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SACRIFICE AND TRIBUTE IN HOSEA 6:6: THE IMPLICATION OF CONTEXTUAL WORSHIPPING

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ABSTRACT

Hosea was not the only prophet who saw and criticized the falsehood of the Israelites' worship as God's people. Hosea's specialty, however, is that in his preaching he repeatedly puts forward, and therefore, reflects a fairly detailed theological concept of understanding the true, meaningful, and proper worship of God's people. In his preaching, Hosea highlighted two things in connection with Israel's worship, namely between the "loyal love / hesed and knowing God / *daat elohim*" versus the "sacrifice" / zebakh and the burnt *offering/ola*. The words *hesed* and *daʿat 'elohim* are words and terms (formulas) that reveal the essence of Hosea's theological understanding of the true worship of *Yahweh*, which God's people should embody so that their relationship with God is maintained. In this term, there is an understanding of the "fundamental principles," "the premises," "the fundamental character," the "basic ideas," of worshiping *Yahweh*.

KEYWORDS

sacrifice, tribute, Hosea, contextual worshipping

INTRODUCTION

"For I love love, and not the sacrifice of slaughter, and love the knowledge of God, more than the burnt offerings," the very stern and clear prophetic messages of the prophet Hosea which we can read in Hosea 6:6.

It should be noted that sounds and messages like this are not typical and come from Hosea alone. Based on existing biblical data, it turns out that these messages are typical of prophets, just say from Samuel to Malachi (See, for example, 1 Samuel 15:22-23; Isa 1:11; Jer 7:22; Amos 5:21f; Mika 6:6-8; Zechariah 7:5-7; Malachi 9:13; 12:7). From these verses, we listen to the very sharp criticisms of the prophets against the falsehood of worship that is being carried out by God's people. That is, Hosea is not the only prophet who saw and launched a sharp criticism of the falsehood of worship of the Israelites as God's people. Nevertheless, I saw that Hosea's specificity was that in his preaching he expressed it over and over again and therefore reflected a fairly detailed concept of theological understanding of true, meaningful, and proper worship by God's people.

In his message, Hosea presents two things with regard to the worship of Israel, namely between the "love *of hesed* and the knowledge of Allah / *daat elohim* faced with the thing of "sacrifice of slaughter"/ zebakh and burnt sacrifice/ola. The words *hesed* and *daʿat* 'elohim are words and formulas that reveal the essence of Hosea's theological understanding of true compassion to Yahwe, which *God's* people should manifest so that their relationship with God is maintained. In this term, there is an understanding of "fundamental principles," "basic thoughts," "fundamental characters," "basic ideas," about worship to YAHWE.

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METHOD

This research uses the method of literature review by examining the contents of certain documents which in this case is the Book of Hosea. Then the author details the results of the review in the next section.

RESULTS AND DISCUSSION

Hosea 6:6

The word love is translated in (ESV=*steadfast love*), (NKJV= *mercy*), (RSV= *steadfast love*). And the author uses the word *mercy* (NKJV) as the most likely translation, for This 6th confirms more clearly what is said in verse 5. In this case in Hosea's day, the prophet declared that there was no faithfulness in the land of Israel (4:1). Only curse, lie, kill, steal, commit adultery, commit violence, and shed blood for the shedding of blood (4:2) (Lange, 1884).

The word *ḥā·pēṣ*: {I want}, means also desire, desire, that is, having feelings or attitudes experiencing or having objects (Deuteronomy 25:7). The word (Swanson, 1997) can also mean to be liked, that is, relating to feelings or attitudes experiencing or possessing objects (1Ki 21:6; Ps 40:15; 70: 3; Mal 3:1); pleasure, joy, i.e. with regard to a fondness or affection for an object or experience (Neh. 1:11; Mzm 5: 5; 34:13; 35: 27; 111: 2); Willing, volunteering, that is, pertaining to what is not by force, implies a voluntary choice (1Ki 13:33; 1Taw 28:9) (Strong, 1996)· *ḥāpēṣ*, also a verb meaning to please, to have pleasure, to have pleasure, to be happy (Baker & Carpenter, 2003).

The phrase *"and not the victim", 'velo'-zâvakh*' is balanced with *"more than the burnt victims", -* '*mê'olot*'. It does not state absence or tendencies but rather priorities. *"Faithful love"* and *"knowledge of God"* (Da'at 'Elohim) are the basic elements of the covenant and are the final realities that give meaning to worship and life.

The sacrifices emphasized by the prophecy at the beginning (band. Leviticus 1-7) contradict the false sacrifices made, which are a sign of the religious and moral destruction built by Jeroboam (band. 1 Kings 12:27-29). Sacrifice, in general, is considered good because it is a work that expresses symbols of trust and thanksgiving. When the sacrifice is not made by strictly legal means, associated with ox statues and idolatry, pretending to honor God than the sacrifice is only in the form of seeking god outside it, and cannot be sought from the heart (band). Micah. 6:8; 1 Sam 1:11-17; 15:22; Psalm 40:7, 9; 1:8 etc; 51:18 etc (Ogilvie, 2004).

According to Limburg, when worship becomes preoccupied with liturgical pleasantries, nuances of language, new things of music, art, and architecture, but forgets others, then worship has been reduced to the truth of worship; And this is where the word, "I want to love and no sacrifice" needs to be heard. Or when worship is understood only in terms of church attendance, general decency, and doing what is desired, then worship has become reduced in meaning and only to satisfy the rules. It is true that *the word hesed* in worship is the center or the point (band. Mzm 136). Life is run to respond to God's love with faithful devotion to God and service of love to others (Limburg, 2011).

Sacrifice itself is not evil, but measured less important than adherence to Jehovah's desired covenant due to deviation of the implementation of sacrifice (band. Psalm 51:17; Yes.1:11; Mal.1:10). Another display of sacrifice turned them into miraculous acts that tried to manipulate Yahweh and which He rejected. Every layer of society is guilty (6:10-11a). Judah attacked Ephraim (5:10). Ephraim and Judah had both been wooed in support of Assyria (5:13).

Priests have disrupted social stability with murder conspiracy in violation of the provisions of the Treaty of Yahweh (6:7-9). Conspiracy to murder for example when Baesa's son Ela succeeded him, after ruling for two years he was killed by one of his officers, Zimri (I King 16:15-20) (Hubbard, 2009).

Faithful love and knowledge are distinguished but almost inseparable. Both are a form of response to God, who has revealed himself to Israel through their historical events and especially through the events of the exodus. Faithful love and good knowledge are related to the covenant and are almost incomprehensible apart from it, and find expression in obedient and faithful behavior. Therefore, the scathing commentary on Israel's faithful love certainly implies that the knowledge they seek is sorely lacking, coming from their own imagination, and not what God wants to be that is not to betray Him, to do good deeds, moral and ethical actions that are not contrary to God's will, such as not condemning, deceiving, killing, committing violence and shedding blood.

God's love is the faithful love required by the covenant. This is a person's kind of loyal love for other members in the partnership because he has promised to love. It is a commitment of will and not a function of emotion, and it is meant to last as long as the partnership lasts. A partnership can't survive without it. The kind of love Israel offers false faithful love, worship to the ever-changing gods of nature, is an as short life, as fog and morning dew. Such faithful love is not related to any covenant; It was an emotion, not of will, and it was short-lived (Beeby, 1989).

The Lord in this verse states clearly that he wants mercy, and not sacrifice, and he did it to prevent bad behavior and to anticipate all pretense that people do in worship. In practice or generally, Israel maintains that they worship God, provided they offer sacrifices to him, provided they work hard in ceremonies, and collect many rituals. They thought later that God was made bound to them, and that they had fully carried out their duties. This crime has been going on for a long time. The Prophet anticipated this embezzlement, and said, the mercy I desire, and not the sacrificial offering. This is the main understanding or object of this verse. The knowledge of God here is about faith or piety because hypocrites think that the worship of God is right when they use many ceremonies. The Prophet mocked all the splendor and pointed out that it was empty, and said, that worshiping God is much different; It is only done when it is known. God wants to be worshipped; But they display only their rituals, and ignore the true spiritual worship of God, who stands in faith and love.

More clearly according to Calvin learn from *mem* particles, when he says, *meoulut,* from the burnt-out victims. This can bring about the contrast that God is inconsistent with himself as if he rejects the sacrifices he himself has set (band. Leviticus 1:1-17); But what is meant is that he condemns the abuse of the burnt offerings they offer, in which hypocrites boast on it (Calvin, 2013).

Worship of During the Period of Hosea

The 'worship' affair that took place in Northern Israel during the time of the prophet Hosea was an experience that was formed along with the election and formation of God's community in the past. In the cult especially of the celebrations of Israel; Prayer, sabbath, and sacrifice are nothing new in Israel's faith. Everything that "smells" of magic, prophecy, ancestor worship, and prostitution worship is forbidden in Israel. God is holy and at the same time obeys His

commandments because they are god's chosen ones (Ps. 65:5, I Chr. 16:13). The formation of the city of God with its temple means that people can build an altar preceded by the presence of God after which the Lord comes and blesses them. In the life of Northern Israel, the use of places of worship in Dan and Bethel by Jeroboam was not actually focused on God. The golden bull calf which he said was "your gods" who had guided them in the Desert was a fraud. It is not God's presence that takes precedence but political security and power.

The cult will also not be separated from sacrifice. Beeby stated that Hosea did not reject all sacrifices, he condemned the violence and abuse that existed in those sacrifices. The opposition is to abuse that is considered to be untrue. In the history of religions, there can be seen the difference between sacrifice (with ideas of solidarity), this sacrifice is a gift and the sacrifice for sin can be seen in Leviticus 1-7 and Numbers 28-29 (Beeby, 1989).

The type of sacrifice fellowship (*zbh*) in Ex.12:3 explains that communion of eating is part of a ceremony involving the covenant of "*berit"*. There are also sacrifices for thanksgiving, peace, sacrifice gifts (smokes of peace), all of which have a purpose because the sacrifice in the OT is a feature of the sanctification of God's people. The cult in the books of wisdom does not play much of a big role, since wise men can overcome ethical problems in everyday life and are oriented towards a secular society (Preuss, 1996).

The sacrifice emphasized by the prophecy at the beginning (the band Leviticus 1-7) is contrary to the false sacrifices made, which are a sign of religious and moral destruction. Sacrifice is only in the form of seeking God outside it alone, and cannot be the search of the heart (band). Micah. 6:8; 1 Sam 1:11-17; 15:22; Psalm 40:7, 9; 1:8 etc; 51:18 etc (Ogilvie, 2004).

According to Hosea, covenant faithfulness and sincere recognition of Himself as the only true God of the victimization system became God's desired goal. Sacrificial offerings without sincere loyalty to God and true recognition of Him as the only true God are meaningless rituals. What God wants is the heart of His people and devotion, not a ritual that only seems outside (cf. Isa 1:11). Even worse, as Hosea has pointed out, this time of the sacrificial offerings made was the chance of cultic prostitution, drunkenness, and honor of pagan gods (4:18-19; 5:3-5).

In Hosea, the official religion of Israel, corrupted by the satanic cult of Canaan, this fertility cult provided a means to obtain good things from nature and God's will for the benefit of man. People filled the temple, not to acknowledge their dependence on thanking the God who had brought them out of Egypt, but to "get something out of religion": harmony, security, prosperity, and peace. The priests and prophets took advantage of the revival of religious interests but actually contributed to the prostitution of Israel. The priest eats from the sins that people commit against Yahweh (7:7-10) (Anderson & Darr, 1957).

Hosea offered a strategic program of religious life to the Israelites to confront, stem, and even conquer the devastating attack of the Canaani fertility cult by purification back to memory in the wilderness. In the wilderness, the early Israelites once felt how the covenant bond between God and His people provided happiness, protection, and security. God in the wilderness is the one who gives all the sufficiency and gives fulfillment to all the needs of His people. In the wilderness "The religion of Israel became ethical because it was the religion of choice and not of nature, as it rested on voluntary decisions, which formed an ethical relationship between the people and God for the whole time.

Hosea Contextualization Efforts

Hosea was the first prophet to dare to say that God not only knew and chose Israel but also loved or loved her. He also presented the Lord with "the end of season rain" (which allows the fruit to bloom. 6:3) and with "dew," (14:6, the only source of water in summer), even with a "green sanobar tree" (14:9). These tropes are derived from the religion of fertility, but it is precisely the prophet who fought the religion of fertility as hard as this uses the tropes commonly used by the fertility religion to illustrate God's concerns in the religion of Israel. This is where the process of contextualization of theology carried out by Hosea in the prophet's efforts to restore Israel to its original position as God's people was formed. Hosea used extreme imagery in god's announcement of salvation. Hosea's image, therefore, moved in the same world in the thought of Baalism that influenced Israel. The power of God's saving deeds described by the prophet's metaphor uses a term also used in the Canaanite fertility cult. Here Hosea's theology develops openly in dialogue with myth as an extraordinary process in its adaptation and polemic against Canaanite mythology (Barth & Claire, 2010).

Research on the picture of spousal relationships to describe Yahwe's relationship with His people is not an essay of the concepts of *fertility cult* with sacred prostitution. The Kekhususan of the Israelites as the chosen people is not found in any nation's cult. Klaus Koch viewed Hosea's hal based on the concept of the idea of a covenant (*berit*). *Berit* is understood in many ways in Israel's religious history. The prophet of Northern Israel, Hosea, understood it as a bond similar to marriage. The image of God's love as the basis of the covenant is clearly stated by Hosea (Klaus, 1989).

Hosea was very fanatical against the practice of Baalism, but in order to awaken the Israelites who had been too far affected by Baalism Hosea also used the language and nature of thinking of Baalism belief in theology. This model of news *becomes an entry point* to be able to understand the contextualization problem carried out by Hosea. Understanding the contextualization here about how Hosea in an effort to fight against the worship of Baal who wants to replace the legitimate Israeli belief using the words used also by the daily life of the peasant community at that time. Hosea's expected contextualization is in order to emphasize God's love based on His covenant (2:18; 6:6; 10:12). To emphasize the knowledge of God, that is the belief in the deeds of God in the past. And with that Hosea will return the people of Israel to the state that should have been like the beginning in the wilderness (2:13; band. 12:10), then there will be new hope. The faithful love of the people will be restored (2:15), they will know God again (2:19). It is then that Israel will recognize that it was God who gave fertility and prosperity and not Baal (2:7,20-21; band. 14:8-9). In order to understand the special relationship that is typical of Israel, Hosea uses natural metaphors that exist around him and are known by Israel.

Thus Hosea's utterances remain largely along the lines of the prophet's marriage story centered on a relationship with God determined by faithful love expecting submission and obedience. The land is seen as God's faithful wife and the people as his children. God has shaped the history of salvation with fatherly hands. He had loved his son Israel since Egypt, taught him to walk, and loved him (11:1-4). Hosea declares Israel's call as a rebuke (9,10). In fact, he also used the term softener for Israel — and calf for Ephraim — as well as the term wheat although this is a term often used by the worship of Baal (4.16; 10:11). The meadow is also expressed by Hosea here, as a metaphor for God's provider (13:6; 4:16), as well as

deliverance from the shackles of strangers they have received (11.4). To Hosea Yahweh was the giver of fertility and life. For Hosea, the Lord came and made rain (10:12), giving corn, oil, wool, and also wine as gifts, a provider that went beyond what was directly necessary to preserve life (2.2dst). And the Lord also showed himself in the midst of the storm and the wind (13:15). Hosea's image moved in the same world as the Baalism that influenced Israel (Klaus, 1989).

According to Wolff, Hosea's theology with Canaanite cults and mythology provides a basic example of contemporary faith dialogue with ideology. Hosea boldly used the words of the myth, but behind that Hosea nevertheless expressed the dominant certainty that Jehovah acting in the present and future was none other than God. The Lord who had begun covenant history with Israel at his young age, the exodus from Egypt (2:15,17; 11:1; 13:4); by covenant (1:9; 6:7; 8:1); and by the grace of the divine law (2:19, 21; 8:12;13:4 so on).

Hosea looked at the present and future of Israel together with its history. Israel's history is thoroughly embedded in Hosea's statement. He saw the last decade of Isheael, when the king was assassinated and the throne usurped (7:7; 8:4); during the last century, the evil of the Yehu Dynasty in 844S AD (1:4); at the beginning of the kingdom under Saul, where he placed it at the root of the present kingdom's transgressions (13:10 so on; 9:15). Beyond this, it again reached more comprehensively for the period of conquest (2:8,10; 9:10; 10:11dst; 11:1dst; 13:5dst). For Hosea, the tradition of Conquest had to be separated either from the deliverance from Egypt (2:15,17; 11:1; 10:13, 14; 13:4) or from the wilderness tradition (9:10; 13:5; 2:3, 5, 14, 16dst). The period of conquest saw Israel's early encounter with the cult of Baal (Ist. Baal Peor, 9:10) thus the apostasy of Israel was already there and the Lord who had begun the history of His salvation with him in Egypt and in the wilderness. Hosea's longest step back into history led him to Jacob’s tradition (12:3-7,12,13). They primarily served to expose and expose Israel's lies against God and others (Wolff, Hanson, & Stansell, 1974).

Israel's call, too, is determined by another metaphor: she is likened to a potentially trained calf and responsible for the work of plowing by God (10:11). For Hosea, the word plowing, sowing, and reaping is a metaphor that redefines the task of realizing God's design. The formation of a nation is called by name and characterized by qualities that reflect His nature. Here again, is a geographical and temporal relationship. From the wilderness Israel passed to the land of Canaan, living a farming life (2:17) (Wolff et al., 1974).

CONCLUSION

Analysis of the ideas of the implementation and problems of worship in the Hosea era produces theological themes that can be considered in the efforts of theological building thinking contextualization of worship. For GKE Congregation who will carry out, follow and use ethnic worship in GKE can have theological guidelines. So the theological themes of Hosea worship are faithful love, the knowledge of God, the relationship built with others and rulers (Raja), plus also to the universe. According to Hosea, Israel required God to keep the covenant and be responsible for restoring it and repenting in the event of deviation. Likewise in Dayak Ngaju culture, humans with the predicate of *Crisp man* and *Tingang man* appear as environmental stewards. As a living environmental administrator (Bukan ruler) with mechanical '*not yet bahadat,'* which is taken care of by humans including elements of flora,

fauna, fellow humans, spirits, and supernatural spirits, it is necessary to maintain a good relationship with God.

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