

“Out of Egypt I Called My Son” (Hosea 11:1–12)

By Pastor Jeff Alexander (9/18/2022)

Introduction

1. Hosea or Hoshea means *salvation*, and the book provides a great picture of salvation. Hosea was a prophet in the northern kingdom. His ministry of 70 to 80 years covered a very dark period of Israel’s history. The judgment of God caused the nation to be taken out of the Promised Land and scattered among the nations by the awful Assyrian Empire. The kingdom of Israel would be no more forever.
2. Hosea’s domestic life was used to illustrate God’s message to the nation (1:2). Gomer’s children represent the fruit of that rebellion. The prophet’s marriage illustrated the plan of redemption by which the Lord would take unto Himself a bride (Ephesians 5:26, 27).
- 3 The Scripture reveals God’s loving His chosen people, Israel, showing kindness and covenant mercies, and promising them great things. This covenant love, however, did not change the hearts of the rebellious nation. Therefore, God warned them of His wrath and judgment. They refused to hear His Word. Thus, God condemned them under judgment. At the same time, God continued to promise covenant love (2:14, 15; 3:1, 4, 5). This conflicted message raises some real questions. How could God promise restoration to the persistently unrepentant nation? The divine solution to the problem is revealed in Chapter 11:1.

There are two Israels in view. The first, ethnic Israel, is a natural descendant of Adam which persistently refuses to hear and obey the Lord. The second, the true Israel, is also the second Adam, hearing and obeying His heavenly Father. All who are called to faith in Him are *in Him* as the Israel of God, having been delivered from the curse of the first Adam.

I. The Divine Principle—Union

1. The divine principle at work is clearly stated by Paul: “*In Adam all die, so also in Christ shall all be made alive*” (1 Corinthians 15:22). Was Adam merely the representative head of the race so that in his disobedience all his posterity are declared to be sinners (Romans 6:23)?
2. There is a better explanation for Adam’s connection to the race than that of a *covenantal* representative. Adam was the *seminal* (seed) head of the race. His sin nature was passed on to his descendants in the same way one inherits physical characteristics from his parents. So, as in Adam all die, so “*in Christ shall all be made alive.*” But how is there a seminal relationship to Christ? Even more importantly, how did Christ escape the curse of Adam in His becoming a human?
 - a. Christ became a human being through the unique work of the Holy Spirit’s supernaturally impregnating a woman (Isaiah 7:14; Luke 1:34, 35). Jesus was sinless (holy; 1 Peter 2:22, citing Isaiah 53:9; Hebrews 4:15; 1 John 3:5). Second, Jesus possessed unique human existence, like Adam, by being directly created of God. Adam was a son of God because his human existence was the creative work of the Holy Spirit. Jesus’ human body was also created by the Holy Spirit in Mary’s womb.
 - b. All who are *in Christ* have eternal life and can never die. They become *in Christ* through the new birth (Galatians 3:26). Believers are born of the Spirit (John 3:8; John 1:12, 13). This new people in Christ is made up of more than redeemed Israelites. Gentile believers are now part of the Israel of God (John 11:51, 52).

II. The Children of Whoredom

1. The first son of Gomer was *Jezreel* (meaning either “*God sows*” or “*God scatters*” as in sowing). The reason for the name is explained (1:4, 5). God is either *scattering* in punishment or *sowing* in grace.

2. The second child, a girl, was named *Lo-ruhamah*, meaning “*not pitied*” or “*unloved*” probably because of Hosea’s denial of fatherhood. Hosea’s rejection of the child reflects the Lord’s rejection of ethnic Israel (1:6). However, a glimmer of hope is given in the following verse (v. 7).
3. The third child was named *Lo-Ammi*, meaning “*not a people.*” The covenant privilege God gave to Israel was “*I will walk among you and will be your God, and you shall be my people. I am the LORD your God, who brought you out of the land of Egypt*” (Leviticus 26:12, 13). Gentiles were regarded as aliens, not in any way a people of God (Deuteronomy 32:8; 1 Peter 2:10; Galatians 6:16). The door of hope is again opened in this condemnation of ethnic Israel (1:10–2:1).

III. The Gospel Warnings of Hosea

1. The Lord promised mercy (2:14, 15, 19, 20).
2. The Lord’s contended with Israel’s priests (4:1, 6).
3. The Lord threatened judgment (5:2–10). Israel’s final destiny was declared: “*My God will reject them because they have not listened to him; they shall be wanderers among the nations*” (9:17).
4. The Lord’s pleadings with stubborn Israel (10:12). “*He [Jacob] strove with the angel and prevailed; he wept and sought his favor. He met God at Bethel, and there God spoke with us—the LORD, the God of hosts, the LORD is his memorial name: ‘So you, by the help of your God, return, hold fast to love and justice, and wait continually for your God’*” (12:4–6).