

**LESSON 14: HISTORY DOESN'T REPEAT, I TELL MYSELF WHEN I GO TO SLEEP**

**Intro:**

“Those who cannot remember the past are condemned to repeat it.” **George Santayana**

Hosea utilizes “\_\_\_\_\_”<sup>92</sup>.

BIG IDEA: We often fall into the \_\_\_\_\_ of our \_\_\_\_\_ & must \_\_\_\_\_.

**Good Fruit Gone Bad**

<sup>10</sup> Like grapes in the wilderness,  
I found Israel.  
Like the first fruit on the fig tree  
in its first season,  
I saw your fathers.  
But they came to Baal-peor  
and consecrated themselves to the thing of shame,  
and became detestable like the thing they loved.  
<sup>11</sup> Ephraim's glory shall fly away like a bird—  
no birth, no pregnancy, no conception!  
<sup>12</sup> Even if they bring up children,  
I will bereave them till none is left.  
Woe to them  
when I depart from them!  
<sup>13</sup> Ephraim, as I have seen, was like a young palm planted in a meadow;  
but Ephraim must lead his children out to slaughter.  
<sup>14</sup> Give them, O LORD—  
what will you give?  
Give them a miscarrying womb  
and dry breasts.

- Israel was like \_\_\_\_\_ in the wilderness. Stuart notes this is not \_\_\_\_\_.
- The point is not how \_\_\_\_\_ Israel was.
- Reflects the focus on God's \_\_\_\_\_ election seen in Deut. 7:7-8 & 9:1-6.
- Israel was found & \_\_\_\_\_ by God as His own special people though not \_\_\_\_\_.
- The “*first fruit on the fig tree*” refers to a fig which \_\_\_\_\_ on the \_\_\_\_\_ year's \_\_\_\_\_.
- In late May/early June they are \_\_\_\_\_ for eating in advance of “normal” figs.
- Despite this \_\_\_\_\_ status, \_\_\_\_\_ things happened to them at Baal-peor. Or did them!

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<sup>92</sup> Dearman, pp. 13-14, 251.

## Hosea: The Stubborn & Holy Love of God

- This event is recounted in Numbers 25 and connected with \_\_\_\_\_ and \_\_\_\_\_.
- Set \_\_\_\_\_ to God, they “consecrated themselves to a thing of shame”: \_\_\_\_\_ worship.
- “The object of Israel’s devotion is *Shame*, a polemical slur on Baal of Peor.”<sup>93</sup>
- They didn’t just \_\_\_\_\_ detestable things- they \_\_\_\_\_ detestable! Such sin \_\_\_\_\_ us.
- They didn’t just do detestable things- they \_\_\_\_\_ those detestable things.
- They were banking on their \_\_\_\_\_ status to gain \_\_\_\_\_ grace: forgiveness w/out \_\_\_\_\_.
- Their \_\_\_\_\_ is about to \_\_\_\_\_. Larger than \_\_\_\_\_, they were the more \_\_\_\_\_ nation.
- They experience the Deuteronomic curse (32:25) appropriate for \_\_\_\_\_ cults: \_\_\_\_\_.
- What few \_\_\_\_\_ they have will not \_\_\_\_\_ to adulthood (Deut. 28:41).
- Their earthly glory (\_\_\_\_\_ & \_\_\_\_\_) departs & their true glory (YHWH) departs.

Time of Samuel => Ephraim => Ezekiel 10 (mountain on eastside) => Jesus (Mt. 24:1; 26:36)

- The text of vs. 13 is \_\_\_\_\_. Stuart: “Ephraim will be like a man who (sees) a siege set for him and his children, and brings out his children to slaughter.”<sup>94</sup>
- The text the \_\_\_\_\_ is based on doesn’t seem to \_\_\_\_\_ unless it reflects \_\_\_\_\_ to vs. 10, not \_\_\_\_\_.
- God has turned his \_\_\_\_\_ from Samaria, & their children will be led to the \_\_\_\_\_.
- ANE \_\_\_\_\_ were horrible things & could drive people \_\_\_\_\_ (Deut. 28:34): \_\_\_\_\_.
- Hosea \_\_\_\_\_; \_\_\_\_\_ down the \_\_\_\_\_ upon Ephraim.
- It ties back to vs. 11: the dry \_\_\_\_\_ are due to the miscarrying \_\_\_\_\_ - infertility!
- **Ephraimic Dream:** “security and blessing, the increase of families, flocks and crops.”<sup>95</sup>
- This is the antithesis of what we see in the \_\_\_\_\_ for \_\_\_\_\_ in Gen. 49:25.
- This is important because \_\_\_\_\_ is the father of \_\_\_\_\_.

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<sup>93</sup> Dearman, pp. 252.

<sup>94</sup> Stuart, pp. 148, 152-3.

<sup>95</sup> Dearman, pp. 254.

“It was not only the Moabite women but their local Baal that had seduced the men of the exodus; and we have already heard Hosea’s protests again the same two levels of adultery in his day.”<sup>96</sup>  
“They have worshiped fertility through the sex-rites of Baal, and they have sold their souls for peace: their judgment will be infertility and war.”<sup>97</sup>

### Sin City

<sup>15</sup> Every evil of theirs is in Gilgal;  
there I began to hate them.  
Because of the wickedness of their deeds  
I will drive them out of my house.  
I will love them no more;  
all their princes are rebels.

- It is as if Gilgal is the center of \_\_\_\_\_ for Ephraim. He hates them.
- Gilgal was not the \_\_\_\_\_ place of worship (Deut. 12): \_\_\_\_\_ worship.
- Gilgal represents the whole nation, its \_\_\_\_\_ & political \_\_\_\_\_.
- Their \_\_\_\_\_ is so great He hates them; not \_\_\_\_\_ away from their sin.
- They will be driven from the \_\_\_\_\_, from His \_\_\_\_\_, as a result of His wrath & \_\_\_\_\_ sanctions.
- “The verb *drive* is used elsewhere in connection with a divorced woman as well as with Hagar, when she is expelled from Abraham’s family.”<sup>98</sup>
- “*I will love them no more*” is reminiscent of Hosea’s \_\_\_\_\_.
- It is connected w/the rebellion of the \_\_\_\_\_. The sin has thoroughly permeated them.

### Barren and Rejected

<sup>16</sup> Ephraim is stricken;  
their root is dried up;  
they shall bear no fruit.  
Even though they give birth,  
I will put their beloved children to death.  
<sup>17</sup> My God will reject them  
because they have not listened to him;  
they shall be wanderers among the nations.

- Hosea, or rather God, likens Ephraim to a \_\_\_\_\_ or \_\_\_\_\_ tree.
- The \_\_\_\_\_, which draws life from the soil, is \_\_\_\_\_ up.
- He hits them where they live, “*their beloved children.*”

<sup>96</sup> Kidner, pp. 88.

<sup>97</sup> Kidner, pp. 89.

<sup>98</sup> Dearman, pp. 257.

## Hosea: The Stubborn & Holy Love of God

- “I will put ... to death.” Covenant \_\_\_\_\_, not murder.
- “My God will reject them” because “they have not listened.”
- While no longer \_\_\_\_\_ God, YHWH is still \_\_\_\_\_ God!
- Instead of living long in the land, they will become \_\_\_\_\_.

“Whatever fertility Israel may happen to experience will not last- Yahweh will prevent Israel’s offspring from growing up. The nation will yield ‘no fruit’.”<sup>99</sup>

“Obedience to the terms of the covenant, not frenzied acts of formalized devotion or ritual worship, is what Yahweh demands of Israel.”<sup>100</sup>

**Hosea’s Message:** Judahites should learn the severity of Israel’s exile and fear for themselves.<sup>101</sup>

### Historical Typology & the Gospel

<sup>6</sup> Now these things took place as examples for us, that we might not desire evil as they did. <sup>7</sup> Do not be idolaters as some of them were; as it is written, “The people sat down to eat and drink and rose up to play.” <sup>8</sup> We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. <sup>9</sup> We must not put Christ to the test, as some of them did and were destroyed by serpents, <sup>10</sup> nor grumble, as some of them did and were destroyed by the Destroyer. <sup>11</sup> Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come. <sup>12</sup> Therefore let anyone who thinks that he stands take heed lest he fall. <sup>13</sup> No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.

- Paul notes the very \_\_\_\_\_ events of the OT were \_\_\_\_\_ (tuvpo~) or types for us.
- They weren’t written for those who \_\_\_\_\_ them, but those who \_\_\_\_\_.
- He mentions the events with the \_\_\_\_\_.
- They involved worship of a false god, and \_\_\_\_\_ in sexual immorality to do it.
- He relates the events of Numbers 21 as they \_\_\_\_\_, “*putting Christ to the test.*”
- These things “*happened to them as an example*” for our \_\_\_\_\_. Why?
- Their sins are not as \_\_\_\_\_ as we’d like to think. Don’t think yourself too \_\_\_\_\_.
- While \_\_\_\_\_ is common, do not lose sight of the \_\_\_\_\_ of God.

Conclusion:

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<sup>99</sup> Stuart, pp. 154.

<sup>100</sup> Stuart, pp. 155.

<sup>101</sup> Pratt, pp. 57.