

- Their love put the LORD in a difficult position (v. 4a).
- Their love was consistently fickle (v. 4b).
- Their love required the regular reproof of God's word (v. 5).
- Their love was ritually duplicitous (v. 6).

(Does Jesus quote this verse in Matthew 9:13 and 12:7?)

-- **through iniquitous practice** (vv. 7-11a)

<sup>ESV</sup> **Hosea 6:7** But like Adam they transgressed the covenant; there they dealt faithlessly with me. <sup>8</sup> Gilead is a city of evildoers, tracked with blood. <sup>9</sup> As robbers lie in wait for a man, so the priests band together; they murder on the way to Shechem; they commit villainy. <sup>10</sup> In the house of Israel I have seen a horrible thing; Ephraim's whoredom is there; Israel is defiled. <sup>11</sup> For you also, O Judah, a harvest is appointed.

What is going on in vv. 7-11a?

What did God get instead of what he desired of them (v. 6)?

- "But **like Adam** they transgressed the covenant; there they dealt faithlessly with me."

See Joshua 3:16

- "**Gilead** is a city of evildoers, tracked with blood."

See Joshua 22:323-33; Judges 12:4; 2 Kings 15:25

- "As robbers lie in wait for a man, so the priests band together; they murder **on the way to Shechem**; they commit villainy."

See Joshua 24:1ff; 1 Kings 12:1, 25 (Also, a city of refuge?)

What will happen to them as a result of what they have done?

"In the house of Israel I have seen a horrible thing..."

"...Ephraim's whoredom is there; Israel is defiled."

"For you also, O Judah, a harvest is appointed."

- Understanding repentance
- Understanding whether or not I've actually repented
- Understanding why I need to repent and what I need to repent of

Sunday, March 01, 2026  
Danny Capon, *Pastor*

**Hosea—Faithless People Faithful God**  
No. 12 | God's Contention with Israel—  
The Princes and the People, pt. 5  
**Hosea 6:1-11**

**Review**

The Book of Hosea: (1) It is the first book of the minor prophets in the Old Testament (starting on page 751 in the ESV Pew Bible); (2) It recounts the "word of the LORD" to Hosea, a man who served as a prophet in deed and in word; (3) His prophetic ministry was most immediately to the northern kingdom of Israel (Samaria), then to the southern kingdom of Judah (Jerusalem); (4) He began his prophetic ministry likely shortly before Jeroboam II died (753 BC) and concluded shortly after Hezekiah began to reign (729 BC).



The Book of Hosea is about the *faithlessness* of God's people and his *faithfulness* to them, illustrated most poignantly through marital (in)fideliity.

**God's Contention with Israel—Princes and People**, pt. 5

6:1-11a

<sup>ESV</sup> **Hosea 4:1** Hear the word of the LORD, O children of Israel, for the LORD has a **controversy** with the inhabitants of the land.

What is the "**controversy**" (contention) God has with Israel?

<sup>ESV</sup> **Hosea 1:2** "...the land commits great whoredom by forsaking the LORD."

<sup>ESV</sup> **Hosea 3:1** "...the children of Israel...turn to other gods and love cakes of raisins."

<sup>ESV</sup> **Hosea 4:** <sup>1</sup> There **is no** faithfulness or steadfast love, and no knowledge of God in the land; <sup>2</sup> there **is** swearing, lying, murder, stealing, and committing adultery; they break all bounds, and bloodshed follows bloodshed.

How does God's contention with Israel (4:1-3) relate to 4:4-7:16?

God's contention with Israel (4:1-3)

**Against the priests and people**—the religious life of Israel (4:4-5:7)

**Against the princes and people**—the political life of Israel (5:8-7:16)

**God tells Israel to listen up because he has a contention against them, which also includes the princes and the people.**

Politically...

- **the princes and the people should expect conflict** (5:8-15)

<sup>ESV</sup> **Hosea 5:8** Blow the horn in Gibeah, the trumpet in Ramah. Sound the alarm at Beth-aven; we follow you, O Benjamin!

<sup>ESV</sup> **Hosea 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.

- **the princes and the people should pursue repentance** (6:1-11a)

**How did they demonstrate their need for repentance?**

-- **through incomplete repentance** (vv. 1-3)

<sup>ESV</sup> **Hosea 6:1** "Come, let us return to the LORD; for he has torn us, that he may heal us; he has struck us down, and he will bind us up. <sup>2</sup> After two days he will revive us; on the third day he will raise us up, that we may live before him. <sup>3</sup> Let us know; let us press on to know the LORD; his going out is sure as the dawn; he will come to us as the showers, as the spring rains that water the earth."

How should we understand vv. 1-3?

Who's talking? Who are they talking to? How is this statement being used, here, in Hosea (especially, between 5:13-15 and 6:4-6)?

Example

<sup>ESV</sup> **Hosea 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 (*rapha*) your wound. <sup>14</sup> For I will be like a lion to Ephraim, and like a young lion to the house of Judah. I, even I, will tear (*taraph*) and go away; I will carry off, and no one shall rescue. <sup>15</sup> I will **return** (*shub*) again to my place, until they acknowledge their guilt and seek my face, and in their distress earnestly seek me.

<sup>ESV</sup> **Hosea 6:1** "Come, let us **return** (*shub*) to the LORD; for he has torn (*taraph*) us, that he may heal (*rapha*) us; he has struck us down, and he will bind us up. <sup>2</sup> After two days he will revive us; on the third day he will raise us up, that we may live before him. <sup>3</sup> Let us know; let us press on to know the LORD; his going out is sure as the dawn; he will come to us as the showers, as the spring rains that water the earth."

<sup>ESV</sup> **Hosea 6:4** What shall I do with you, O Ephraim? What shall I do with you, O Judah? Your love is like a morning cloud, like the dew that goes early away. <sup>5</sup> Therefore I have hewn them by the prophets; I have slain them by the words of my mouth, and my judgment goes forth as the light. <sup>6</sup> For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.

"The question is whether 6:1-3 is the speech of the people that the Lord longs to hear while waiting in his place (5:15), and is thus composed by Hosea to represent true repentance (if only Israel would embrace it!); or whether 6:1-3 is something that Israel is proposing but in an inadequate way. A decision between the options is difficult. With regard to the witness of the book, the result is crystal clear: whether repentance is inadequately expressed or offered as advice to Israel, the people failed the loyalty test." (Dearman, p. 191)

Observations

- The immediate context (5:13-15; 6:4-6) of this statement (6:1-3) seems to suggest that they were a long way off from expressing true repentance.

- This statement (6:1-3) may be a fitting in-practice demonstration of what the LORD indicated earlier Israel would do when he "hedge(s) up her way"—'I will go and return (*shub*) to my first husband...' (2:6-7).

- The larger context of the book of Hosea, when it makes use of statement's as if from Israel (2:7; 8:2; 10:8), does not appear to do so in a positive way; nor, does it appear to use Hosea's personal statements positively (9:17).

- This statement (6:1-3), especially immediately on the heels of the LORD's statement (5:15), seems to lack all of the steps he prescribed; it also seems to lack some of the significant steps in his final plea (14:1-7).

"Come, let us return (*shub*) to the LORD..." Why?

"...for he has torn us, that he may heal us..."

"...he has struck us down, and he will bind us up."

"After two days he will revive us..."

"...on the third day he will raise us up, that we may live before him."

(Does Paul reference this verse in 1 Corinthians 15:3-4?)

"Let us know; let us press on to know the LORD..." Why?

"...his going out is sure as the dawn..."

"...he will come to us as the showers, as the spring rains that water the earth."

-- **through inadequate loyalty** (vv. 4-6)

<sup>ESV</sup> **Hosea 6:4** What shall I do with you, O Ephraim? What shall I do with you, O Judah? Your love is like a morning cloud, like the dew that goes early away. <sup>5</sup> Therefore I have hewn them by the prophets; I have slain them by the words of my mouth, and my judgment goes forth as the light. <sup>6</sup> For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.

How should we understand their "love"?

**love** (*chesed, hesed, khosedh*)

"(The) heart of *hesed* is loving commitment within the context of a relationship. It represents both the attitude of loyalty and faithfulness to the relationship and to the related parties, and the corresponding kind and dutiful action, often expressed as help or deliverance, that arises from it. *Hesed* is also mutual; those who are shown *hesed* are expected, not by law but by social and moral convention, to reciprocate." (Robin Routledge, *Hesed*...)