

**Hosea 4:14 – 5:2 + 6:1-2**

A direct reference to the Torah reading in Numbers 5 and the Trial of Jealousy

**Hosea 4:14** - "I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall."

Rashi - I will not punish your daughters: anymore, to test them with the 'bitter waters' should they commit adultery. Why? Because their husbands join with harlots; for once the man is not free of sin, the waters do not test his wife. [based on Sifrei Num. 5:82 and Sotah 47a]

**Hosea 5:1** - "Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor."

Rashi - "Mizpah and Tabor" - On these two mountains they stationed sentries so that Israel would not make the pilgrimage to the Temple.

Once the golden calfs were set up in the Northern Kingdom, people were forbidden to travel as before on Pilgrimage to Jerusalem.

**Hosea 5:2** - "And the revolvers are profound to make slaughter, though I have been a rebuker of them all."

Jewish translation: "The extent of their straying they have deepened, and I [will bring] chastisement to all of them."

Rashi - "The extent of their straying they have deepened" - I said that anyone who does not go up to Jerusalem on the Pilgrimage festivals transgresses a positive commandment, and they decreed that anyone who does go up to Jerusalem shall be put to death. Hence, they went deeper than I. I.e., they were more stringent than I (Sanhedrin 102a).

**Repentance**

But the last verses point to the resurrection - the salvation from both Israel's adultery and idolatry:

**Hosea 6:1-2** - "Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

His tearing is in order to heal, and his smiting in order to bind up; and, as sure as he has done the one, he will do the other.

## Hope of the Resurrection

**Hosea 6:3** - "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."

Some rabbis interpreted this as the three captivities. Rashi says that it referred to the building of the third Temple - that of Solomon, that of Zerubbabel, and the temple that is to be built by Messiah.

Targum: "He will quicken us in the days of consolation which are to come, and in the day of the resurrection of the dead he will raise us up"

The Peshitta (Syriac) version of **John 11:25** - "I am the Resurrection and the Life," shows that "consolation" and "resurrection" are synonymous in Aramaic. The verb *nachem* can be either.

The "days of consolation" are meant the days of the Messiah - Simeon "was waiting for the consolation of Israel" (**Luke 2:25**).

Pau quotes this verse:

- **1 Corinthians 15:3-4** - "For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that He was buried, that He was raised on the third day according to the Scriptures"

- **1 Peter 1:3** - "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead"