

**LESSON 17: I CAN'T QUIT YOU**

**Intro:**

BIG IDEA: God's \_\_\_\_\_ is greater than all our \_\_\_\_\_.

**Notes on the text:**

In the MT, verse 12 is actually part of chapter 12. So I left it off.

Verses 4 & 5 have textual problems that make translation difficult, and interpretations varied.

When Israel was a child, I loved him,  
and out of Egypt I called my son.

<sup>2</sup>The more they were called,  
the more they went away;  
they kept sacrificing to the Baals  
and burning offerings to idols.

- Israel is viewed here, in light of Exodus 4, as God's \_\_\_\_\_ and \_\_\_\_\_.
- "*Child*" or youth (na'ar) has the connotation of a \_\_\_\_\_ person: \_\_\_\_\_ & dependent.<sup>109</sup>
- He "*loved him*" which we see in Deut. 7:6-8 as He chooses \_\_\_\_\_ Israel.
- "Son" is \_\_\_\_\_, which indicates \_\_\_\_\_ identity.<sup>110</sup>
- They are a beloved family member who is given great \_\_\_\_\_ subject to love & \_\_\_\_\_.
- Called in Abraham, they were sent into Egypt until God was ready \_\_\_\_\_ Canaan.
- God \_\_\_\_\_ His firstborn son (bekor Ex. 4:22ff), & put the firstborn of Egypt to \_\_\_\_\_.
- God continued to call Israel after their entrance to the land, primarily thru the \_\_\_\_\_.
- He continued to \_\_\_\_\_ Israel about what it meant to be God's "firstborn".
- The more He called to them, the \_\_\_\_\_ away they went. Very passive \_\_\_\_\_.

"The promise arose out of God's grace rather than their good qualities, and the fading of it out of their sheer perversity."

**Excursis on Matthew's Use of Verse 1**

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<sup>109</sup> Dearman, pp. 277.

<sup>110</sup> Dearman, pp. 278.

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- Matthew appropriates this as a \_\_\_\_\_ re-enacted in Jesus' life.
- He did not view Hosea 11 as a \_\_\_\_\_ about Christ, but past & future deliverance.
- IOW, Jesus was neither the \_\_\_\_\_ nor \_\_\_\_\_ referent of this passage.
- Rather, it is \_\_\_\_\_, "which portrays a fundamental historical correspondence between two entities."<sup>111</sup>
- The exodus has \_\_\_\_\_ significance in light of the \_\_\_\_\_ of Abraham & Israel as \_\_\_\_\_.
- "It was a necessary progression in God's fulfilling His covenant promise to Abraham, at the heart of which was the promise of the Seed."<sup>112</sup>
- Jesus is the True \_\_\_\_\_ & Firstborn. He is the "\_\_\_\_\_" of Abraham & David.
- While tied to the flight from Judea, He is fleeing an anti-\_\_\_\_\_, anti-\_\_\_\_\_ & anti-\_\_\_\_\_ king just like \_\_\_\_\_.

"Matthew did not attempt to make a point-for-point correspondence between Israel's rescue from Pharaoh and Christ's escape from Herod; some things about the historic type did not apply to the future antitype, not the least of which was the direction traveled."<sup>113</sup>

<sup>3</sup> 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.  
<sup>4</sup> I led them with cords of kindness,  
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.

- He \_\_\_\_\_ the child Israel. He was actively \_\_\_\_\_, not a \_\_\_\_\_ dad.
- In Israel's ignorance they didn't know, or care to know, He provided \_\_\_\_\_.
- The metaphor seems to shift inexplicably from \_\_\_\_\_ to farm \_\_\_\_\_. Or does it?
- The text in the MT ( 'l) must be amended to \_\_\_\_\_ ( 'ol) or \_\_\_\_\_ ( 'ul).
- Bonds, \_\_\_\_\_ & bands are most often associated with animals, though used for people.
- Whether a trained animal or son, the point is the \_\_\_\_\_ & instruction of His people.
- "*Cords of kindness*" is "human (adam) cords". Could be in the sense of \_\_\_\_\_, or \_\_\_\_\_.

<sup>111</sup> Dearman, pp. 280.

<sup>112</sup> Barrett, pp. 171.

<sup>113</sup> Barrett, pp. 177.

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- Or they could be the cords God \_\_\_\_\_; God constraining them by the \_\_\_\_\_.
- The covenant, & its servants the prophets, are \_\_\_\_\_ of \_\_\_\_\_ to guide the people.

<sup>5</sup> They shall not return to the land of Egypt,  
but Assyria shall be their king,  
because they have refused to return to me.

<sup>6</sup> The sword shall rage against their cities,  
consume the bars of their gates,  
and devour them because of their own counsels.

<sup>7</sup> 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.

- The \_\_\_\_\_ takes this as “*shall not*”. It could be taken as “*Behold, they shall return...*”
- Their \_\_\_\_\_ to repent, or return to God, will have grave consequences for Israel.
- They will \_\_\_\_\_ return to Egypt, but going into exile. Though ...
- Those who fled Assyria to \_\_\_\_\_ may have been among those who fled Babylon to \_\_\_\_\_.
- Their king will not just be \_\_\_\_\_, but they will no longer have one. “*Assyria shall be their king.*”
- They will exchange the loving \_\_\_\_\_ of YHWH for the \_\_\_\_\_ king of Assyria.
- This will not happen \_\_\_\_\_. “*The sword shall rage against their cities...*”
- Warfare & siege are what they will \_\_\_\_\_, and shall \_\_\_\_\_ all of Israel.
- They will be \_\_\_\_\_ because of their own “*counsels*”, plans & really great ideas.
- They are “*bent*” or \_\_\_\_\_. They are hung up on the \_\_\_\_\_ we’ve seen.
- The “*they who call out to the Most High*” is possibly the \_\_\_\_\_ of the prophet.
- Or it could be their \_\_\_\_\_ & hypocrisy. They call out even as they \_\_\_\_\_ sin.
- Their rebellion is like an \_\_\_\_\_ they can’t seem to give up. Hell bent on \_\_\_\_\_.

<sup>8</sup> 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 Zeboiim?  
My heart recoils within me;  
my compassion grows warm and tender.

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<sup>9</sup> 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.

- God seems to be in \_\_\_\_\_. Anthropomorphic or anthropopathic language.
- The OT penalty for such a son was \_\_\_\_\_ at the city gate (Deut. 21:18-21).
- Admah & Zeboiim were cities connected with \_\_\_\_\_ & \_\_\_\_\_.
- He does not want to \_\_\_\_\_ them. “*My heart recoils within me.*”
- “His holiness embodies all that makes him different from humans, and especially the qualities that elevate his thinking and moral behavior above their usually petty standards.”<sup>114</sup>
- Discipline for their sin will not be their \_\_\_\_\_ destruction. He will come again in \_\_\_\_\_.
- His mercy is just as much a part of His \_\_\_\_\_ as His justice: Ex. 33 & Deut. 4:31.

“God as a father rebuffed, torn between agonizing alternatives, may seem too human altogether; ...”<sup>115</sup>

“YHWH is the holy one in the midst of Israel. His holiness is not an aloofness, for even in their recalcitrance Israel is YHWH’s people and he is there God. In his holiness he cannot condone Israel’s rebellious failures, but neither does he opt to end the dilemma by simply handing out a corporate death sentence.”<sup>116</sup>

<sup>10</sup> They shall go after the LORD;  
he will roar like a lion;  
when he roars,  
his children shall come trembling from the west;  
<sup>11</sup> 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.

- Their “time out”, the \_\_\_\_\_, will prompt in many a \_\_\_\_\_ to seek after Him.
- He will \_\_\_\_\_ to call them back to \_\_\_\_\_, and more importantly \_\_\_\_\_.
- This was initially fulfilled in the \_\_\_\_\_, and in additional returns (Ezra then Nehemiah).

<sup>114</sup> Stuart, pp. 182.

<sup>115</sup> Kidner, pp. 100.

<sup>116</sup> Dearman, pp. 290.

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- This is \_\_\_\_\_ fulfilled in Jesus, the \_\_\_\_\_ of the Tribe of Judah, who unites all God's people.

“When the return commences, nothing can stop it. The faithful will “fly” back, not merely to the land as sojourners or the like, but to their “homes,” an indication of true resettling in possession of original inheritances.”<sup>117</sup>

### **Conclusion:**

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<sup>117</sup> Stuart, pp. 183.