

What will happen to them and why?

-- His love doesn't desire to ultimately destroy them (vv. 8-9)

ESV **Hosea 11:8** How can I give you up, O Ephraim? How can I hand you over, O Israel? How can I make you like Admah? How can I treat you like Zebouim? My heart recoils within me; my compassion grows warm and tender. ⁹ I will not execute my burning anger; I will not again destroy Ephraim; for I am God and not a man, the Holy One in your midst, and I will not come in wrath.

Does God have emotions and can they change?

Are God's compassion and anger against each other and out of control?

-- His love doesn't give up in accomplishing his promise to them (vv. 10-11)

ESV **Hosea 11:10** They shall go after the LORD; he will roar like a lion; when he roars, his children shall come trembling from the west; ¹¹ they shall come trembling like birds from Egypt, and like doves from the land of Assyria, and I will return them to their homes, declares the LORD.

What will eventually happen to them?

How does it come about?

What do we see of God's love in Hosea 11:1-11?

- His love is free (not obligated, conditioned, or bound by anything outside of him)
 - His love is initiating (he loves first)
 - His love is actionable (demonstrated in action)
 - His love is relational (near, warm, affectionate)
 - His love is authoritative (effective, demanding, volitional)
 - His love is enduring (patient, puts up with, longsuffering)
 - His love is beneficial (works for the good of others)
 - His love is permissive (allows natural consequences and difficulty)
 - His love is sympathetic (not incompatible with anger but not overcome by it)
 - His love is indomitable (it re-initiates and it's irresistible)
- God's love and his initiation...
 - God's love and our waywardness...
 - God's love and his purposes...

Sunday, March 29, 2026
Danny Capon, *Pastor*

Hosea—Faithless People Faithful God
No. 16 | God's Contention with Israel—
Cause and Effect, pt. 9
Hosea 11:1-11

Review

The Book of Hosea: (1) It is the first book of the minor prophets in the Old Testament (starting on page 751 in the ESV Pew Bible); (2) It recounts the "word of the LORD" to Hosea, a man who served as a prophet in deed and in word; (3) His prophetic ministry was most immediately to the northern kingdom of Israel (Samaria), then to the southern kingdom of Judah (Jerusalem); (4) He began his prophetic ministry likely shortly before Jeroboam II died (753 BC) and concluded shortly after Hezekiah began to reign (729 BC).



The Book of Hosea is about the *faithlessness* of God's people and his *faithfulness* to them, illustrated most poignantly through marital (in)fidelity.

God's Contention with Israel—Cause and Effect, pt. 9

11:1-11

ESV **Hosea 4:1** Hear the word of the LORD, O children of Israel, for the LORD has a **controversy** with the inhabitants of the land.

What is the "controversy" (contention) God has with Israel?

ESV **Hosea 1:2** "...the land commits great whoredom by forsaking the LORD."

ESV **Hosea 3:1** "...the children of Israel...turn to other gods and love cakes of raisins."

ESV **Hosea 4:** ¹ There **is no** faithfulness or steadfast love, and no knowledge of God in the land; ² there **is** swearing, lying, murder, stealing, and committing adultery; they break all bounds, and bloodshed follows bloodshed.

How does God's contention with Israel (4:1-3) relate to 8:1-10:15?

This section, while continuing to make use of several themes, especially emphasizes **sowing and reaping** (8:7; 10:12, 13)—or, cause and effect.

God's contention with Israel (4:1-3)

Against the priests and people—the religious life of Israel (4:4-5:7)

Against the princes and people—the political life of Israel (5:8-7:16)

Reveals cause and effect—the *present* economy of Israel (8:1-9:9)

Reveals cause and effect—the *historical* economy of Israel (9:10-10:15)

Reveals emotion and relationship—the Lord's *historical* affection for Israel (11:1-11)

God tells Israel to listen up because he has a contention against them, which also reveals the reality of emotion and relationship.

^{ESV} **Hosea 11:1** When Israel was a child, I loved him, and out of Egypt I called my son.

^{ESV} **Hosea 12:9** I am the LORD your God from the land of Egypt; I will again make you dwell in tents, as in the days of the appointed feast.

^{ESV} **Hosea 13:4** But I am the LORD your God from the land of Egypt; you know no God but me, and besides me there is no savior.

Historically...

- **The LORD has repeatedly demonstrated his love for them, while they have routinely proven to be wayward children. (11:1-11)**

^{ESV} **Hosea 11:1** When Israel was a child, I loved him, and out of Egypt I called my son. ² The more they were called, the more they went away; they kept sacrificing to the Baals and burning offerings to idols. ³ Yet it was I who taught Ephraim to walk; I took them up by their arms, but they did not know that I healed them. ⁴ I led them with cords of kindness,¹ with the bands of love, and I became to them as one who eases the yoke on their jaws, and I bent down to them and fed them.

What is God doing here?

God reflects on his historical love for and relationship with Israel. (v. 1)

“When Israel was a child, I loved him...”

“...and out of Egypt I called my son.”

- Israel is the LORD’s “son” whom he loves. (See Exodus 4:22)
- Israel became the LORD’s loved son in conjunction with coming out of Egypt.
- The LORD’s affection (love) for and action (called) with Israel was based upon his initiative and ability.
- The LORD’s affection (love) precipitated his action (called), but was effectively demonstrated in his action.

How does Matthew use this verse?

^{ESV} **Matthew 2:14** And he rose and took the child and his mother by night and departed to Egypt ¹⁵ and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, **“Out of Egypt I called my son.”**

In the book of Hosea...

- God has already indicated that, while retribution was headed their way, he would ensure their eventual restoration (1:10-2:1; 2:14-23; 3:4-5).
- He has already further indicated that, when he brings about their eventual restoration, it will come about similar to when he first made them his own people (2:14-23).

- Their restoration will include them, together, recognizing one central king, specifically one in relation to David (1:11; 3:5).
- Their restoration will also include them being led out of Egypt, yet again and back to their home. (11:10-11).

In the Gospel of Matthew...

- “Just as God loved Israel and rescued Israel with an exodus from Egypt under Moses, so too, he will save and restore Israel with a second exodus under the Davidic King (Messiah) because of his love...When Hosea refers to the previous exodus of Israel from Egypt as God’s son in Hosea 11:1, he emphasizes God’s love for Israel and that God will once again deliver Israel with another exodus. When Matthew 2:15 refers to Hosea 11:1 these are things Matthew draws upon in a contextual manner, and the fulfillment Jesus will bring for Israel is just what Hosea predicted.” (Michael Vlach, *How does Jesus fulfill the Old Testament?* pp. 64, 65)
- “So how can an event that occurred centuries earlier be fulfilled with Jesus’ return from Egypt?...The answer is found in *corporate representation* in which events for the ‘many’ are linked with events of the ‘One.’ This involved Israel and Jesus....Jesus is the ultimate Israelite. He is related to Israel, and his return from Egypt is connected to corporate Israel’s exodus from Egypt centuries earlier. Jesus is Israel’s Messiah who can restore Israel and bring blessings to Gentiles.” (Michael Vlach, *The Old in the New*, pp. 140, 141)

God reflects on their historical response to him and his love (vv. 2-4)

“The more they were called, the more they went away; they kept sacrificing to the Baals and burning offerings to idols.”

“Yet it was I who taught Ephraim to walk; I took them up by their arms...”

“...but they did not know that I healed them.” (See Exodus 15:26)

“I led them with cords of kindness, with bands of love, and I became to them as one who eases the yoke on their jaws, and I bent down to them and fed them.”

How does God further describe his love for Israel?

- His love doesn’t restrain their deserved punishment (vv. 5-7)

^{ESV} **Hosea 11:5** They shall not return to the land of Egypt, but Assyria shall be their king, because they have refused to return to me. ⁶ The sword shall rage against their cities, consume the bars of their gates, and devour them because of their own counsels. ⁷ My people are bent on turning away from me, and though they call out to the Most High, he shall not raise them up at all.

What does Hosea mean that they “shall *not* return to the land of Egypt”?

See Hosea 2:15; 7:11, 16; 8:13; 9:3, 6

See also Deuteronomy 28:68