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Hosea 6

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Hosea 6.

Topics.

- On the third day God will raise us up that we may live before him.
- Israel's love is like a morning cloud, like the dew that goes early away.
- What the LORD desires is steadfast love and not sacrifice.
- Like Adam Judah and Israel have transgressed the covenant.
- Like Adam Israel has transgressed the covenant
- A harvest is, appointed for Israel when God restores their fortunes.
- The glory of the spiritual temple God is building in Christ.

INTRODUCTION: Hosea has been called the "death-bed prophet of Israel" because he was the last to prophesy before the Northern Kingdom fell to Assyria (about 722 B.C.). His ministry followed a golden age in the Northern Kingdom, with a peace and prosperity not seen since the days of Solomon. Unfortunately, this prosperity led to moral decay, and Israel forsook God to worship idols. So God instructed Hosea to marry a prostitute, whose unfaithfulness to her husband would serve as an example of Israel's unfaithfulness to God. Hosea then explained God's complaint against Israel and warned of the punishment that would come unless the people returned to the LORD and remained faithful to him. The book shows the depth of God's love for his people, a love that tolerates no rivals.

FOR INFORMATION: concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

HOSEA 6:1-2

On the third Day God will Raise us Up that we May Live before Him.

- **Hosea 6:1-2:** "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. ²After two days he will revive us; *on the third day he will raise us up*, that we may live before him.

What a fantastic echo: Hosea would have no idea of what he has just spoken even the apostles who walked with Jesus for three years never understood the death and resurrection of Christ until, after the event. This is the majestic, marvellous and wonderful hand of God at its best, working through a humble man named Hosea. No-one who heard these words of Hosea could know that within them is contained the eternal plan of God's salvation for both the Jews and the Gentiles that God had established in His mind before time began. They would have simply been words of comfort and hope to the people of Hosea's era, giving them hope that their LORD would not forsake them forever but after some time favour them again, but those who live in the New Testament are left in wonder at the beauty of Hosea's words and Bible Prophecy when they read the following words of Jesus:

- Destroy this temple, and *in three days I will raise it up.* ²⁰The Jews said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" (Jn. 2:19-20).
- The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, *after three days he will rise.* (Mark 9:31).
- They will mock him and spit on him, and flog him and kill him. And *after three days he will rise.* (Mark 10:34).

- For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. (John 3:12-18).

Obviously, Christ was talking about his body being raised up as the Temple of God, but Hosea's words, "on the third day he will raise us up, that we may live before him." (v2) are not limited to only the body of Christ being raised up, within these few words is a most profound prophecy containing the entire plan of God's salvation for the world as explained in the following words of the apostle Paul:

- Remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision (Jews), which is made in the flesh by hands—¹²remember that you (Gentiles) were at that time separated from Christ, alienated from the *COMMONWEALTH OF ISRAEL* and *STRANGERS* to the *COVENANTS* of *PROMISE*, having no hope and without God in the world. ¹³But now in Christ Jesus you (Gentiles) who once were far off (from God) have been brought near by the blood of Christ. ¹⁴For he himself is our (Jews and Gentiles) peace, who has made us both *ONE* and has broken down in his flesh the dividing wall of hostility ¹⁵by abolishing the law of commandments and ordinances, that he (Jesus) might create in himself *ONE NEW MAN* (or Nation) in place of the two (Jews and Gentiles), so making peace, ¹⁶and might reconcile us (Jews and Gentiles) both to God in *ONE BODY* through the cross, thereby killing the hostility (between the Jews and Gentiles). ¹⁷And he (Jesus) came and preached peace to you (Gentiles) who were far off (from God) and peace to those who were near (Jews). ¹⁸For through him (Jesus) we both (Jews and Gentiles) have access in *ONE SPIRIT* to the Father. ¹⁹So then you (Gentiles) are *NO LONGER* strangers and aliens, but you are *FELLOW CITIZENS* with the *SAINTS* (the Jews) and members of the *HOUSEHOLD* of God, ²⁰built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone ²¹in whom the *WHOLE STRUCTURE* being joined together (Jews and Gentiles) grows into a holy temple in the Lord. ²²In him you (Jews and Gentiles) also are being built together into a *DWELLING PLACE* for *GOD* by the Spirit (Ephes. 2:11-22).

It is important to understand that the promised seed of Abraham and David is Christ, all the promises to Israel are now fulfilled in Christ therefore they are not limited to Israel only, but extend and embrace all those who belong to Christ. Gentiles (everyone who is not a Hebrew or Jew) were separated from Christ, alienated from the, Commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus they have been brought to God by the blood of Christ.

Jesus has made Jews and Gentiles both one by abolishing the law of commandments and ordinances so that Jesus might create in himself one new man (Nation) in place of the two (Jews and Gentiles). In Jesus both Jews and Gentiles are being built together into a dwelling place for God by the Spirit. Christ is the head of this new nation and its Jewish and Gentile citizens are now equal in status before God since in Christ we are all brothers and sisters in the same eternal family that God is now establishing in the Lord Jesus Christ throughout all nations of the world. The practical application of what this means to those who belong to Christ is that all the future and eternal promises God made to Israel also apply to them.

The book of Revelation states:

- When Christ returns in glory every eye will see him, even those who pierced him and all the tribes of the earth (Rev. 1:7).

And in Revelation chapter five we are told that:

- Christ was slain, and by his blood he ransomed people for God from every tribe and language and people and nation (i.e., Jews and Gentiles) and he has made them a kingdom and priests to God and they shall reign on the earth (Rev. 5:9-10).

For a beautiful picture of this Temple God is at this present time establishing in Christ see the title: "The Glory of the Spiritual Temple God is Building in Christ," at the end of this chapter.

Israel's Love is like a Morning Cloud and Dew that Goes Early Away.

- **Hosea 6:3-5:** 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." ⁴What 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. ⁵Therefore 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.

Ephraim: refers to the ten tribes of Israel in the land of Samaria, also called the Northern Kingdom.

Judah: refers to the two tribes of Judah at Jerusalem also called the Southern Kingdom.

NOTICE: the language that the LORD uses, "What shall I do with you, O Judah?" it's as though the LORD has come to His end, He has sent prophet after prophet to warn them and they would not listen there is nothing more He can do. The words, "Your love is like a morning cloud, like the dew that goes early away," (v5) carry the idea that their love for the LORD is fickle, meaning it is constantly changeable in their affections, their intentions and their loyalties. This is why God likens their love to the clouds and the dew that comes and goes and because He had to constantly use prophets to try and keep them on the right path, but even these faithful prophets were not able to curb Israel's rebellion and their stubbornness.

HOSEA 6:6

What the LORD desires is Steadfast Love and Not Sacrifice.

- **Hosea 6:6:** For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.

The LORD says he would rather Israel had knowledge of Him and show others justice, kindness, caring, mercy and grace rather than their religious ritual, sacrifices or multitudes of offerings.

The practical application today: the LORD would rather have His people and especially the leaders showing justice mercy and grace to other humans than attending every church meeting on Sunday, keeping all the mid-week meetings and doing all the religious things, and even giving offerings of large amount of money. These are not bad things in themselves, but if the church is not, "Loving thy Neighbour as themselves" (meaning doing good and not harm) to all people and not just this within the church walls then everything else counts for very little before God. Jesus only gave us two commandments to follow, firstly, and the most important of all is, "The Lord our God is one and you shall love the Lord your God with all your heart, mind and strength and secondly, "You shall love your neighbour as yourself," Jesus went on to say, "There is no other commandment greater than these two." (Mark 12:28-31). The things that delight Christ are when those who belong to him are obeying his command to, "love your neighbour as yourself," (Matt. 22:39).

To, "Love your neighbour as yourself," means do not deliberately do harm to other humans. No sane person deliberately does things to inflict pain on themselves, loving others as you love yourself is not about feeling some warm and fuzzy emotion towards others, it is about not hurting others as you would not hurt yourself. James the brother of Jesus calls Jesus command, "Love your neighbour as yourself," the royal law (James 2:8). The thing God hates the most is when we deliberately do harm to

another person, physically, financially, sexually, emotionally or spiritually and the thing God loves the most is when we do-good to others. It is interesting to notice that the major crime that God points out in Noah's time and one of the main reasons for the flood was because of all the violence in the land.

- Micah wrote: "What the LORD requires of mankind is to do justice, love kindness, and walk humbly with their God" (Micah 6:5-10).
- Isaiah says: "The LORD loves justice, hates robbery and wrong doing" (Isaiah 61:8).
- Jeremiah said: "Those who know God practise steadfast love, justice, and righteousness in the earth, because it is in these things that God delights" (Jer. 9:24).

The great prophets Micah, Isaiah and Jeremiah clearly show the law is about doing-good to others and protecting them from harm and hurt. The spirit under-pinning the Ten Commandments, is love because each law protects another human from harm. In the book of Romans Paul states:

- Love does no wrong to a neighbour; therefore love is the fulfilling of the law. (Romans 13:10).

The spirit of the law is to protect the innocent from all types of harm and hurt. Those who belong to Christ aim to keep the law not to get saved, but because it honours God and brings a good testimony to the name of Jesus and the Christian faith and because it is the right and loving thing to do. They understand that righteousness that leads to eternal life is a free gift of God that comes through faith in the Lord Jesus Christ and cannot be earned by self-effort.

Jesus famous Sermon on the Mount: the constant theme throughout Jesus famous Sermon on the Mount is doing what is right before God by seeking the way of peace in all situations. Jesus calls Christians to treat people fairly and with respect, dignity, decency grace compassion, kindness, mercy and to be quick to forgive. This means living a life that honours God and the Lord Jesus Christ is about doing right to those in the church and those outside of it. This is the reason the message Jesus spoke on the mountain is referred to as, "The Famous Sermon" because the principals if followed not only by Christians, but all humanity are the only way to peace (Matt 5). Based on the commandment, love your neighbour as yourself and the law it could be said that a wicked and evil person is one who deliberately and consciously denies the existence of God and deliberately does harm to other humans. For further information on Jesus Famous Sermon see: "Matthew 5" in, Commentary NT (ON WEBSITE MENU).

HOSEA 6:7-10

Like Adam Judah and Israel Have Transgressed the Covenant.

- **Hosea 6:7-10:** But like Adam they (Judah and Israel) transgressed the covenant; there they dealt faithlessly with me. ⁸Gilead is a city of evildoers, tracked with blood. ⁹As robbers lie in wait for a man, so the priests band together; they murder on the way to Shechem; they commit villainy. ¹⁰In the house of Israel I have seen a horrible thing; Ephraim's whoredom is there; Israel is defiled.

I have seen a horrible thing: refers to all the sins of Judah and Israel

Sins of Israel: Israel's religious rituals and observances embraced gross idolatry Baal altars and worship of pagan gods, drunkenness, violence, robbery and gross sensuality. The rich corrupted justice and showed no sense of responsibility towards the poor, and instead of relieving their economic distress seemed bent upon devising new means of depriving them of their property. This indiscriminate, indulgent and excessive luxurious living resulted in the division and decay of social unity.

Gilead: (means rugged) Gilead's is on the East Side of the River Jordan whereas Jerusalem is on the West-Side, Gilead is Jordan today. The name was used to indicate Israel's possession of the Jordan River. Gilead was divided by a scenic gorge that ran into the Jordan River. The land was lush with goodly forests rich grazing, lands, and abundant moisture, sadly the Gileadites finally fell into gross idolatry and was led into captivity by Tiglath-pileser (King of Assyria).

Shechem: Jeroboam became king of the ten tribes and built Shechem in the hill country of Ephraim as his capital (it was the territory allotted to Ephraim).

Ephraim: became such a leader in the new northern Hebrew kingdom (the ten tribes in the land of Samaria) that in addition to their more common name Israel, the kingdom is also called Ephraim. The Canaanites of Gezer lived in the midst of the ten tribes, because they did not drive them out of the land. Ephraim's territory included worship centres at Bethel and Shiloh.

Like Adam Israel has transgressed the covenant: refers to Adams disobedience of eating of the tree of Good and Evil.

- The LORD God commanded the man (Adam), saying, "You may surely eat of every tree of the garden, ¹⁷but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (Gen. 2:16-17).
- So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband (the man Adam) who was with her, and he ate. (Gen. 3:6).

Like Adam Judah and Israel transgressed: (Hosea 6:7) Adam had been directly told by the LORD Himself not to eat of the tree, just as Israel had been given the laws and statutes of God at Mount Sinai and entered into a covenant with Him. In this way Israel's and Adams sins were similar they both disobeyed a direct command that the LORD had given them. The common folk of Judah and Israel transgressed the covenant in their cities, and the Priests transgressed it in their service before the LORD and in the Temple in the following ways: Their cities:

- Were full of people who were unfaithful to God.
- Violence and robbers were in their streets.
- Worship centres had prostitutes and immoral men in them.

The priests:

- Behaviour was characteristic of a wicked and contemptible person.
- They committed immoral acts in the House of God.
- They banded together and plotted murder.
- The Temple of God had idols and symbols of pagan gods in it.

HOSEA 6:11

A Harvest is appointed for Israel when God restores their Fortunes.

- **Hosea 6:11:** For you also, O Judah, a harvest is appointed, when I restore the fortunes of my people.

When I restore the fortunes of my people: in a limited sense this was fulfilled after Israel's seventy-year captivity in Babylon when Cyrus (King of Persia) who the LORD called His Shepherd (Isaiah 44:28) gave permission to Israel to return to Jerusalem. Under Ezra and Nehemiah God brought Judah and Israel united as one nation triumphantly back to

their beloved city Jerusalem as one nation faithful to only one God, the LORD their God, the God of Abraham Isaac and Jacob (Israel never turned to pagan gods again). But Hosea's prophetic words only rest here for a moment, then they take up wings and transcend time and history until they rest in a lonely manger were we find a King being born, unlike any King the world has ever seen, a King who was willing to lay down his life for his people. Through the death and resurrection of Christ, God restored the eternal fortunes of His people (Hosea 6:7), but the words of Hosea, "When I restore the fortunes of my People," cannot be stopped, because within them is carried an echo of the Lord Jesus Christ when he returns in glory as, King of kings and Lord of lords (Rev. 19:11-16) to rule and reign from God's Holy City Jerusalem (on Mount Zion God's Holy Mountain) to establish God's Kingdom on earth during his glorious millennial reign.

The dead in Christ (Old and New Testament) and the faithful, who are alive, will be gathered together in the first resurrection (Rev. 20:4-6) to rule and reign as kings and priests with the Lord over those nations who are left outside the Holy City of God. Christ the King united with his people will not only bring peace to the Middle East, but establish God's Kingdom of steadfast love, faithfulness, righteousness, joy and peace throughout the world and the glory of God will cover the earth. Jesus will do justice to the poor and oppressed, he will be a faithful and compassionate King forever.

He will not allow anyone to strike terror in the earth or use lies and deception to enlarge their own wealth and power. The land will abundantly produce and even the deserts will flourish. The animals will not feed on each other and even the lamb will be able to lie down with the wolf and everyone will eat of their own hands because all that they plant will produce. All nations the LORD has made will come and worship before the Lord Jesus Christ. They will glorify God's Name, proclaiming the LORD is great and does wondrous things and that He alone is God. The book of Revelation states:

- Jesus Christ, the faithful witness who loved us, and washed us from our sins in his own blood has made us kings and priests unto God and his Father is coming in glory and every eye shall see him, and they also who pierced him and all kindreds of the earth. (Revelation 1:5-7).

And in Revelation chapter five we are told that:

- Christ was slain, and by his blood he redeemed a people for God from every tribe and language and people and nation and made them a kingdom and priests to God and they shall reign on the earth. (Revelation 5:9-10).

At the end of this glorious Kingdom age God descends to earth on a Great White Throne the sea, death and hades (the grave) give up the dead. They stand before God and are judged according to what is written in certain heavenly books according to what they have done. Death and those counted unworthy are cast into the Lake of Fire a symbol of eternal destruction (i.e., total extinction) (also called the, Second Death) (Rev. 20:11-15). Christ hands the Kingdom over to his heavenly Father and God is ALL in ALL and ETERNITY begins in all its fullness and majestic royal glory.

For further information see titles:

- Kingdom of God (ON WEBSITE MENU).
- The Second Resurrection or Great White Throne Judgment.

In, Resurrection (ON WEBSITE MENU).

Jews and Gentiles are being united together as one body in Christ to be a dwelling place for God by the Spirit. Believing Jews and Gentiles are being prepared by the prophets and apostles' teachings and by the influence of Christ and the Holy Spirit to become a majestic and glorious sacred temple in which God dwells for all eternity. When this majestic building is completed there will be nothing so worthy of reverence since God dwells in it; so ancient since the patriarchs and prophets laboured in building it; so solid since love cements it together; so closely united and indivisible since Christ is the corner stone; so exalted since it reaches as high as heaven and to God himself; so full of wisdom since its specifications are the word of God; so full of light since the Holy Spirit dispels every dark corner; so spacious since it is spread over the whole earth; so invincible and indestructible since it is being built by God, by Christ, by the Holy Spirit and by the influence of God's eternal word; so divine since it is a living, vibrant, dynamic temple inhabited by the Holy Spirit, and so universal since all its unique stones though spread throughout the world are compacted together in Christ.

God is the master builder of this majestic and glorious temple; Christ is the corner stone; faithful believers are the proper materials; the prophets and apostles are its foundation and the Gospel and love its pillars. Christ is the door and faith is the entrance into it. It is a spiritual building and through, faith and grace this living building is growing into an eternal house fit for the most Holy God to dwell in. It's beauty and radiance will surpass all temples that have ever gone before it since it will be adorned with a vast variety of rich colour made up of Jews and Gentiles of every age, country, sex, and condition: the mightiest of kings, the most renowned lawgivers, the most profound philosophers, the most eminent scholars and all those of whom the world was not worthy have formed this building. (Author unknown).

Peter wrote:

- Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame (1 Pet. 2:6).

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Every faithful brother and sister in Christ are represented as living stones that God is using to build this spiritual, majestic temple of eternal glory which will be manifested in splendour for all to see when:

- The Lord himself descends from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ are raised then we who are alive are caught up together with them in the clouds to meet the Lord in the air (1 Thess. 4:15-18).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

Bible House of Grace