

Foundation of the sermon

Purpose

Show God's characteristics, and His desire that His people repent.

Principle Idea:

The righteous actions of the Holy One's of God demands punishment but God seeks the repentance and redemption of His people.

Type of Outline

Expository based on Hosea 11:1-12

I. Introduction

The holiness of the followers of God demands the punishment of the wicked. God loved Israel. The character of God is merciful, and kind, but it is also just. God always chooses the correct balance between His characteristics.

Israel had rejected Him. Judah had not. The destruction of the wicked was demanded by God's characteristic of being just. Even in His destruction God is merciful. His people will eventually repent, and they will receive God's mercy.

This is the theme of today's passage. It is found in:

Hosea 11:1-12

- 1 When Israel was a child, then I loved him, and called my son out of Egypt.
- 2 As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.
- 3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.
- 4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.
- 5 ¶He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.
- 6 And the sword shall abide on his cities, and shall consume his branches, and devour them, because of their own counsels.
- 7 And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt him.

8 How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.

II. Body

A. Out of Egypt I have called my Son. Prophets provided the call (1-2)

1. This passage finds its roots in Exodus 4:22,23 it says:

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

In Hosea 11:1 God is noting that He is the source of Israel's release from Israel. He has adopted Jacob's children as His own. Israel takes the roll of the first-born child with this adoption. He adopted a nation with no birth right and had given them the first born status. Here God continues to recount the sin of Israel and the mercy and graciousness He had shown to them throughout the years.

2. This passage is also a prophetic statement concerning Jesus. It is referred to in Matthew 2:15:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

- a) This is an interesting prophecy in that the context of the passage on the surface seems only to speak of the calling of Israel out of

Egypt. It seems to be based only in the past and not in the future fulfillment during the life of Christ.

- b) This ought to tell us that speculation about prophecy is inadequate. Some prophecy is only seen as a prophecy in the context in which it is a prophecy after the events have taken place.
- c) The understanding, and decoding of prophecy is not the most important tasks of prophecy. According to I Corinthians 13:2:

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. (1Co 13:2 KJV)

3. The prophets were for guidance on how to follow God's way (2)

- a) In this passage the pronoun "they" refers to the prophets. These prophets heralded God's message.
- b) Their purpose in this roll was not so much foretelling. Their purpose was to herald the message of God. It was to constantly call out God's message to bring God's people to repentance
- c) The people failed to heed the message - in fact they rejected the message, the prophets and God according to this passage.

B. Guidance and protection given to Israel was like that to a child (3-4)

1. God had instructed Israel like a little child: (3)

The idea here is to instruct the feet to walk in the Hebrew. It is like teaching a young child to walk. The Hebrew stem is a hiphil stem which has the sense of causing the action. God instructed them causing the to walk like one would teach a child. This passage reminds me of a father holding on to a wobbly child trying to take their first steps, the father takes them by the arms to stabilize them. He encourages each movement of the foot and leg.

The Bible has many examples of how God instructs the young in the faith to grow to maturity.

- a) Timothy was told that his instruction by his family in the Scriptures was for his wisdom concerning salvation. (II Timothy 3:15)

- b) The Jewish Christians in Hebrews were admonished that they should have grown up in the faith. They should no longer need "milk," (i.e. child like instruction) but should have graduated to "strong meat" (Hebrews 5:12).
- c) The Ephesians are told that they should grow up in the faith so that they will not be tossed to and fro by "every wind of doctrine" (Ephesians 4:14-15)
- d) Specifically we are told that we ought to pattern our Christian walk as He, speaking of Jesus, walked in I John 2:6.

2. God healed them.(3)

The last part of the verse says that God healed them, even during times they did not know it.

- a) The phrase "but they knew not that I healed them." in this passage is a reference to Exodus 15:26 according to Kiel and Delitzsch the Old Testament commentators - this verse says:

15:26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.

- b) This is once again a reference to the type of care a parent has for a child. As a parent you care for your child hiding their medicine in cream of wheat or apple sauce. You keep your child away from other kids that have a cold to make sure they don't catch it. You make sure that their diet is correct, you lovingly and tenderly give them attention during their illnesses. This is the manner of God's attention to Israel throughout their journey's since Egypt.
- c) Reflect in your life and you will find times when God has kept you away from troubled situations. It may be hard to remember, to see the signs of God's work in your life but He has.

2. God had protected them by restricting their wanderings. (4)

- a) Notice the action of binding with cords is done in love. This once again refers to how a parent would guide a child. You would put

a small cord on the child so they don't get lost in the crowd, and so you could direct their path and keep them out of trouble.

- b) Today they sell "mall monkeys" its like a little backpack shaped like a monkey (or other animal) and it has a retractable cord on it, so that a parent can prevent their child from wandering off at the store or in a crowd.

3. The guidance of God upon His people was like a yoke on oxen. It was to give them direction. (4)

- a) This yoke when applied right was not a burden. In this verse this point was emphasized. The yoke spoken of here is the law according to Kiel and Delitzch. The passage shows that the yoke was not a method of punishment, when properly applied the yoke was lifted away from the cheeks where it would rub, and chaff and hurt them. (K&D)

- b) Remember that Jesus said, in Matthew 11:29 "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." In vs 30 of the same chapter He reminds them that His yoke is light.

This came about when He had been chastising the people in certain cities where He had done His healing works and miracles for not accepting Him. It is part of a paragraph that leads into a discourse on the Sabbath law and how the Pharisees had made it a burden (See chapter 12)

C. Despite the guidance of God, they had rejected God, and punishment would result. (5-8)

1. This passage gives four reasons for God's punishment.

- a) Verse 5 says the punishment was: "because they refused to return"
- b) Verse 6 says the punishment was: "because of their own counsels"
- c) Verse 7 says the punishment was because: "none at all would exalt him"

d) The names used in verse 8 refer to back to Deuteronomy 29:23. These were cities of the plain. These cities were overthrown along with Sodom and Gomorrah. God is promising that the destruction of Israel will be as severe as the destruction of these cities.

2. Despite the severity of the punishment, God is merciful to His people. (9-12)

a) God was merciful to Sodom and Gomorrah:

Even in His wrath God is not like a man. He is God, His nature is merciful and kind. God will not treat Israel with the vengeance of man. Since I have already referred to the passage in which God has condemned the cities which rejected Christ in the previous section I would turn your attention to that same passage. He states to those cities: "Matthew 11:23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

God will not treat Israel as He treated Sodom and Gomorrah -- but recognize that God offers more tolerance to even Sodom and Gomorrah than to the cities which rejected Christ. Note how far His mercy extends.

b) God through His infinite knowledge - knows His people will eventual repent. (10)

c) God will redeem them when they have repented. (11)

d) In the present condition Israel has rejected God, but Judah is still His people. (12)

Even though God is merciful, He is also just. The current condition of Israel demands punishment. Judah was at this point in their history was still following God. Israel was not. The punishment of the wicked is the right thing to do the one's who are holy deserve this type of justice.

III. Conclusion

God will not allow rejection of His authority to go unpunished. God knows who His servants are. God's just character demands justice and punishment upon even wicked He loves. His holy people deserve this.

God however is not like a man. He also has the characteristics of love and mercy. God knows what is required to redeem His people even from themselves. His punishment of continual sin is holy righteous and good. In the case of His people God knows who will repent. That's what He wants that's what He strives for, because God is loving and kind He wants to redeem them. This is what God does for Israel in this passage.

He will punish them for their sin. He seeks their repentance. His promise is for ultimate redemption of those who repent.

Title: Punishment, and Repentance.