

Hosea 06 - Regeneration of Israel; Judgment for Israel's Ingratitude

II. Wayward nation and faithful God (Hosea 4:1—14:9)

(1) Israel's adulterous unfaithfulness (Hosea 4:1—7:16)

(F) Ephraim and Judah's external religiosity (6:1-11)

(a) Israel's plea: remorseful but unrepentant (6:1-3)

(b) God's reply: condemnation of religiosity absent covenant obedience (6:4-11)

Review

Hosea 5:15: **I will go and return to my place**, till they acknowledge their **offence**, and seek my face: in their **affliction** they will seek me **earnestly**.

- "I will go and return to my place" = He must have *left it* in order to "return!"

- This implies that God will be involved in two comings!

— "He came unto His own but His own received Him not" (John 1:11); He returned to the right hand of the Father (Ps 110:1)

— He will stay there...until... "they acknowledge their offence and seek my face":

["Offence" is singular and specific—re: Arnold Fruchtenbaum]

- *This establishes a prerequisite for the Second Coming of Christ!*

— Israel must repent and acknowledge the rejection of her Messiah before He can return to them (Lev 26:32-42)

- "...affliction" - the Tribulation (Cf. Dan 12:1; Matt 24:22)

"...earnestly" [KJV] - *shachar*, to seek, seek early or earnestly, look early or diligently for.

This will occur—in fact, *be the purpose of*—the Tribulation, the "time of Jacob's trouble" (Jer 30:1-7)

Hosea 6 is a continuation of Hosea 5, specifically v15. The chapter break is unfortunate because it breaks the train of thought. Verses 1-3 envisions Israel's repentance. It is the acknowledgment of the sin demanded in 5:15. The Jewish leaders call upon the nation to repent and confess their national sin (v1-2). Only then will God restore the physical blessings Israel once enjoyed (v3). Israel's leaders will finally recognize why the Tribulation has fallen on them. Israel's confession of national sin will last for two days as the entire nation becomes regenerated and saved. Is 53:1-9 contains the actual words of their confession. They will admit that the nation had looked upon Jesus as nothing more than

another man, a criminal who had died for his own sins. However, they will recognize that He was no ordinary man, but the perfect Lamb of God, the Messiah Himself. Furthermore, it was not for His own sins that Messiah died, but for theirs, so that they need not be stricken for their sin. Thus, national regeneration will come through the national confession of Is 53:1-9. The nation as a nation will be saved.

This national confession will fulfill the prophecy of Rom 11:25-32.

Hosea 6

(F) Ephraim and Judah's external religiosity (6:1-11)

(a) Israel's plea: remorseful but unrepentant (6:1-3)

1 "Come, let's return to the LORD. For He has torn *us*, but He will heal us; He has wounded *us*, but He will bandage us.

1 "Come, let us return to the LORD. For He has torn *us*, but He will heal us; He has wounded *us*, but He will bandage us.

1 "Come, let us return to the LORD; even though he has torn us, he will heal us. Even though he has wounded us, he will bind our wounds.

1 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.

- "Come, let's return to the LORD" - Israel finally comes to the realization that her sufferings had come from Him, not a foreign enemy, and were of a disciplinary nature — The Israelites encouraged each other to return to Yahweh because they believed He would heal them (as a Shepherd, 5:13), even though He had torn and wounded them (as a lion, 5:14)

2 "He will revive us after two days; He will raise us up on the third day, That we may live before Him.

2 "He will revive us after two days; He will raise us up on the third day, That we may live before Him.

2 After two days, he will restore us to life, on the third day he will raise us up, and we will live in his presence.

2 After two days will he revive us: In the third day he will raise us up, and we shall live in his sight.

- "...He will revive us after two days" - three days before the end of the Tribulation (and the Second Coming), Israel will confess her national sin: the rejection of Jesus as the Messiah — The words of this confession are found in Is 53:1-9; Is 64; Ps 79-80

- "...He will raise us up on the third day" - Ezekiel used similar language in describing life which would enter the dry bones, representing Israel (Ezek 37:1-10; Cf. Is 26:19)

— On the last day of the Tribulation, the day before the Second Coming, Israel as a nation will be saved

— Is 66:8 asks: "...shall a nation be born at once (in one day)?"

— Rom 11:26 states that "all Israel will be saved" (see note there)

See **(6) The 6th Stage: The Second Coming** in [The Campaign of Armageddon](#) for more details.

3 "So let's learn, let's press on to know the LORD. His appearance is as sure as the dawn; And He will come to us like the rain, As the spring rain waters the earth."

3 "So let us know, let us press on to know the LORD. His going forth is as certain as the dawn; And He will come to us like the rain, Like the spring rain watering the earth."

3 Let us know, let us pursue knowledge of the LORD; his coming is as certain as the dawn. He will come to us like the rain, like the autumn and spring rains come on the earth.

3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

- The certainty of the Lord's Coming is as assured as the divine decree that the dawn must follow the night—the *boker* will follow *erev* (Cf. Gen 8:2)

- His Coming will be like the latter (spring) rain, always an occasion for rejoicing (Deut 11:14; Job 29:23; Prov 16:15; Joel 2:23)

OT Terms To Describe the Tribulation

- The Time of Jacob's Trouble (Jer 30:7)
- The 70th Week of Daniel (Dan 9:27)
- Jehovah's Strange Work (Is 28:21)
- Jehovah's Strange Act (Is 28:21)
- The Day of Israel's Calamity (Deut 32:35; Obadiah 12-14)
- The Tribulation (Deut 4:30)
- The Indignation (Is 26:20; Dan 11:36)
- The Overflowing Scourge (Is 28:15,18)
- The Day of Vengeance (Is 34:8; 35:4; 61:2)
- The Year of Recompense (Is 34:8)
- The Time of Trouble (Dan 12:1; Zeph 1:15)
- The Day of Wrath (Zeph 1:15)
- The Day of Distress (Zeph 1:15)
- The Day of Wasteness (Zeph 1:15)
- The Day of Desolation (Zeph 1:15)
- The Day of Darkness (Zeph 1:15; Amos 5:28,20; Joel 2:2)
- The Day of Gloominess (Zeph 1:15; Joel 2:2)

- The Day of Clouds (Zeph 1:15; Joel 2:2)
- The Day of Thick Darkness (Zeph 1:15; Joel 2:2)
- The Day of the Trumpet (Zeph 1:16)
- The Day of Alarm (Zeph 1:16)

NT Terms To Describe the Tribulation

- The Day of the Lord (1 Thess 5:2)
- The Wrath of God (Rev 15:1,7; 14:10,19; 16:1)
- The Hour of Trial (Rev 3:10)
- The Great Day of the Wrath of the Lamb of God (Rev 6:16-17)
- The Wrath to Come (1 Thess 1:10)
- The Wrath (1 Thess 5:9; Rev 11:18)
- The Great Tribulation (Matt 24:21; Rev 2:22; 7:14)
- The Tribulation (Matt 24:29)
- The Hour of Judgment (Rev 14:7)

The Time of Jacob's Trouble (Jer 30:4-7)

- Israel is "God's first born" - Ex 4:22; therefore, receives a double portion (Deut 21:17; Is 40:1-2; Jer 16:16-18)
 - The general description of Israel in the Tribulation is found in Is 3:1—4:1; also, Day of Jehovah passages (Ezek 13:1-7; Zech 13:2-6; Joel 2:1-11; 3:14-17; note "time of refuge" in Amos 5:18-20 and focus on Jerusalem in Zeph 1:7-13)
- Worldwide anti-Semitism (Matt 24:9-28)
 - Matt 24:13: those who endure to the end will be saved
 - Matt 24:15: triggers the second half of Tribulation with the Abomination of Desolation
- Summary of the Satanic role toward Israel (Rev 12:1-17)
 - Compare Michael's role (Rev 12:7-12; Dan 12:1)
 - Zech 13:8-9 gives the result: Hitler killed 1/3 of the world Jewish population; the Antichrist will kill 2/3 of the world's Jewish population

The Remnant

- In Jesus' confidential briefing (Matt 24:15) they are told to flee into (which?) mountains...
 - These are the "non-many" (Dan 9:27)
 - The "escaped" ones (Is 10:20-23; 28:22; also Is 4:2; 37:31-32; Joel 2:32; Obadiah 17)
- God protects them (Is 41:8-16) and provides for them (Is 41:17-20)

- This is referred to in Rev 12:6,14
- Is 33:13-16 reaffirms the provisions of Is 41 indicates that it will be in the mountains, amid "the munitions of rocks," easy to defend
- Micah 2:12 pinpoints Bozrah, which was located in the region of Mount Seir, located on the western side of Edom in southern Jordan
 - Bozrah means "sheepfold"
 - An ancient sheepfold had a narrow entrance so that the shepherd could count his sheep, and, once inside, he could guard a single entrance to contain them (Cf. "I am the door," John 10)
 - It appears that Sela, now Petra, fits the description, shaped like an ancient sheepfold, with a narrow passageway (the "Siq") opening up to a spacious city surrounded by cliffs
- An interesting exception to the scope of rule by the Antichrist:
 - Dan 11:41: He shall enter also into the glorious land, and many [countries] shall be overthrown: but these shall escape out of his hand, [even] Edom, and Moab, and the chief of the children of Ammon.
 - It would appear that this is then the likely place for the Remnant to flee. It is also interesting that this area, Jordan, is the subject of a treaty with Israel...
- Lev 26:40-42: Because of disobedience, they would be scattered over the world
 - Their blessings and promises conditioned upon confessing their iniquity
 - "Iniquity" (v40) is singular and specific
- Hosea 5:15: Israel's offense was the rejection of His Messiahship
 - His execution was the result of the condemnation and sentencing of a Gentile judge, and done by Gentile hands
- Matt 23:37-39: Jesus will not come back to the earth until the Jews and Jewish leaders request Him to come back

The "Campaign" of Armageddon

- "Day of Vengeance" - Cf. Is 61:2b
- (1) Assembling of the Armies of the Antichrist (Rev 16:12-16)
 - There isn't a "battle"; the Valley of Jezreel is the staging area for armies coming against Jerusalem, and thus against God the Father and His Messiah
 - God's viewpoint is one of mockery (Ps 2:1-6; Joel 3:9-11)
- (2) The Destruction of Babylon
 - The key power center is in Babylon (Zech 5:5-11)
 - Its destruction is detailed in Is 13-14 and Jer 50-51
 - These prophecies are not of an allegory of Rome, etc. They are Chaldean, on the banks of the Euphrates, etc.

- The Babylon of history never ended this way; it atrophied over the centuries and its rebuilding has begun in recent years
 - It is to be destroyed like Sodom and Gomorrah, never to be inhabited, etc.
- (3) The Fall of Jerusalem (Zech 12:1-9; 14:1-2; Micah 4:11—5:1)
- Over half of the city taken into slavery by the Gentile forces from the Valley of Jezreel
- (4) The Armies at Bozrah (Jer 49:13-14; Micah 2:12)
- The world army pursues the Remnant, which has fled to the mountains of Edom in Jordan
- (5) The National Regeneration of Israel
- The required confession (Lev 26:40-42; Jer 3:11-18; Hosea 5:15) and the pleading for the Messiah (Zech 12:10) inaugurates the final three days of the campaign, with the pleading in Hosea 6:1-3 (and, perhaps, the national confession as in Is 53:1-9), fulfilling Rom 11:25-27
 - See also Zech 12:10—13:9; Joel 2:28-32; Is 64:1-12; Ezek 20:33f; Ps 79:1-13; 80:1-19
- (6) The Second Coming of Christ
- Is 34:1-7 (note the city of Bozrah); Is 63:1-6 - the Person is none other than the Messiah, Jesus Christ
 - Note: His armies are not involved in the fighting! (Cf. Hab 3:3)
 - Teman and Mount Paran are also in the same mountain range in the vicinity of Bozrah in Edom (Micah 2:12-13)
 - The Breaker, the King, and Jehovah the King are all the same Person in this verse
 - Shekinah glory; the clouds of heaven (Matt 24:30)
 - Acts 1:9-11; "same manner..." (not the same place!)
 - "Armies" (plural) (Rev 19:1-18); Angels (Matt 16:27); Saints (Jude 14-15)
 - He fights at Bozrah alone (Is 63:1-6; also Num 24:16-19; Is 16:1,14; Ezek 35; Jer 48; Hab 3:1-19; Ps 18:8-16; Zech 12:7); Bozrah, "tents of Judah" first...then Jerusalem.
- (7) From the Valley of Jehoshaphat to Bozrah (Is 63:1-4; Rev 19:13; Is 34:5-6,8)
- Antichrist powerless before Christ (Hab 3:13; 2 Thess 2:8; Is 14:3-11,16-21)
 - Armies destroyed (Zech 14:12-15; Joel 3:12-13)
 - At Bozrah (Jer 49:20-22), then Megiddo
 - Bozrah to Megiddo = 1600 furlongs (Rev 14:20)
- (8) The Victory Ascent upon Mount of Olives (Zech 14:3-4; Rev 16:17-21; Matt 24:29; Joel 3:14-17)

(b) God's reply: condemnation of religiosity absent covenant obedience (6:4-11)

4 What shall I do with you, Ephraim? What shall I do with you, Judah? For your loyalty is **like a morning cloud, And like the dew** which goes away early.

4 What shall I do with you, O Ephraim? What shall I do with you, O Judah? For your loyalty is like a morning cloud And like the dew which goes away early.

4 "What am I to do with you, Ephraim? What am I to do with you, Judah? Your love is like a morning rain cloud— it passes away like the morning dew.

4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

- The Lord twice asked what He should do with Ephraim and Judah; the questions express frustration, helplessness, and despair more than simple inquiry

- Immediate restoration is impossible because of Israel's lack of loyalty (6:4—7:16)

— Easy to diagnose, but difficult to remedy

— The cycle of loyalty → disloyalty → punishment had become ingrained since the time of the judges (Cf. Judges 4:1-24)

- "...like a morning cloud, And like the dew" - metaphors expressing beauty but no substance; at best transitory, any expression of loyalty is quickly evaporated

— The "goodness" (*hesed*) of these two nations, expressed in their obedience to Yahweh's covenant, was as short-lived as the morning fog or dew; both disappear quickly

5 Therefore I have cut *them* in pieces by the prophets; **I have slain them by the words of My mouth**; And the judgments on you are *like* the light *that* shines.

5 Therefore I have hewn *them* in pieces by the prophets; I have slain them by the words of My mouth; And the judgments on you are *like* the light that goes forth.

5 Therefore I cut them to pieces by the prophets, killing them by the words from my mouth. The verdict against you shines like a beacon.

5 Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.

- "...I have slain them by the words of My mouth" - literally, "I skinned them alive by the prophets"

— An array of prophets had wielded the Sword of the Spirit (Is 49:2; Jer 5:14; 23:29; Cf. Eph 6:17; Heb 4:12)

— They were not sinning because of *ignorance*—there was no lack of information

- God's measures to bring His disloyal people to repentance had been extreme; His messages had been as destructive as lightning bolts (Cf. Amos 4:6-11)

— His words of judgment, spoken through the prophets, had brought sudden death and destruction on many people (Cf. Jer 1:10; 5:14)

6 For I desire **loyalty** rather than sacrifice, And the knowledge of God rather than burnt offerings.

6 For I delight in loyalty rather than sacrifice, And in the knowledge of God rather than burnt offerings.

6 For it is love that I seek, and not sacrifice; knowledge of God more than burnt offerings.

6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

- "...loyalty" - *hesed*, lovingkindness, faithfulness; cited by the Lord in Matt 9:13; 12:7

— Israel's sacrifices are meaningless without a corresponding loyalty to the One to whom those sacrifices were directed (Cf. 1 Sam 15:22; Ps 51:16-17; Is 1:11-20; Jer 7:22-23; Amos 5:21-24; Micah 6:6-8; Matt 9:13; 12:7)

— Sacrifices were meaningless, even offensive, unless offered out of a heart of love that demonstrated obedience to God's Word

- Hosea is not instructing Israel to shut down the sacrificial system; he is comparing loyalty (obedience) and sacrifice, and saying that loyalty is more important (emphasizing it)

— He also compares knowledge of God and burnt offerings, and states that knowledge of God is more important

— Hosea is not saying that either sacrifice or burnt offerings are bad things, just that obedience and knowledge of God are better in comparison

— He's making a comparison for emphasis, not exclusion

7 But **like Adam** they have violated the covenant; There they have dealt treacherously with Me.

7 But like Adam they have transgressed the covenant; There they have dealt treacherously against Me.

7 "But like Adam, they broke the covenant; in this they have acted deceitfully against me.

7 But they like men have transgressed the covenant: there have they dealt treacherously against me.

- "...like Adam" - *adam*, the Hebrew word has been translated various ways:

(1) "at Adam" [RSV] requires a slight change in the Hebrew and suggests a geographical place near the Jordan River

- The presence of the word "there" in the next line, as well as references to other places in v8-9, might support this reading

- Identified in Scripture as the site where the waters of the Jordan divided (Joshua 3:16)

(2) "like men" [KJV] - takes the Hebrew in its widely attested generic sense, rather than as a proper name

- In this case a comparison is made with fallen mankind, whose propensity to be unfaithful is well established

(3) "like Adam" [ISV, ESV, NASB] - like Adam, the Israelites had violated God's loving directions even though His blessings had been abundant

- Suggests a comparison with the first man, Adam, who blatantly violated God's requirement by eating from the forbidden tree
- Adam had fallen, like the rest of Israel, in transgressing the covenant; in Adam's case, it was the Adamic Covenant, the arrangement that God had specified for life within the Garden of Eden (Gen 2:16-17)
- Ever since Adam, all people, including God's people, dealt treacherously with Him by trying to seize the sovereignty from God—because they doubted His love for them

8 Gilead is a city of wrongdoers, Tracked with bloody *footprints*.

8 Gilead is a city of wrongdoers, Tracked with bloody *footprints*.

8 Gilead is a lawless town; it is polluted by bloodshed.

8 Gilead is a city of them that work iniquity, and is polluted with blood.

- Gilead (Ramoth-Gilead) is singled out as a city where murder reigned and covenant obligations were ignored

— The town had become a center for wicked men (lit., "workers of iniquity"). The city streets are pictured as being tracked with blood from the sandals of murderers (Cf. 1 Kings 2:5).

9 And as a band of robbers lie in wait for a person, So a band of priests murder on the way to Shechem; Certainly they have committed an **act of infamy**.

9 And as raiders wait for a man, So a band of priests murder on the way to Shechem; Surely they have committed crime.

9 Like a gang of thieves that stalk a man, priests commit murder along the road to Shechem, committing shameful crimes.

9 And as troops of robbers wait for a man, so the company of priests murder in the way by consent: for they commit lewdness.

- "...act of infamy" - *zimmah*, crime; used of the vilest sexual sins, including incest (Lev 18:17), cult prostitution (Lev 19:29), rape (Judges 20:5-6), and adultery (Job 31:9-11)

— This sexual connotation is probably applicable here because the priests' breach of covenant (v6-7) is likened to prostitution (v10)

— Such behavior by the priests, who should've been leading the people to Yahweh, was vile to God

10 In the house of Israel I have seen a horrible thing; Ephraim's infidelity is there, Israel has defiled itself.

10 In the house of Israel I have seen a horrible thing; Ephraim's harlotry is there, Israel has defiled itself.

10 I have seen a horrible evil in the house of Israel— Ephraim's promiscuity. Israel is defiled.

10 I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

- The Lord had observed a horrible thing: the Israelites had practiced harlotry by going after pagan gods and made themselves unclean

— Religious apostasy involved sexual immorality, so both forms of harlotry are in view

11 Also, **Judah**, there is a harvest appointed for you, When I restore the fortunes of My people.

11 Also, O Judah, there is a harvest appointed for you, When I restore the fortunes of My people.

11 "So, Judah, a harvest has been appointed for you when I restore my people from captivity."

11 Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

- "...Judah" - the sins of v10 were also rampant in Judah, which would necessitate a harvest of judgment there as well (Jer 51:33; Joel 3:12)

Don't de-personalize God. Allow Him to be the great personal God who discloses Himself in history and in His written Word. Don't presume on an expectation of automatic renewal. Once you think of Him as impersonal, you empty the significance of the notions of "return" and "know God" of their validity and power for reformation. What many people have is an emotional attachment to a cultural tradition—rather than a personal relationship with the Living God—and that comes from knowing Him through His Word.

Sin is rebellion. His righteous law holds us personally and individually accountable; in liberation from the oppression of the world's structures. Faith is awareness. Evangelism is helping people become aware. But it all must begin with repentance. Israel, having failed to repent, instead, would fall helplessly prostrate at the feet of her captors.