

**Hosea 6:1-11**

(Hosea 6:2-11 was also previously the Haftarah for **Gen. 42:18 – 43:13**)

Really starts with the previous verse:

**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 early."

The Septuagint and other translations add "saying..." - i.e. this is what they will say if they repent:

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

"Revive" is "*chayah*" and can mean either to preserve someone alive, restore the dying back to life, or restore the dead to physical life (**Deuteronomy 32:39, 1 Samuel 2:6**).

- **Deuteronomy 32:39** - "I kill, and I make alive (*chayah*); I wound, and I heal"

His tearing is in order to heal, and his smiting in order to bind up.

"bind us up" = *chabash* - to tie, bind, bind up, bandage

Same word as in **Isaiah 1:6**

- **Isaiah 1:6** - "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."

- **Isaiah 30:26** - He will "bind up the breach of his people, and heal the stroke of their wound"

Rashi - "two days" - He will strengthen us from the two retributions which have passed over us from the two sanctuaries that were destroyed. "Third day" - With the construction of the third Temple, He will set us up.

**Resurrection**

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 days of consolation mean the days of the Messiah.

Recall that Jesus identified himself as the Temple:

- **John 2:18-19** - "On account of this, the Jews demanded, 'What sign can You show us

to prove Your authority to do these things?' Jesus answered, 'Destroy this temple, and in three days I will raise it up again.'"

This was brought up again while Jesus was on the cross:

- **Matthew 27:39-40** - "And those who passed by heaped abuse on Him, shaking their heads, and saying, 'You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross!'"

The ancient fathers generally understood these words of Christ, who was buried on the sixth day, lay in the grave the whole seventh day, and after these two days, on the third, rose again from the dead; and to this passage the apostle is thought to have respect, **1 Corinthians 15:3-4** - *John Gill's Exposition*

- **1 Corinthians 15:4** - "He was raised on the third day according to the Scriptures..."

The "scripture" he refers to is this one in Hosea.

- **1 Peter 1:3** - "Blessed be the God and Father of our Lord Jesus Christ! By His great mercy, He has given us new birth into a living hope through the resurrection of Jesus Christ from the dead..."

See **Ezekiel 37:11-14** - Israel's resurrection from the Valley of the Dry Bones

### More on the "Third Day"

- **Matthew 12:40** - The Sign of Jonah - "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

Abraham and Isaac reached Mt. Moriah on the third day (**Genesis 22:4**). According to rabbinic tradition, Isaac was considered dead for those days, until the ram was provided.

"Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death" (**Hebrews 11:19**).

On the third day after Joseph interpreted the dreams of two of his fellow prisoners - both of whose dreams included a symbolic "three" - one of the men was hung and the other man restored to his former position (**Genesis 40:1-23**).

God told the children of Israel assembled at Mount Sinai to be ready for the third day "because on that day the Lord will come down on Mount Sinai in the sight of all the people" (**Exodus 19:10**).

After three days the Israelites crossed the Jordan — by the miraculous intervention of God (**Joshua 1:11; 3:2**).

King Hezekiah, sometimes seen by the Rabbis as a messianic prototype, was promised healing after three days. (**2 Kings 20:5-8**).

[See [http://jewishroots.net/library/anti\\_missionary\\_objections/on\\_the\\_third\\_day.html](http://jewishroots.net/library/anti_missionary_objections/on_the_third_day.html)]

**Hosea 6:3** - "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."

i.e. no "if" in the text - it is not conditional, it is sure, and He will find a way, as the rain always eventually soaks back into the ground.

Three words for rain here:

"the latter and former rain" - in the land of Israel they had usually two rains in a year; the one in autumn, or quickly after the seed was sown; the other in the spring, when the corn was ripe, and harvest near. *Geshem* is "a violent or plentiful rain," stronger than the usual word for "rain," *matar*; *malqosh* is "the late rain" which ceases a short time before harvest

yarah - the "foundational" rain, a sprinkling of showers

*malqosh* figuratively, means eloquence:

- **Job 29:23** - "And they waited for me as for the rain; and they opened their mouth wide as for the latter rain."

Rashi - "He will come to us as the plentiful rain, as the plentiful rain which revives the dead plants; so man sunk in sorrow is like one dead; but when deliverance comes to him it is with him as if he revived out of his dead state."

Compare Psalm 72:6 - "May he be like rain that falls on freshly cut grass, like spring showers that water the earth."

See also **Jeremiah 5:24**; **Daniel 11:29**; **Joel 2:23**; and **Haggai 2:9**

- **James 5:7** - "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

In contrast to the surety of God's mercy:

**Hosea 6:4** - "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."

"Thus it was with Ephraim, or the ten tribes, in the time of Jehu; there was a show of

zeal for religion, and a reformation from idolatry; but it did not go on, nor last long; and with the two tribes of Judah and Benjamin in the times of Hezekiah and Josiah, who did that which was right in the eyes of the Lord; but then the Jews, in the times of their successors, returned to their former evil ways" - *Gill's Exposition*

**Hosea 6:5** - "Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy [my] judgments are as the light that goeth forth."

"thy" - The mistake consists in misplacing an initial letter as a final one in the Masoretic text. The LXX and other ancient versions have "my."

- **Hebrews 4:12** - "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

And his word is like "a hammer which breaketh the rocks in pieces" (**Jeremiah 23:29**).

"as the light that goeth forth" -

- **Zephaniah 3:5** - "...He applies His justice morning by morning; He does not fail at dawn, yet the unjust knows no shame."

**Hosea 6:7** - "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."

- **Joel 2:13** - "Rend your heart, and not your garments"

- **Matthew 9:12-13** - "On hearing this, Jesus said, "It is not the healthy who need a doctor, but the sick. 13But go and learn what this means: 'I desire mercy, not sacrifice.' For I have not come to call the righteous, but sinners."