

LESSON 10: ET TU, JUDAH?

Intro:

BIG IDEA: God _____ for His people to _____ Him & be _____ to Him.

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

- This is a _____ over Ephraim and Judah, like _____ children.
- Their “love” (*hesed*- steadfast love, covenant faithfulness) is compared to a _____ & _____.
- You can’t _____ on a cloud or dew. They “_____”, lack substance.
- Rather than like a faithful spouse, they are like teenagers flitting from _____ to _____.
- This is the _____ for both nations. All their sin flows from it.

“A loyalty that is temporary or that evaporates like ground fog or dew is no loyalty at all. These similes of Israel’s unreliability contrast sharply with the picture of Yahweh’s absolute reliability in vv. 1-3.”⁶⁸

- He sends “*the prophets*” to _____ “*the words of my mouth.*”
- His work of _____ is carried out by them: “*I have hewn them*” & “*slain them*”.
- They have been cut up (_____?), decimated or slain (_____).
- “*Judgment*” should be judgments- a _____ of chastisements or _____ actions.
- These judgments were _____ & did expose what “darkness” hides.
- It is easy to misunderstand verse 6. They turned _____ faith into _____ sacrifices.
- They focused on the sacrifices and burnt offerings as if that was the _____.
- God wanted “*steadfast love*” (*hesed*) & “*knowledge of God*” (1 Sam 15).
- The first _____ matters, and is the important thing. “I will be your God.”
- The sacrifices were not to _____ or _____ loving and knowing Him.

⁶⁸ Stuart, pp. 109.

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- They were treating the sacrifices as _____ to manipulate God instead of loving Him.

“It is the lack of love and knowledge of God among the people that is tragic, not the presence of burnt offerings and other sacrifices.”⁶⁹

“God does not send His judgments without warning or without offer of repentance.”⁷⁰

⁷ But like Adam they transgressed the covenant;
there they dealt faithlessly with me.

⁸ Gilead is a city of evildoers,
tracked with blood.

⁹ As robbers lie in wait for a man,
so the priests band together;
they murder on the way to Shechem;
they commit villainy.

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

- Verse 7 has been taken in ___ ways. Adam as a historical person, the people & as a place.
- Israel is like Adam who “transgressed the covenant” while in the _____.
- They are simply repeating the _____ of their father and covenant _____.
- Adam could also be a _____ reference to the “people”, Israel, acting disobediently.
- Stuart sees it as a variant referring to “_____”; they _____ it like it was dirt.⁷¹
- The Hebrew participle translated “*there*” ordinarily marks a _____ reference.
- Adam may be the likely _____ (similar expression in 10:9)
- Joshua 3:16 notes a _____ of that name near the _____. But no transgression noted.
- It is located along the _____ from Ephraim to Gilead, which is mentioned next.
- The men of Gilead helped _____ kill _____ (2 Kg 15:25). Did it happen there?
- Possible that the _____ anticipates the reference that fills out the _____.
- Gilead is not portrayed _____ here. “*city of evildoers, tracked with blood.*”
- The priests are like _____ lying in wait. Not for show: “*they murder*”.
- Shechem was used for _____, and was the initial _____ of the northern kingdom.
- “Political intrigue, treachery, and robber bands were part of Shechem’s history...”⁷²
- “murder” is actually a broader term referring to wanton acts of _____ & _____.

⁶⁹ Dearman, pp. 197.

⁷⁰ Kidner, pp. 67.

⁷¹ Stuart, pp. 111.

⁷² Dearman, pp. 199.

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- It can refer to “men of _____” as well as to sexual _____.
- The implication is that the priests _____ with others to _____ the king.
- Or perhaps the idea was of a _____ that people visited resulting in their destruction.⁷³
- Her “whoredom” is _____ & produces defilement: immoral & _____.

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

(7:1) When I would heal Israel,
the iniquity of Ephraim is revealed,
and the evil deeds of Samaria;
for they deal falsely;
the thief breaks in,
and the bandits raid outside.

² But they do not consider
that I remember all their evil.
Now their deeds surround them;
they are before my face.

- “Judah” may have been an _____ addition. It isn’t in the _____.
- The MT takes this _____ - that a “*harvest*” is a good thing. Big _____.
- It is used _____ to refer to reward or punishment, God’s decisive intervention.
- In light of what precedes it likely refers to a _____ harvest, _____, for Judah.
- 6:11b & 7:1 form a chiasm and should be viewed as connected.⁷⁴

A When- turn (return)

B When- heal

A’ Iniquity – revealed

B’ Evil – uncovered

- This appears to function as a _____: turn => heal revealed => unconceal
- The _____ of Israel is connected w/their _____/repentance at the exposure of sin.
- We often want to be _____ without the pain of exposure; _____ w/out repentance.
- Israel has not considered the _____ of their iniquity and evil.
- They forget, do not _____ to _____, that God will “*remember all their evil.*”
- To “*remember*” is to call to mind in order to _____ upon: judgment!

⁷³ Kidner, pp. 68.

⁷⁴ Dearman, pp. 200. Uncertain where he gets the “uncovered” unless implied to complete the parallel.

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“People’s bland dismissal of any question of divine judgment has made repentance virtually unthinkable. ... guilt does not fade with time; it wraps a people round; it stares God in the face.”⁷⁵

Conclusion:

⁷⁵ Kidner, pp. 69.