

“All the Prophets Testify”: Hosea 5:8-6:6

Midweek Bible Study – 2026 September 30

Rev. Dr. Jayson S. Galler, Pastor, Pilgrim Lutheran Church, Kilgore, TX

<https://www.pilgrimlc.org/bible-studies/prophets>

Invocation & Opening Prayer

Follow-up to last class: pace, depth, other comments or questions?

Outline (the following is from *TLSB* p.1428; we are listing the major divisions and will expand/collapse them as we proceed through them [we previously noted possible alternate explanations for the arrangement, such as *CSSB* p.1351, and *God’s Word for Today*, p.3]):

- I. Superscription (1:1)
- II. Hosea’s Personal Issues as Prophecies (1:2-3:5)
- III. Various Oracles (4:1-14:9)
 - A. Yahweh’s Lawsuit against Israel (4:1-19)
 - B. Court Called to Order (5:1-7)
 - C. Warfare and False Repentance (5:8-6:6)**
 - D. Israel’s Guilt Congenital, but Not Incurable (6:7-11)
 - E. Israel Becomes like All Nations in Apostasy and Judgment (7:1-16)
 - F. Sow the Wind, Reap the Whirlwind (8:1-14)
 - G. Days of Festival and Punishment (9:1-17)
 - H. Israel’s Utter Destruction (10:1-15)
 - I. Possibility of “Second Exodus” (11:1-11)
 - J. Israel as Deceiver (11:12-13:1)
 - K. Israel’s Final Judgment (13:2-16)
 - L. Promise of Restoration (14:1-9)

Note that Hosea 5:15-6:6 is the Old Testament Reading for *Lutheran Service Book’s* Three-Year Lectionary Series Proper 5 A (for the Sunday that falls on June 5-11 of the first year of the Three-Year cycle [for example, this past June 7, The Second Sunday after Pentecost]), the second of only two uses of Hosea in *LSB’s* Three-Year Series. In that sets of Propers, the Hosea Reading is paired with the Gospel Reading of Matthew 9:9-13, the account of Jesus’ calling Matthew and telling the Pharisees who complained about Jesus’ eating with tax collectors and sinners to go and learn the meaning of a quotation from Hosea 6:6: “I desire mercy, and not sacrifice.”.

Warfare and False Repentance (5:8-6:6; Roehrs-Franzmann titles this passage “The War Nobody Won: The Guilt of Both Israel and Judah”):

5:8 *Blow the horn ... the trumpet ... Sound the alarm*: Golden says the command “blow” is given to Ephraim/Israel and Judah (referring back to 5:3, 5), and he contrasts this beginning of this section with “hear” that began the previous two sections (4:1; 5:1). What the ESV translates “horn” is the Hebrew *showphar*, the far-sounding ram’s horn that had religious and military use, with a loud blast as a signal. What the ESV translates “trumpet” is the Hebrew *chatsotsârah*, a silver or bronze bugle that also had religious and military use. The “alarm” is a shout or acclaim or, in this case, a war-cry of battle (or, as Keil-Delitzsch thinks, a restatement of the sound from the horn and trumpet). So, in this case, blowing both the horn and the trumpet and sounding the alarm, as *TLSB* notes, all suggest calling people to arms. Keil-Delitzsch says, “foes had invaded the land” and perhaps already conquered the northern kingdom, given what follows.

... *in Gibeah ... in Ramah ... at Beth-aven*: Of the places, *TLSB* comments, “Towns in southern Israel on the road from south to north.” Keil-Delitzsch notes that Gibeah and Ramah were on the northern boundary of the tribe of Benjamin and suitable for signals because of their elevation (as one might expect, confer Kretzmann). Golden says the horn corresponds to Gibeah and the trumpet to Ramah and the alarm to Beth-aven. *CSSB* notes that “Some interpreters suggest that the Aramean (Syrian)-Ephraimite (Israelite) war (2Ki 16:5-9; Isa 7:1-9) forms the background of this oracle.” Roehrs-Franzmann further explains that King Pekah of Israel and his ally Rezin of Damascus were trying to persuade or force Judah into their coalition against the Assyrians, but instead King Ahaz of Judah became a vassal of Tiglath-pileser and aided him in defeating Israel by forcing Israel to fight against them; the suggestion then is that the alarm is about the enemy approaching from the south. Israel did not keep its covenant even with Assyria and conspired against it.

we follow you, O Benjamin: the ESV text note indicates the alternate reading “after you”, perhaps to be preferred. The first word in Hebrew is an adverbial preposition that can be such things as “after” a following part or “behind” of place. The “you” is masculine singular, agreeing with “Benjamin”. With reference to Judges 5:14, *CSSB* notes that the statement is “Thought to be the Benjamite war cry”. Keil-Delitzsch notes the Judges origin but distinguishes the use and sense: there in Judges Benjamin marched behind Ephraim, here in Hosea the judgment has broken out in the rear of Benjamin. Confer Laetsch, who paraphrases, “Behind you (is the enemy)!”, and who notes, “Yet all preparations will be future!” Similarly, Luther comments, “It’s all over; all over!” Golden paraphrases, “the enemy is after you, O Benjamin!” (though Golden seems to think Judah would be trying to take Benjamin from Israel, and Golden also mentions Benjamin as representing the southern kingdom).

5:9 *Ephraim shall become a desolation in the day of punishment*: “Ephraim” has been mentioned before (4:17) and is mentioned repeatedly after (just in this passage 5:11, 12, 13, 14; 6:4), as the strongest of the northern kingdom’s ten tribes and an embodiment of Israel, perhaps especially focusing on the political rulers. *TLSB* thinks that the day of punishment that brings desolation to Ephraim “Likely refers to the Syro-Ephraimite war that pitted Israel against Judah, weakened the northern tribes, and led to defeat by the Assyrians in 722 B.C.” Regarding “punishment”, *TLSB* notes that the Hebrew term can mean “to decide”, “to reprove”, or “to reason”. Roehrs-Franzmann says the desolation Ephraim/Israel received at this time is a foretaste of the day of punishment when Samaria falls and the kingdom comes to a complete end.

among the tribes of Israel I make known what is sure: the northern kingdom is particularly in focus in this verse, and the southern kingdom in the verse that follows. Golden says the verb is in “instantaneous perfective” describing the action of making known as “taking place at the very time it is uttered”. Keil-Delitzsch comments, “what is here proclaimed is represented as a completed event, which will not be altered.”

Similarly, Kretzmann refers to “continuous plagues, a lasting punishment.” Laetsch comments, “Hosea is not voicing his own thoughts. He is announcing to all the tribes words of infallible truth, placed into his mouth by the God of the Amen.” Perhaps confer God’s words through the prophets as described in 6:5. Luther comments on 5:9, “I want to prove that my words will be true. I will show that My prophets have spoken the truth. They will realize from experience that I am honest in my words. I will finally have the truth.

5:10 *The princes of Judah have become like those who move the landmark:* Regarding “princes”, *TLSB* notes “Royal family and military leaders”. Though this verse has the first mention of “Judah” in this section, we have seen Judah increasingly mentioned and remember that the southern kingdom of Judah apparently was connected to the northern kingdom of Israel as a vassal kingdom. Roehrs-Franzmann refers to Judah’s being mentioned six times in fourteen verses in this passage and describes it as “a frequency unusual in Hosea”. Golden argues for taking the verb with a future sense, parallel to 5:9. Regarding “moving the landmark”, Laetsch refers to “claim jumping”, and *TLSB* explains how, without surveys and well-defined title deeds, property boundaries were marked by stones that could be easily moved so one could steal land from a neighbor. *CSSB* says specifically that “Judah had seized Israelite territory” (confer Roehrs-Franzmann). Keil-Delitzsch takes the expression figuratively (note the “like”) of Judah’s participating in the guilt of Ephraim in removing the boundary between the Lord and Baal. *GWfT* refers to “like” as introducing a short parable and discusses obliterating distinction between right and wrong.

upon them I will pour out my wrath like water: “them” is still the princes of Judah from the preceding half verse. Keil-Delitzsch says the wrath of God would flow in its fullest measure, plentifully like a stream of water, but no ruin or lasting devastation is prophesied as was the case with God’s wrath upon Israel at the hand of the Assyrians. Kretzmann comments, “in an overwhelming degree, in proportion to the greatness of their offense.” Laetsch refers to “floodwaters” and “an overflowing, irresistible flood”. Compare 6:3 where water is used in describing God’s blessings.

5:11 *Ephraim is oppressed, crushed in judgment, because he was determined to go after filth:* the ESV text note indicates the option to translate “to follow human precepts” (confer Keil-Delitzsch, pointing to the northern kingdom’s false worship [again not surprisingly confer Kretzmann]); ultimately there is no real difference in meaning (though to some extent compare Laetsch, who sees the use here perhaps as ironic of their own commandments in place of God’s Commandments). “Judgment” is mentioned again in 6:5. As for the “filth”, Golden translates “excrement”. *TLSB* comments, “Uncleanness and consequent destruction. God will judge Israel esp for its drunkenness and sexual sins (cf 4:18).” We remember that at least some of the sexual sins were related to religious sins.

5:12 *But I am like a moth to Ephraim, and like dry rot to the house of Judah:* the Lord is the subject “I”. Golden translates “pus” to Ephraim and “decay” to Judah. The Lord apparently eats away at fragile Ephraim and leads to the decay of Judah. Keil-Delitzsch mentions the moth destroying clothes and the worm injuring wood and flesh. Kretzmann says both “steadily eat into the very marrow of things.” Laetsch mentions amputation as the only “cure” for bone decay. *TLSB* comments, “Dissolution caused by inner corruption.” *CSSB* comments, “Both consume”. Golden comments, “Both begin small and slowly consume until they are evident as far more potent than expected. This fits well with how Ephraim and Judah have been viewing Yahweh. They have treated him as small, inconsequential...but soon they will see that he cannot be ignored.” Keil-Delitzsch explain in this way, “God became a destructive power to the sinner through the thorn of conscience, and the chastisements which are intended to effect his reformation, but which lead inevitably to his ruin when he hardens himself against them. The preaching of the law by the prophets sharpened the thorn in the conscience of Israel and Judah. The chastisement consisted in the infliction of the punishments threatened in the law, viz. [*videlicet*, literally “it is permitted to see”, or essentially “namely”] in plagues and invasions of their foes.” The action of this verse apparently leads to the action of the next verse.

5:13 *When Ephraim saw his sickness, and Judah his wound:* Golden translates Judah as having an “oozing infection”. Whether the seeing was literal or by way of God’s revelation is not explicitly clear (I tend to think the context suggests seeing by way of God’s revelation through the prophet). Note the similar reference in the last portion of this verse with “cure” and “wound”. *CSSB* explains, “Metaphors for the national wounds the two nations had suffered at the hands of their enemies”. Keil-Delitzsch takes the expressions as figures of speech for the two kingdoms’ “real disease”, namely, “apostasy from the Lord” or “idolatry” with all that follows, including civil war and anarchy.

then Ephraim went to Assyria, and sent to the great king: the ESV text note indicates the possible rendering “to King Jareb” (Keil-Delitzsch considers “Jareb”, which means “warrior”, an epithet referring to the king of Assyria; Laetsch considers it an appellative “designating the Assyrian king as a king eager to fight”). Golden discusses “Judah” as the subject of “sent to the great king” (the ESV’s translation unnecessarily makes a compound verb where there actually are two independent clauses, the second arguably with an unspecified subject “he” entailed in the verb form). *TLSB* comments, “To appease Assyria and protect their power for a brief time, the kings of Israel would pay tribute to Assyria”. *CSSB* comments, “Assyrian records tell of the tribute paid to Tiglath Pileser III by the Israelite kings Menahem and Hoshea”. As for the identity of the “great king”, *TLSB* comments, “Specific reference unclear, though it almost certainly refers to one of the Assyrian rulers of the late eighth century BC, to whom Israel turned for help. The reference may be intentionally general in order to condemn the futility of turning to a pagan king.”

But he is not able to cure you or heal your wound: as in the first portion of the verse, reference is again made to Ephraim’s sickness and Judah’s wound. *CSSB* comments, “The alliances were worthless.” The reason even the great king cannot help is because the Lord has become their enemy, as the next verse makes clear. (Compare Romans 8:31: “If God is for us, who can be against us?”)

5:14 *For I will be like a lion to Ephraim, and like a young lion to the house of Judah:* as for any distinction between the “lion” (*shachal*) to Ephraim and the “young lion” (*kâphiyr*) to Judah, Archer in *TWOT* states that that *kâphiyr* specifies age is doubtful but says that there could be a distinction of prowess or something else (Golden refers to the temptation to focus on distinguishing the terms). Botterweck in *TDOT* says that Tiglath-pileser III could stand behind the figure of the lion (Golden says “Assyria and its kings regularly used the lion imagery to magnify themselves”). *TLSB* notes, “Ironically, 11:10 compares the Lord with a lion that leads, gathers, and defends Israel.” *CSSB* comments, “The Lord might use human agents (Isa 10:5-6), but he would be responsible for Israel’s punishment, from which there was no escape”. *TLSB* comments, “Though Israel and Judah were right to dread Assyria’s might, the Lord is the real power they should have feared.”

I, even I, will tear and go away; I will carry off, and no one shall rescue: *TLSB* comments, “The impending destruction of Israel and Judah, though coming by the hands of other nations, will, in fact, be the result of the Lord’s will.” Confer the tearing in 6:1. The going away may be reflected in the verse that follows. Keil-Delitzsch says the carrying away is of the booty. Golden notes that the verb can mean “forgive”, though he does not suggest the verb has that meaning in this use. Unclear is whether certain verbs in this half of the verse specifically correspond with either the “lion” or the “young lion” in the first half of the verse (although, of course, both “lions” stand in for the Lord, so even if the verbs do line up differently, in some sense it would be a distinction without a difference). Again, if the Lord is the enemy, no one can rescue from His hands (confer Deuteronomy 32:39, which seems to be further echoed below).

5:15 *I will return again to my place:* *TLSB* explains, “Pictures a lion retiring to its den after the hunt. Due to the people’s ongoing apostasy, God’s place is now far from Israel” (confer Keil-Delitzsch). Kretzmann comments, “as though shutting Himself up in heaven and withdrawing His favor entirely”. Laetsch also contrasts the lion and the Lord: “Yet while the lion does nothing to repair the damage he has caused or to alleviate the agony of his victims, the Lord even in turning away from His apostate nation has thoughts of peace toward them”. Roehrs-Franzmann comments, “The Lord waits in His heavenly abode for the repentance of Ephraim and Judah to which He can respond with His healing grace”. *CSSB* comments, “God threatened to withdraw from Israel until, out of desperation, she truly repented. This idea sets the stage for the prophet’s next theme.”

until they acknowledge their guilt and seek my face, and in their distress earnestly seek me: confer and compare the unsuccessful seeking in 5:6. The Hebrew *shachar* can be seek “earnestly” or “early”. Laetsch discusses seeking the Lord “early” and the “earnestness” reflected by seeking the Lord “early” (confer Luther). (I was reminded of the hymn “Savior Like a Shepherd Lead Us” [*LSB* 711], which, in stanza 4, sings “Early let us seek Your favor / Early let us do Your will”, though “Lutheran Service Builder” makes no reference to Hosea 5:15 in connection with stanza 4; notably the stanza should be understood not of justification but of sanctification.) Kretzmann emphasizes the role the afflictions play in leading people to seek the Lord. *TLSB* comments, “When Israel repents, God will welcome her back. This good news prepares for 6:1-3, where Israel is encouraged to return to a gracious Lord”.

6:1 *“Come, let us return to the Lord:* Keil-Delitzsch notes that the chapter division wrongly separates the preceding verses from the following ones, given their close connection in content, evident in the double use of return (though distinct Hebrew verbs) and the ongoing lion imagery. Then there is debate about who is speaking, and, not surprisingly, the answer to that question impacts the interpretation of the rest. Apparently from the Divinely-inspired prophet Hosea’s speaking in the first-person singular “I” on behalf of the Lord in 5:8-15, there is in 6:1-3 a brief shift to the Divinely-inspired prophet Hosea’s speaking the first-person plural “we” of himself (still in the name of the Lord? on the Lord’s behalf as His teacher?) and the people to whom he is speaking on the Lord’s behalf (compare the return to Hosea’s speaking on behalf of the Lord in 6:4-6, and compare what the ESV gives as “we” in 5:8). Keil-Delitzsch here refers to a “command to return to the Lord”, rather than the people in exile’s encouraging one another to return to the Lord (Golden refers to Ephraim and Judah’s response, though Golden does not specify a location). *TLSB* comments, “Hosea invites Ephraim and Judah to do right.” Apparently taking the people as speaking, *CSSB* comments, “A shallow (see v. 4) proposal of repentance (using phrases from 5:13-15), in which Israel acknowledged that God, not Assyria (cf. 5:13), was the true physician (cf. 7:1).” Similarly, Roehrs-Franzmann refers to Ephraim/Israel’s not acknowledging guilt (as called for in 5:15). Laetsch cites Sellin’s noting the absence of confession and promise of change. (Seemingly one could take the words as Hosea’s calling/teaching the people with words of genuine repentance but the people’s not responding genuinely, which would seemingly have the same interpretative result as the people saying the words insincerely.)

for he has torn us, that he may heal us; he has struck us down, and he will bind us up: Golden translates “but he may” in both cases. confer the tearing of the lion in 5:14. The Lord identifies Himself as the “Healer” in Exodus 15:26 (we might think of Him in the words of a well-known Collect as “the Great Physician of body and soul, Who chastens and Who heals”). With the Holy Spirit’s inspiring Hosea, there seems to be an intentional echo of Deuteronomy 32:39 “I kill and I make alive; I wound and I heal”. We should think of God’s alien work through His law and His proper work through His Gospel. For example, Kretzmann says, “The hammer of the Law must smite and soften hard hearts before the gentle message of the Gospel may find entrance”, though we might object to any transformative work being ascribed to the law. Laetsch notes the Hebrew expression “describe the entire process of healing from the first application of soothing balm to full recovery.”

6:2 *After two days he will revive us; and the third day he will raise us up:* Keil-Delitzsch refers to “the speedy and certain revival of Israel”. *CSSB* comments, “A brief time. Israel supposed that God’s wrath would only be temporary.” Laetsch, apparently thinking of Judah, comments, “Even the seventy years of exile are but a ‘little displeasure’”. *TLSB* comments, “A coming day of deliverance. We would say ‘in a few days.’ God acted in a special way on the third day in other occasions as well, most notably when He gave the Law at Sinai (Ex 19:16) and when Christ rose from the dead.” We might remember Jonah in the belly of the great fish, which Christ Himself likens to His death and resurrection (Matthew 12:39-41). Although Keil-Delitzsch denies a direct allusion to Christ’s resurrection, Keil-Delitzsch notes that the verb here in Hosea means to raise the dead in a number of places.

that we may live before him: Keil-Delitzsch notes that living before the Lord is “under His sheltering protection and grace”, and Keil-Delitzsch sees that living as happening with conversion on the ground of faith in Christ. We might think of the Small Catechism’s living before Him “in righteousness and purity forever”. More-literally “to his face”, Golden says the phrase idiomatically means “in his presence”. Hosea 6:2 is thought to be “quoted” or “alluded to” in Matthew 16:21; Luke 9:22; 24:46; John 5:21; Acts 10:40; and 1 Corinthians 15:4 (on 1 Corinthians 15:4, confer Luther). Golden suggests that, while the words do not bring promise of resurrection to Hosea’s unfaithful audience, Christ makes more of them so that they do proclaim His resurrection and the resurrection of all who trust in Him.

6:3 *Let us know; let us press on to know the Lord*: the NIV has “acknowledge” (confer *GWfT*, which emphasizes the confession aspect of it). Some have “we shall know” with “if we follow”, though Laetsch explains the hunter’s eagerly pursuing his quarry in a diligent search. Knowing the Lord has been at issue already in Hosea. *TLSB* comments, “Hosea urges the people to strive for knowledge that begins with ‘the fear of the Lord.’” And, *TLSB* further says, “Israel demonstrates a distinct lack of this knowledge by chasing after Baal.”

his going out is sure as the dawn; he will come to us as the showers, as the spring rains that water the earth.”: some take what the ESV translates “showers” (*geshem*) as “[autumn] rain” in contrast to what the ESV translates as the latter or “spring rains” (*malqowsh*). Grouping these together, *TLSB* comments, “Guaranteed natural events. For sinners, the daily and seasonal rhythms of repentance and faith bring renewal.” Similarly, *CSSB* comments, “Israel believed that, as surely as seasonal rains fall, reviving the earth, God’s favor would return and restore her.” However, Golden notes that Baal was held to provide rain and so the use in this case could be evidence of syncretism, Baalism having infiltrated and perverted worship of the Lord. With the showers and spring rains as positive uses of water, contrast the negative use of water as wrath in 5:10. The Lord’s coming as reliable water contrasts further with the fleeting morning cloud and dew of the people in what follows next. Keil-Delitzsch says this coming takes place through the Messiah, and *GWfT* mentions that Messiah as both coming for the people of the Old Testament and come for the people of the New Testament. Hosea 6:3 is thought to be “quoted” or “alluded to” by James 5:7, which refers to the farmer’s waiting for the precious fruit of the earth to receive the early and late rains but refers to that in the context of waiting for the coming of the Lord in glory to judge the living and the dead. Laetsch describes the model prayer the Divinely-inspired Hosea tries to teach his people as “one of the most beautiful prayers of repentant faith”.

6:4 *What shall I do with you, O Ephraim? What shall I do with you, O Judah?*: as the Lord had been more-or-less directly speaking through Hosea in 5:8-15, *TLSB* says the Lord speaks in 6:4-8:14, and *TLSB* refers to the two questions’ giving evidence to “The severity of God’s anguish”. *CSSB* says, “God saw through Israel’s superficial repentance.” Keil-Delitzsch says the verse indicates that God’s earlier efforts to bring the people back to faithfulness have been in vain. Kretzmann asks, “What more was to be done in a case of this kind?”

Your love is like a morning cloud, like the dew that goes early away: what the ESV translates “love” is the Hebrew *cheched*, translated “steadfast love” in 6:6, but surely not referring to God’s mercy in this verse. Of the morning cloud and dew, *CSSB* says, “Figurative for that which is temporary.” Kretzmann comments, “there was nothing durable and stable about it; it vanished away upon close inspection.” *TLSB* contrasts the “transient” love of God’s people described here with the Lord’s reliability described in 6:3.

6:5 *Therefore I have hewn them by the prophets; I have slain them by the words of my mouth:* Golden accents the adverb “Therefore” as introducing the consequence of the preceding verse. Regarding “hewn them”, Luther and others thought of working a piece of hard wood to shape and improve it. *TLSB* comments, “‘Struck or cut them down,’ as one would a tree. The Lord thus sent prophets to pierce the stubborn hearts of His people by the preaching of His Law.” Similarly, “slain” can be related to the preaching of the law that “kills”, as noted at 6:21. Notably, the prophets are cast as the delivery method for the words of the Lord’s mouth. *CSSB* comments, “God’s spokesmen...had denounced the people’s sin.” *TLSB* comments, “The prophets were God’s spokesmen. Their refrain was ‘Hear the word of the Lord’ (4:1).” Confer His “making known what is sure” in 5:9. Hosea 6:5 is thought to be “quoted” or “alluded to” by Ephesians 6:17 regarding the sword of the Spirit as the word of God. What follows is also related.

and my judgment goes forth as the light: Golden discusses whether it should be “my” or “your” judgment. “Judgment” in this passage was mentioned earlier in 5:11. Keil-Delitzsch suggests God’s penal judgment goes forth as the sun, His judgment inflicted upon sinners is so obvious, so clear as the sun, that everyone ought to have noticed and taken it to heart. *TLSB* seems again to refer to guaranteed natural events, and *TLSB* quotes the Early Church Father Tertullian’s saying, “Justice is the very fulness of the Deity Himself, manifesting God as both a perfect father and a perfect master: a father in His mercy, a master in His discipline”.

6:6: *For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings:* Golden translates “covenant faithfulness”. Note the parallels: “steadfast love” (or “mercy”) with “knowledge of God”, and “not sacrifice” with “rather than burnt offerings”. The knowledge of God that begins with fear/faith, believed in the heart and confessed with the lips, naturally leads to love of God and love of neighbor (sacrifices of thanks and praise may be directed to God but also serve the neighbor as witness). We probably do well to take “not” and “rather” as “not only” and “in addition to”, as the external works alone are not God-pleasing but faith in the heart leads to good works that include the confession of lips and the like (confer Golden, who refers to Hummel’s discussion of hyperbole and “dialectical negation”). Regarding “steadfast love”, *CSSB* says it can be loyalty to the Lord or right conduct toward one’s neighbor and in this case “perhaps refers to both”. *TLSB* comments, “The Catechism speaks of such love when it introduces the meaning of each commandment: ‘We should fear and love God so that . . .’” Regarding “not sacrifice”, *TLSB* comments, “God had commanded sacrifices, yet they were pleasing to Him only if they came from the heart. Jesus quotes this passage in order to condemn the Pharisees’ insincerity.” Indeed, Hosea 6:6 is seen as “quoted” or “alluded to” in Matthew 9:13 (as noted at the outset of this lesson); 12:7; 23:23; and Mark 12:33. Of course, as Golden notes, the Old Testament sacrificial system is fulfilled in Christ, Who offered Himself as the once-for-all atoning sacrifice for the whole world, instead of answering “What shall I do to you?” answering “What shall I do for you?”

What are you taking home from the prophecy considered tonight?

TLSB's Law and Gospel Application Note for Hosea chapter 5 (1-7 and 8-15) says, "God warns Israel and Judah that putting their hope in foreign kings is useless. As long as they continue in idolatry, they may seek God, but they will not find Him; only in repentance can they be healed. We similarly try to play both sides of the fence, claiming to be children of God while living as friends of the world. It is a great comfort, therefore, to know that the Lord stands as near as the word of Absolution." (Again, we might note the connection between repentance and that Absolution.)

TLSB's Law and Gospel Application Note for Hosea chapters 6-7 (6:1-6 and 7-11) says, "Though Hosea earnestly encourages Ephraim and Judah to return to the Lord, his pleas continue to fall on deaf ears. Rather than trusting the Lord, Israel's leaders persist in seeking help from foreign nations such as Assyria and Egypt. Sadly, even committed Christians manifest the same kind of stubbornness and inability to overcome their weaknesses. And so it is that the Lord still deals with us today as He dealt with wayward Israel. He continues to call us to repentance so that we might return to Him, confess our sin, trust in His pardoning love, and again be reminded that Jesus, the Lamb of God, has forgiven us."

Next time, October 07, Hosea 6:7-11

Closing Prayer & Benediction



ISRAEL AND JUDAH. Solomon's son Rehoboam caused Israel to split from Judah; Israel then made Jeroboam its king (1Ki 12:1–24; 2Ch 10:1–11:4). Jeroboam established Israel's capital first at Shechem (1Ki 12:25), but later apparently moved it to Tirzah (1Ki 14:17). Jerusalem remained the capital of Judah (1Ki 12:18). Periodic coups in Israel destroyed the dynasties of Jeroboam (1Ki 15:27–30), Baasha (1Ki 16:8–13), Zimri (1Ki 16:15–22), Omri (2Ki 9:14–10:14), and Jehu (2Ki 15:8–12). Omri moved

Israel's capital to Samaria (1Ki 16:23–24); Jezreel apparently served as a secondary capital (1Ki 21:1). Moab, and then Edom and Libnah, rebelled against Judah (2Ki 3; 8:20–22). Control of territory east of the Jordan passed back and forth between Israel and Syria (2Ki 10:32–33; 13:14–25; 14:23–29). A chaotic succession of kings heralded the fall of Israel to Assyria in 722 BC (2Ki 15:8–17:23).