּב-) [אכתובי] 12
as	My law	the great [things] of	ten thousand	for him	I have written -
Prep	N-fsc 1cs	N-mpc	Number-fsc	Prep 3ms	V-Qal-Imperf-1cs V-Qal-Imperf-1cs

2803 [e]	2114 [e]
neh·šā·bū.	zār
נִחְשְׁבוּ:	זָר
[But] they were considered	a strange thing
V-Nifal-Perf-3cp	Adj-ms

1. “strange thing” – Israel reacts to God’s Word as a strange thing. Something that is ridiculous to them.
2. God has written out instructions and made his plans clear in written form. But, the people of God dismiss it as meaningless and go search somewhere else for direction.
3. There was, and there NOW IS, an authoritative text of God’s tested and proven Word. But, it was, and it NOW IS, unfamiliar and unrecognizable to people.
4. The Word of God or Myths? If you have adapted to myths and false ideologies the Truth and the Word of God will sound strange:
 - a. 1 Peter 1:25, 2:2 – “ ‘The word of the Lord remains forever.’ And this word is the good news that was preached to you...Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation.”
 - b. Hebrews 6:5 – “who have tasted the goodness of the word of God and the powers of the coming age—“
 - c. 2 Timothy 4:3-5 – “For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths. As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.”
5. The priests in Israel had done such a poor job of teaching the Word of God that the “people of God” did not recognize it.
 - a. Hosea 4:6 – “My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children.”
 - b. Isaiah 5:13 – “Therefore My people will go into exile for their lack of understanding”
 - c. Jeremiah 5:4 – “Then I said, “They are only the poor; they have played the fool, for they do not know the way of the LORD, the justice of their God. I will go to the powerful and speak to them. Surely they know the way of the LORD, the justice of their God.” But they too, with one accord, had broken the yoke and torn off the chains”

8:13 – **“As for my sacrificial offerings,
they sacrifice meat and eat it,
but the Lord does not accept them.
Now he will remember their iniquity
and punish their sins;
they shall return to Egypt.”**

7521 [e] rā·šām;	3808 [e] lō	3069 [e] Yah-weh	398 [e] way·yō·kē·lū,	1320 [e] bā·śār	2076 [e] yiz·bē·hū	1890 [e] hab·hā·ḇay,	2077 [e] zib·hē
רָצַם —	לֹא	יְהוָה	וַיֹּאכְלוּ	בָּשָׂר	יִזְבְּחוּ	הַבְּהֵמֵי	זִבְחֵי 13
[But] does accept them	not	Yahweh	and eat [it]	flesh	they sacrifice	of My offerings	[For] the sacrifices
V-Qal-Perf-3ms 3mp	Adv-NegPrt	N-proper-ms	Conj-w V-Qal-ConsecImperf-3mp	N-ms	V-Qal-Imperf-3mp	N-mpc 1cs	N-mpc

7725 [e] yā·šū·ḇū.	4714 [e] miš·ra·yim	1992 [e] hēm·māh	2403 [e] ḥaṭ·tō·w·tām,	6485 [e] we·yip·qōd	5771 [e] 'ā·wō·nām	2142 [e] yiz·kōr	6258 [e] 'at·tāh
יָשׁוּבוּ:	מִצְרַיִם	הֵמָּה	חַטֹּאתֵם	וַיִּפְקֹד	עֲוֹנֵם	יִזְכֹּר	עֵתָּה
shall return	to Egypt	they	their sins	and punish	their iniquity	He will remember	now
V-Qal-Imperf-3mp	N-proper-fs	Pro-3mp	N-fpc 3mp	Conj-w V-Qal-ConjImperf-3ms	N-csc 3mp	V-Qal-Imperf-3ms	Adv

1. This verse is difficult to translate. The NIV translation is hypothetical.
2. A possible translation is this and it includes a parody (mockery) of the priestly blessing in the last two lines:

“As for my choice (“gift”) sacrifices (*this seems to be a technical term for some type of sacrifice*). They sacrifice flesh (*an odd term to identify a sacred sacrifice, but in YHWH’s eyes it is just that, mere flesh*) and eat it.

He will remember their iniquity and punish their sins. They shall return to Egypt”

(This last line is the reversal of a priestly blessing that in a better time would go something like this:

YHWH will not remember their iniquity but will pardon their sins. He is YHWH, who brought them out of Egypt.”)

3. The source of the true priestly blessing, and the warning:
 - a. Exodus 34:6-7 – “The LORD passed before him and proclaimed, “The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children’s children, to the third and the fourth generation.”
 - b. Exodus 20:5 – “You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me”

8:14 – “For Israel has forgotten his Maker and built palaces, and Judah has multiplied fortified cities; so I will send a fire upon his cities, and it shall devour her strongholds.”

3063 [e] wī·hū·dāh	1964 [e] hē·kālō·wṭ,	1129 [e] way·yi·ben	6213 [e] 'ō·sé·hū,	853 [e] 'eṭ-	3478 [e] yis·rā·'ēl	7911 [e] way·yiš·kah
וַיְהוּדָה —	הֵקֵלֹת	וַיִּבְנֶה	עֲשֵׂהוּ	אֶת-	יִשְׂרָאֵל	וַיִּשְׁכַּח 14
also Judah	temples	and has built	his Maker	-	Israel	For has forgotten
Conj-w N-proper-ms	N-mp	Conj-w V-Qal-ConsecImperf-3ms	V-Qal-Prtcpl-msc 3ms	DirObjM	N-proper-ms	Conj-w V-Qal-ConsecImperf-3ms

759 [e] 'ar·me·nō·ṭe·hā.	398 [e] we·'ā·kə·lāh	5892 [e] be·'ā·rāw,	784 [e] 'ēš	7971 [e] we·šil·lah·tī-	1219 [e] be·su·rō·wṭ;	5892 [e] 'ā·rīm	7235 [e] hir·bāh	
ס .	אֲרָמֹנֵיהֶּ:	וְאָכְלָה	בְּעָרָיו	אֵשׁ	וְשִׁלַּחְתִּי	בְּצָרוֹת	עָרִים	הֲרַבָּה
-	his palaces	and it shall devour	upon his cities	fire	but I will send	fortified	cities	has multiplied
Punc	N-mpc 3fs	Conj-w V-Qal-ConjPerf-3fs	Prep-b N-fpc 3ms	N-cs	Conj-w V-Piel-ConjPerf-1cs	Adj-fp	N-fp	V-Hifil-Perf-3ms

1. Israel's solid source of stability and protection was YHWH and his ways. But, instead they have no remembrance of YHWH.
2. Instead of Reality and Truth being their source and protection:
 - a. Israel has had to turn to palaces (which would have been fortified for protection)
 - b. Judah has turned to multiple fortified cities (which will ALL be destroyed by Sennacherib in 701 BC. Only Jerusalem will be spared.)
3. Palaces where fortified structures such as strongholds.
4. So YHWH will burn the cities and the burning cities will consume the palace strongholds.