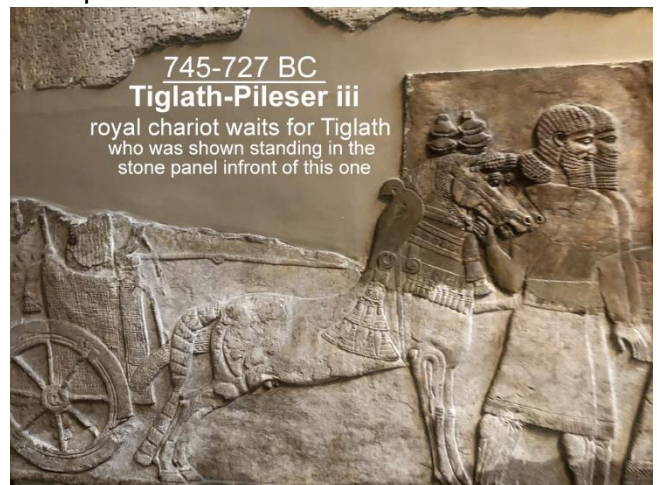


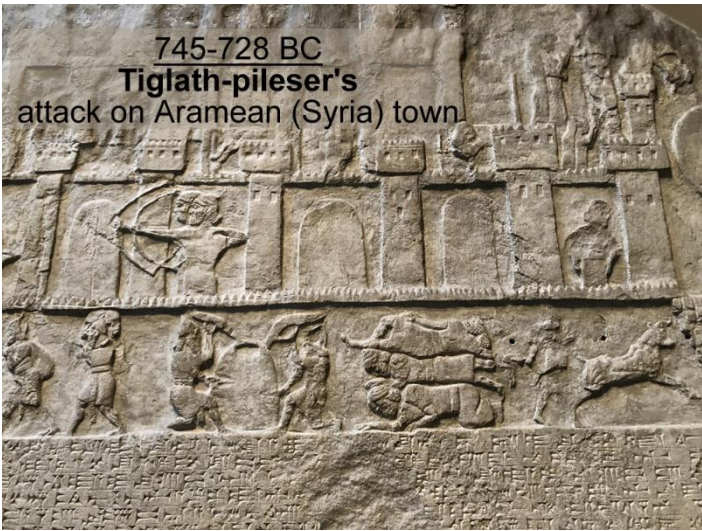
# Hosea 6:1-11

- Hosea 5 ended with verses 13-15 saying:  
“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 your wound.  
For **I will be like a lion** to Ephraim,  
and like a young lion to the house of Judah.  
I, even I, will tear and go away;  
I will carry off, and no one shall rescue.  
I will return again to my place,  
until **they acknowledge their guilt** and seek my face,  
and in their distress earnestly seek me.”
  - Israel needs help, but they sought Tiglath-pileser, the lion, the great king of Assyria
  - YHWH says Tiglath-pileser cannot cure Israel or heal Israel’s wound.
- This first section 6:1-3 is either:
  - A sample (maybe written by Hosea like the modern “sinner’s prayer” for salvation) of what the Lord would like to hear from Israel
  - What the Lord is waiting to hear from Israel
  - What is Israel says with their mouth, but does not mean with their hearts. A similar, but also inadequate, example of this ritual repentance is also in **Jeremiah 14:1-10**.
- Whatever the intention of this confession in 6:1-3 the rest of the chapter and the book indicate it is not adequate, heartfelt or truly sincere.

**Photos below:** Attack on Aramean (Syria) town between 745-728 BC, Tiglath-pileser’s soldiers carry away the Aramean gods captured after the battle and the resettlement of Aramean prisoners after the Assyrian campaign of 745 BC. Lion hunting with Ashurbanipal sometime between 669-631 BC.







745-728 BC  
**Tiglath-pileser's**  
attack on Aramean (Syria) town.



745-728 BC  
**Tiglath-pileser**  
Dead Arameans (Syria) stacked up  
during Tiglath-pileser's campaign in Aram.

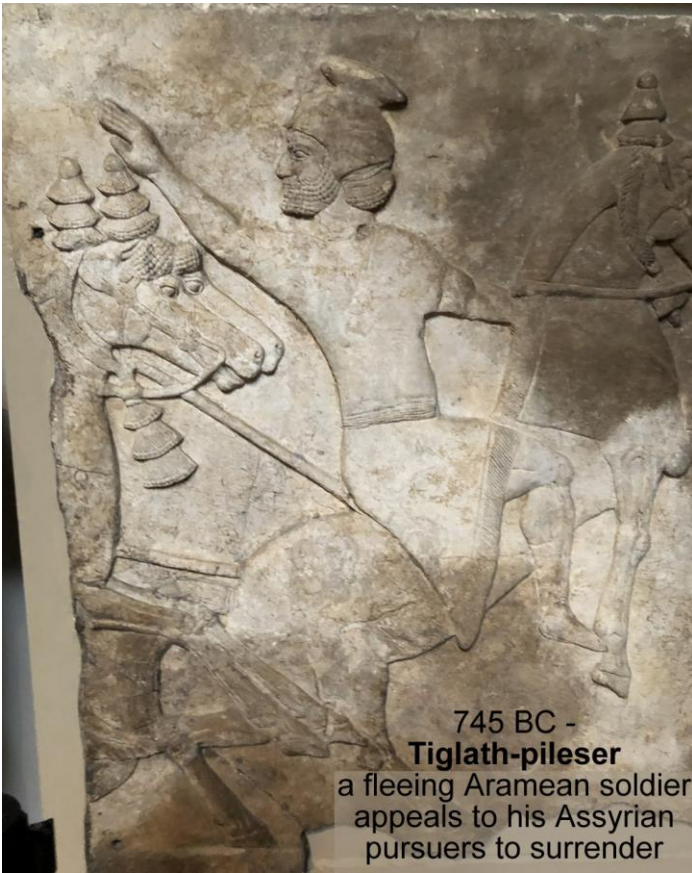


745 BC - **Tiglath-pileser's**  
soldiers carry off the Aramean gods/images



745 BC -  
**Tiglath-pileser's**  
soldiers carry off the  
Aramean gods/images

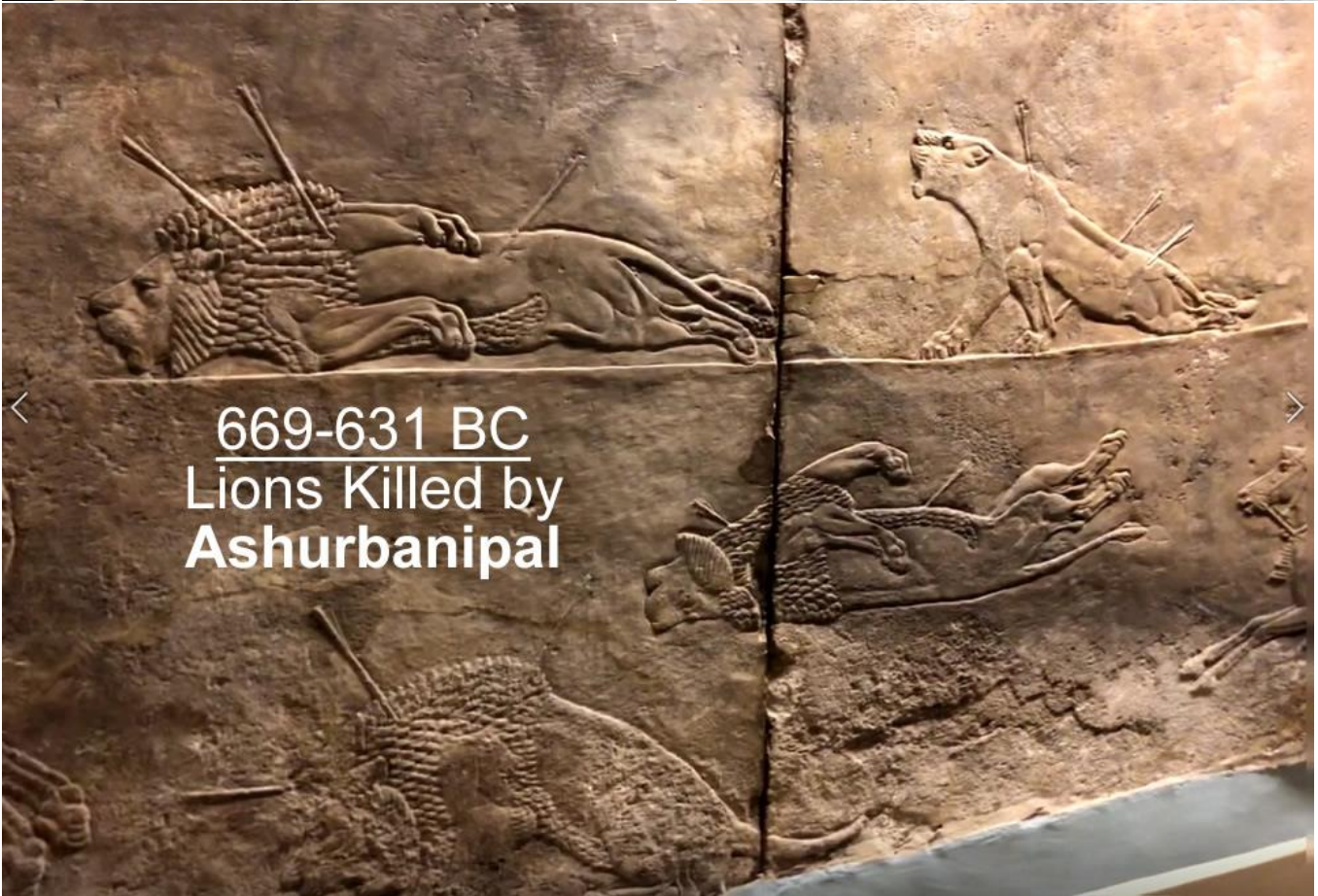




745 BC -  
**Tiglath-pileser**  
a fleeing Aramean soldier  
appeals to his Assyrian  
pursuers to surrender



669-631  
**Ashurbanipal**  
Hunting Lions



< 669-631 BC  
Lions Killed by  
**Ashurbanipal** >

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.

2963 [e]	1931 [e]	3588 [e]	3068 [e]	413 [e]	7725 [e]	1980 [e]
ṭā-rāḇ	hū	kî	Yah·weh,	'el-	wə·nā·šū·ḇāh	le·kū
טָרַף	הוּא	כִּי	יְהוָה	אֶל-	וְנָשׁוּבָה	לְכוּ 1
has torn	He	For	Yahweh	to	and let us return	Come
V-Qal-Perf-3ms	Pro-3ms	Conj	N-proper-ms	Prep	Conj-w   V-Qal-ConjImperf.Cohort-1cp	V-Qal-Imp-mp

2280 [e]	5221 [e]	7495 [e]
wə·yah·bə·šê·nū.	yak	wə·yir·pā·'ê·nū;
וַיַּחְבְּשֵׁנוּ:	יָךְ	וַיִּרְפְּאֵנוּ
but He will bind us up	He has stricken	but He will heal us
Conj-w   V-Qal-ConjImperf-3ms   1cp	V-Hifil-Imperf.Jus-3ms	Conj-w   V-Qal-ConjImperf-3ms   1cp

1. “Let us return” echoes the reverse of YHWH in 5:15 when he said, “I will return again to my place, until they acknowledge their guilt.” It may be their legitimate attempt to return
2. Israel recognizes at least that YHWH caused then judgment.
3. YHWH had used these same terms concerning his judgment in 5:13-15:
  - a. Tearing
  - b. Healing
  - c. Returning
4. The verb “return” is **sub ‘el** is common in the OT meaning “turning”, “returning” and in certain contexts it can mean “repenting”. It is used 21x by Hosea
5. This is Israel “repenting”
6. The Lord is the punisher/destroyer and the deliverer/healer/restorer

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

6440 [e]	2421 [e]	<b>Qum</b> 6965 [e]	7992 [e]	3117 [e]	3117 [e]	<b>Haya</b> 2421 [e]
le·pā·nāw.	wə·niḥ·yeh	ye·qî·mê·nū	haš·šə·lî·šî,	bay·yō·wm	mî·yō·mā·yim;	ye·ḥay·yê·nū
לְפָנָיו:	וְנָחִיָּה	יִקְמְנוּ	הַשְּׁלִישִׁי	בַּיּוֹם	מִיּוֹמַיִם	יְחַיֵּנוּ 2
in His sight	that we may live	He will raise us up	the third	On day	after two days	He will revive us
Prep-l   N-cpc   3ms	Conj-w   V-Qal-ConjImperf-1cp	V-Hifil-Imperf-3ms   1cp	Art   Number-oms	Prep-b, Art   N-ms	Prep-m   N-md	V-Piel-Imperf-3ms   1cp

1. First Corinthians 15:4 states, “that he was buried, that he was raised on the third day in **accordance with the Scriptures.**”
  - a. No other text in the OT speaks of the third day like this verse does.
  - b. It seems clear that Hosea 6:2 is talking about the restoration of Israel and not the resurrection of Jesus

- c. But, Christ life, ministry and resurrection is a type of Israel and is often overlapped in Scripture. Consider Isaiah 53, Israel and Jesus' 40 years/days in wilderness, Torah and Sermon given on the Mount, etc.
  - d. Tertullian (155-220 AD, Carthage, N. Africa) is the first known Christian to make a connection between Christ's resurrection and this verse in Hosea 6:2
2. Concerning the "two days...three days"...the text does not give any clues:
- a. Could be literal 2-3 day period
    - i. This could be referring to a short illness that only lasts 2 days and by the third day the patient is fully recovered.
    - ii. This means this is merely a normal sickness event.
    - iii. Considering that a sickness was often the beginning of the death experience this could easily mean that after 2 days "sickness/death" was stopped so that on the third day the illness was gone or the "dead" had been "resurrected" or "raised up."
  - b. Could be a reference to a short period of time since 2-3 days is not that long
    - i. This would indicate that the Lord's judgment would not be that long
    - ii. The people merely needed to confess and repent.
  - c. Could refer figuratively to 2-3 periods of time that could be much longer than days
    - i. One day could represent 1,000 years.
    - ii. 2,000 years of being set aside. Revived in the 3,000<sup>th</sup> year.
3. The emphasis here (independent on the length or meaning of the 2-3 days) is that when the people returned/turned/repented, then the Lord would also turn from being the lion who tore and struck them into the one who healed and revived them.
4. Upon being "revived" and "raised" the people would then be in a position to "live before YHWH."
5. Two words used together in OT for resurrection or in verses speaking of life from the dead:
- a. "Revive" is *haya* or "live", "make alive"
  - b. "Raise us up" is *qum* meaning "raise up"
  - c. Isaiah 26:14 – "The dead will not **live** (*haya*); the shades of the departed will not **rise** (*qum*)."
  - d. Isaiah 26:19 – "Your dead will **live** (*haya*), your corpses will **rise** (*qum*).
  - e. This restoration could be:
    - i. A national resurrection as in Ezekiel 37:1-14
    - ii. A restoration of health
    - iii. Deliverance from the power of an evil force
  - f. Hosea is not clear. This may be intentional. Hosea may be including all the possible options available will occur when Israel returns to the Lord.
6. All this healing and restoration is based on the concept that Israel returns to the Lord before he stops being "the lion" and begins to heal and restore.

**6:3 – 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."**



3559 [e] nā·kō·wn	7837 [e] kə·ša·ḥar	3068 [e] Yah·weh,	853 [e] 'et-	3045 [e] lā·da·'at	7291 [e] nir·de·pāh,	3045 [e] wə·nē·de·'āh
נָכוֹן	כַּשְׁחַר	יְהוָה	אֶת־	לְדַעַת	נִרְדְּפָה	וְנִדְעָה 3
is established	As the morning	Yahweh	of	the knowledge	let us pursue	And let us know
V-Nifal-Prtcpl-ms	Prep-k   N-ms	N-proper-ms	DirObjM	Prep-I   V-Qal-Inf	V-Qal-Imperf.Cohort-1cp	Conj-w   V-Qal-Imperf.Cohort-1cp

776 [e] 'ā·reṣ.	3138 [e] yō·w·reh	4456 [e] kə·mal·qō·wōš	lā·nū,	1653 [e] kag·ge·šem	935 [e] wə·yā·bō·w	4161 [e] mō·w·šā·'ōw;
אֶרֶץ:	יּוֹרָה	כְּמַלְקוֹשׁ	לָנוּ	כְּגֶשֶׁם	וַיָּבֹא	מוֹצְאוֹ
to the earth	[and] former rain	Like the latter	to us	like the rain	and He will come	His going forth
N-fs	V-Hifil-Imperf-3ms	Prep-k   N-ms	Prep   1cp	Prep-k, Art   N-ms	Conj-w   V-Qal-ConjImperf-3ms	N-msc   3ms

1. This is the restoration of 5:7 where darkness and the new moon consumed the land. Here the dawn is the end of that phase.
2. The knowledge of the Lord will provide:
  - a. The sun
  - b. The rains (Hebrew for “rain” - **gesem**):
    - i. Latter rain (Hebrew for “rain” - **malqos**)
    - ii. Former rain
3. It is YHWH, not the Baals or the gods of the Phoenician pantheon, that control the agricultural cycle.
4. Precipitation:
  - a. “showers” is Hebrew *gesem* which is general “rain”
  - b. “spring rains” is Hebrew *malqos* which is the term for the latter rains in the spring.
5. The Lord returns and the punishment ceases and the land is restored.
6. “Let us **KNOW**; let us press on to **KNOW the Lord**”

This next section 6:4-7:16 is the Lord’s frustrated response to Israel’s failure to repent sincerely or their failure to repent properly.

1. 2 Corinthians 7:10 –
  - a. NIV – “Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.”
  - b. ESV – “For godly grief produces a repentance that leads to salvation without regret, whereas worldly grief produces death.”
2. Whatever was happening in 6:1-3 it is clear beginning in 6:4 that YHWH isn’t buying it.
  - a. The words or liturgy of 6:1-3 appears to be flawless and more than adequate for repentance. The question would be if Israel truly meant these words, or if they were just reciting liturgy that they did not understand or mean. The words didn’t work.
  - b. If the words were an example given to Israel (maybe by Hosea) then Israel didn’t use them.
  - c. The result is YHWH remains the LION that tears Israel. Israel’s redeemer will remain as Israel’s judge from this point on until the distant future

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.

2617 [e]	3063 [e]	6213 [e]	4100 [e]	669 [e]	6213 [e]	4100 [e]		
wə-ḥas-də-ḵem	yə-hū-dāh;	lə-ḵā	'e-'ē-śeh-	māh	'ep-ra-yim,	lə-ḵā	'e-'ē-śeh-	māh
וְחַסְדְּכֶם	יְהוּדָה	לָךְ	אֶעֱשֶׂה	מָה	אֶפְרַיִם	לָךְ	אֶעֱשֶׂה	מָה 4
for your faithfulness is	Judah	to you	shall I do	what	Ephraim	to you	shall I do	What
Conj-w   N-msc   2mp	N-proper-ms	Prep   2ms	V-Qal-Imperf-1cs	Interrog	N-proper-ms	Prep   2ms	V-Qal-Imperf-1cs	Interrog

1980 [e]	7925 [e]	2919 [e]	1242 [e]	6051 [e]
hō-lêḵ.	maš-kîm	wə-ḵaṭ-ṭal	bō-quer,	ka-'ā-nan-
הִלֵּךְ:	מִשְׁכִּים	וְכַטַּל	בֹּקֶר	כְּעָנַן
it goes away	early	and like the dew	morning	like a cloud
V-Qal-Prtcpl-ms	V-Hifil-Prtcpl-ms	Conj-w, Prep-k, Art   N-ms	N-ms	Prep-k   N-msc

1. The Lord is frustrated with Israel (Ephraim) and Judah
2. Israel’s “love” is the Hebrew *hesed* meaning covenant faithfulness or loyalty (this is not an emotion, but actions of commitment and covenant obligations) are short lived.
3. Israel’s faithfulness is temporary and fleeting like:
  - a. An early morning cloud that is removed by the heat of the rising sun
  - b. Evening dew that disappears as soon as the day dawns

6:5 – 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.

6310 [e]	561 [e]	2026 [e]	5030 [e]	2672 [e]	3651 [e]	5921 [e]
pî;	bə'îm·rê-	hā·raḡ·tîm	ban·nə·bî·'îm,	ḥā·ṣab·tî	kên,	'al-
— פִּי	בְּאִמְרֵי	הֲרַגְתִּים	— בְּנְבִיאִים	הֲצַבְתִּי	כֵּן	עַל־ 5
of My mouth	by the words	I have slain them	by the prophets	I have hewn [them]	thus	Upon
N-msc   1cs	Prep-b   N-mpc	V-Qal-Perf-1cs   3mp	Prep-b, Art   N-mp	V-Qal-Perf-1cs	Adv	Prep
				3318 [e]	216 [e]	4941 [e]
				yê·ṣê.	'ō·wr	ū·miš·pā·ṭe·kā
				יֵצֵא:	אֹר	וּמִשְׁפָּטֶיךָ
				[that] goes forth	[like] light	and your judgments [are]
				V-Qal-Imperf-3ms	N-cs	Conj-w   N-mpc   2ms

1. This translation may be the best and it agrees with the ESV above:
 

*“Therefore, I have cut them up through the prophets, killed them with words of my mouth; my judgments have gone forth like light”*

  - a. This translation agrees with many translators
  - b. The Hebrew **umispateyka ‘or** found in the Mosoretic Text could be divided to read like this **umispati ka’or** which would match the LXX.
    - i. This makes for a smoother reading
    - ii. This continues the use of the similes used in the verses before
  - c. Other translations:
    - i. “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.” – KJ
    - ii. “Therefore I cut you in pieces with my prophets, I killed you with the words of my mouth— then my judgments go forth like the sun.” - NIV
2. The prophets
  - a. The people’s problem was not the punishment but the prophetic pronouncements
  - b. The prophets typically did these things:
    - i. Reveal sin
    - ii. Pronounce judgment
    - iii. Demand repentance
    - iv. Means of instruction as in Amos 2:11-12 – ““I also raised up prophets from among your children and Nazirites from among your youths. Is this not true, people of Israel?” declares the Lord. “But you made the Nazirites drink wine and commanded the prophets not to prophesy.”
    - v. Interpret disasters according to Jeremiah 28:8-9 – “From early times the prophets who preceded you and me have prophesied war, disaster and plague against many countries and great kingdoms. But the prophet who prophesies peace will be recognized as one truly sent by the Lord only if his prediction comes true.”
3. Words of my mouth
4. My judgment or “your judgments”
  - a. These “judgments” are not the famines and wars, but the judicial decisions of the Lord against the people



- b. This word “judgments” is plural (5:1, singular) indicating a series of disasters.
- 5. Goes forth as the light
  - a. The prophetic word and the Words of God’s mouth have gone forth as a light into the darkness of Israel’s soul and deeds.
  - b. The Word of Truth has shined like a light in the darkness of Israel exposing them of their sin and rebellion.
  - c. The Lord verbally slays the people
  - d. John 1:4-5 – “In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.”
  - e. This Hebrew word does not have the word “lightning” listed as a possible translation, although this word used in Job 36:32; 37:3, 11, 15 does list “lightning” as an option because of the context which includes a thunderstorm.

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

5930 [e]	430 [e]	1847 [e]	2077 [e]	3808 [e]	2654 [e]	2617 [e]	3588 [e]
mê·'ō·lō·wṭ.	'ē·lō·hîm	wə·da·'at	zā·baḥ;	wə·lō-	hā·pāṣ·tî	ḥe·sed	kî
מַעֲלוֹת:	אֱלֹהִים	וְדַעַת	זָבַח	וְלֹא־	הִפְצַתִּי	חֶסֶד	כִּי 6
more than burnt offerings	of God	and the knowledge	sacrifice	and not	I desire	mercy	For
Prep-m   N-fp	N-mp	Conj-w   N-fsc	N-ms	Conj-w   Adv-NegPrt	V-Qal-Perf-1cs	N-ms	Conj

1. Jesus used this text in Matthew 9:13 and 12:7
2. Two great concepts of Hosea and the Scripture:
  - a. Love, which is covenant faithfulness to the Lord (actions, behaviors, commitment, consistency)
  - b. Knowledge of the Lord (knowing the revelation/Word, understanding God’s nature)
3. Hosea is not merely a social activist calling the people to moral behavior and to treat others as they would want to be treated. Hosea understands that the people need to know the Lord and commit to their relationship with him.
4. The holy places, the shrines, the sanctuaries had become stumbling blocks to Israel’s true growth, knowledge and fruitfulness as God’s people. The people are told to stop the sacrifices and stop attending to these places of worship.
5. Hosea was not rejecting the Mosaic Law, but the people’s understanding of the sacrifices had become completely pagan

**6:7 – But like Adam they transgressed the covenant; there they dealt faithlessly with me.**

	898 [e]	8033 [e]		1285 [e]	5674 [e]	121 [e]	1992 [e]
bî.	bā·gə·dū	šām	—	bə·rît;	'ā·bə·rū	kə·'ā·dām	wə·hêm·māh
בִּי:	בְּגִדּוֹ	שָׁם	—	בְּרִית	עֲבָרוּ	כְּאָדָם	וְהֵמָּה 7
with Me	they dealt treacherously	there		the covenant	transgressed	like men	But they
Prep   1cs	V-Qal-Perf-3cp	Adv		N-fs	V-Qal-Perf-3cp	Prep-k   N-ms	Conj-w   Pro-3mp

1. Who is “Adam”?
  - a. Could be the first man. He rebelled.

b. Could be the town of Adam which is on the Jordan River where the waters stopped flowing (Joshua 3:16) when Joshua crossed into Canaan.

i. This is supported because:

1. of the word “there” (Heb. *sam*)
2. The next are locations
3. It could have become a shrine
4. It is in the land of Gilead (which is mentioned next) and was the location that the political coup of 738 BC took place when Pekah came with 50 men from Gilead to assassinate King Pekahiah in Samaria (2 Kings 15:25)



c. A good possibility is Hosea is referring to a shrine at Adam which works well in his example because it is also the name of the first man who rebelled

2. “Like Adam (the man) they break the covenants; they are faithless to me there (the town).”

### 6:8 – Gilead is a city of evildoers, tracked with blood.

1818 [e]	6121 [e]	205 [e]	6466 [e]	7151 [e]	1568 [e]
mid·dām.	‘ā·qub·bāh	‘ā·wen;	pō·‘ā·lê	qir·yaṭ	gil·‘ād
מִדָּם:	עֲקֻבָּה	אָוֶן	פְּעֻלֵי	קִרְיַת	גִּלְעָד 8
with blood	[And] defiled	evildoers	of	a city	Gilead [is]
Prep-m   N-ms	Adj-fs	N-ms	V-Qal-Prtcpl-mpc	N-fsc	N-proper-fs

1. Gilead is Transjordan and includes the place Laban caught up with Jacob and also where Jacob was reunited with Esau and Jacob wrestled with the Angle of the Lord
2. The end of the verse has a word “tracked” - **aqubbah** - appears only here in the Bible.
  - a. It means something like “grab by the heel.”
  - b. Here it means something like “foot-tracked” or “tracks of blood” or “bloody footprints”
3. Gilead is described as “evildoers” from the Hebrew word “awen” which we are familiar with from its use in describing Bethel as Beth-aven. (House of evil instead of House of God)
  - a. “awen” or “evildoers” – These are people who oppose God or, in Psalms, the person writing the Psalm.
4. Jacob fled Esau and met the Lord at Bethel. 14 years later Jacob return to Esau and wrestled with the Lord at Gilead.
  - a. The point is Israel is acting in the worst possible way their namesake, Jacob, or Israel, could and did behave
  - b. Jacob was selfish and did not know the Lord, but was converted and called Israel. In Hosea’s day the people have remained unconverted and are called “evildoers” and “stained with footprints of blood”. They are guilty.
  - c. Jacob will again be an example in 12:2-4 which supports this context

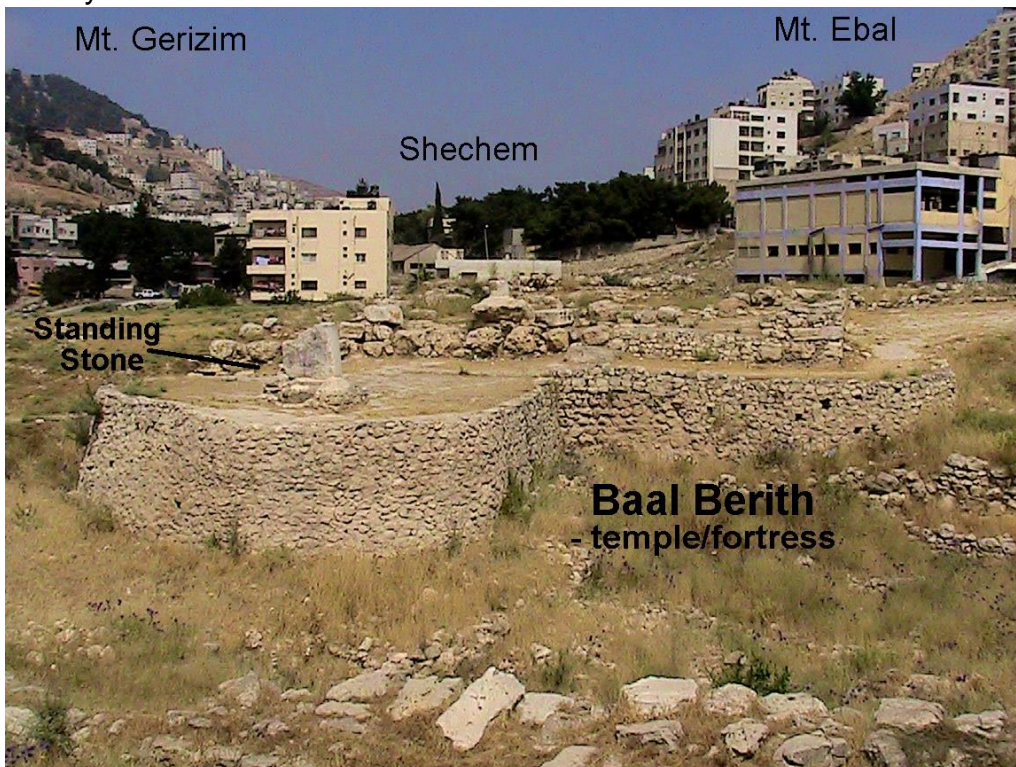
### 6:9 – As robbers lie in wait for a man,

**so the priests band together;  
they murder on the way to Shechem;  
they commit villainy.**

7523 [e]	1870 [e]	3548 [e]	2267 [e]	1416 [e]	376 [e]	2442 [e]
ye·raṣ·ṣə·hū-	de·rek	kō·hā·nīm,	ḥe·ber	gə·dū·dīm,	'iš	ū·kə·ḥak·kē
יִרְצְחוּ	דֶּרֶךְ	כֹּהֲנִים	חֵבֶר	גְּדוּדִים	אִישׁ	וּכְחַפֵּי 9
murder	on the way	of priests	[So] the company	bands of [robbers]	a man	And as lie in wait for
V-Piel-Imperf-3mp	N-cs	N-mp	N-msc	N-mp	N-ms	Conj-w, Prep-k   V-Piel-Inf

6213 [e]	2154 [e]	3588 [e]	7927 [e]
'ā·śū.	zim·māh	kī	šek·māh;
עָשׂוּ:	זִמָּה	כִּי	שֶׁכְּמָה
they commit	lewdness	surely	to Shechem
V-Qal-Perf-3cp	N-fs	Conj	N-proper-fs   3fs

1. Translation: “Like members of a looting mob, so is a gang of priests along the way, they commit murder at Shechem, for they carry out a wicked plan.”
2. The city of Shechem was slaughtered by Jacob’s sons Simeon and Levi for having raped their sister Dinah (Genesis 34)
  - a. Levi became the priesthood
  - b. The priest are credited as having the same deceitful and murderous character that their forefather had. Levi was treacherous and a mass murder
3. Shechem was located in a valley between Mt. Gerizim and Mt. Ebal with a high place that still remains today.



4. “wickedness” – zimma – the priest had behaved in “wickedness”:



- a. This noun can refer to:
  - i. Immoral acts of desire, sexual depravity in Lev. 18:17; Jer. 13:27; Ezek. 16:27
  - ii. Violence as “bloodthirsty” in Ps. 26:9-10
  - iii. Folly in Prov. 21:27; 24:9; Ps. 119:150
- b. In context this would refer to political treachery (coming from Gilead to assassinate Pekahiah) in a conspiracy with the religious leaders who assist with the violence and murder to gain power.

Three places, three stories, three failures of contemporary Israel:

1. Adam
2. Gilead
3. Shechem

**6:10 – In the house of Israel I have seen a horrible thing;  
Ephraim's whoredom is there; Israel is defiled.**

2184 [e]	8033 [e]	8186 [e]		7200 [e]	3478 [e]	1004 [e]
zə·nūṭ	m	ša·'ā·rū·rī·yāh;	ša·'ā·rī·rī·yāh	rā·'ī·ṭī	yis·rā·'êl,	bə·ḇêṭ
זְנוּת	שָׁמָּה	(שַׁעְרוּרִיָּה)	[שַׁעְרִירִיָּה]	רָאִיתִי	— יִשְׂרָאֵל	בְּבַיִת 10
the harlotry	there [is]	a horrible thing	-	I have seen	of Israel	In the house
N-fs	Adv	Adj-fs	Adj-fs	V-Qal-Perf-1cs	N-proper-ms	Prep-b   N-msc

3478 [e]	2930 [e]	669 [e]
yis·rā·'êl.	niṭ·mā	le·'eḇ·ra·yim,
יִשְׂרָאֵל:	נִטְמָא	לְאֶפְרַיִם
Israel	is defiled	of Ephraim
N-proper-ms	V-Nifal-Perf-3ms	Prep-l   N-proper-ms

1. Israel's deeds reflect their inner whoredom
  - a. Inner deceit and lies
  - b. Social rebellion and violence.
2. Israel is totally dark.
3. Morally impure and Ritually unclean

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

	5971 [e]	7622 [e]	7725 [e]	7105 [e]	7896 [e]	3063 [e]	1571 [e]	
פ	'am·mī.	še·būṭ	bə·šū·ṭī	lāk;	qā·šîr	šāt	yə·hū·ḡāh	gam-
פ .	עַמִּי:	שְׁבוּת	בְּשׁוּבִי	לְךָ	קִצִּיר	נֶשֶׂת	יְהוּדָה	גַּם־ 11
-	of My people	the captives	when I return	for you	a harvest	is appointed	Judah	Also
Punc	N-msc   1cs	N-fsc	Prep-b   V-Qal-Inf   1cs	Prep   2fs	N-ms	V-Qal-Perf-3ms	N-proper-ms	Conj

1. Judah
2. 6:11b starts the next section: “When I restore the fortunes of my people...(continues in 7:1)