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**C1007 – February 17, 2010 – Hosea 11:1-4 –The Fatherly Love Of  
God**

Hosea is one of the Nabiim, one of the prophets. Because Hosea is a prophet, this is the kind of book that you go to in dealing with the problems of habitual sin patterns. If you're struggling with deeply embedded sin patterns then this is the book you want to study because this is the book that tells you how to get out of that. It's not easy to get out of that but you can get out. Tonight's passage is a great counter example of the liberal idea that the God of the OT is a meany. Every once in a while you'll get this in some class some place that the God of the OT was a grouch and people's conception of God didn't improve until evolution helped it along by the time of the NT and then we have the God of love. Here you have one of the most powerful passages that the God of the OT is a God of love.

The book divides up into three sections. The first section is chapters 1-3; they dealt with an analogy between the marriage covenant and the Mosaic Covenant on the nation. So we have an analogy between the second divine institution, the man and the wife versus Yahweh and the nation Israel. The analogy is made because both are *beriths* and love is behind and involved in both of them. Both of them are used to develop the Hebrew vocabulary, the vocabulary of covenant. One is the word *ahav* with the "b" pronounced as a "v" and the other is the word for *chesed*. Both of these words are words in the Hebrew for love; *ahav* love is elective, that is, it chooses. There's nothing above, behind or below *ahav* love. *Ahav* means you choose to love the one you choose to love because you choose to love that one, that's it. But *chesed*, on the other hand, is not such a word. *Chesed* is love after a *berith* has been made, so therefore *ahav* is a love a couple would have toward each other before marriage, *chesed* would be the love they would have after marriage; *chesed* would be the love functioning within the marriage covenant. So also God is

making the analogy that He has *ahav* love toward Israel, the days of Abraham, before He made His covenant, and since He made the covenant He has *chesed* love toward Israel, and then He'll go in and describe what this *chesed* love is like. So, the first three chapters are important to develop the dynamics of covenant relationship.

Chapters 4-10 dealt with the *rib*, the "b" is pronounced as a "v", *rib* or lawsuit. You can't have a lawsuit without law and a violation of that law. So the *rib* presupposes the Mosaic Covenant. And this means that all the Nabiim use a *rib* format, all of them presuppose the existence of the Mosaic Covenant.

Chapters 11-14 close out the book and deal with the elective plan of God. God could legally, as far as the Mosaic Covenant is concerned, say oh well, you people have fouled up and so I'm not under any legal obligation to keep you going, forget it, I'll just dump you. God could have done that, legally. But God loved Israel with an elective love, an *ahav* love and His *chesed* love, the secure love and so therefore chapters 11-14 deal with God's election love and the eternal security of the nation. In these closing chapters we have one of the most powerful presentations that no nation that was elect lost its election, that, in fact, no elected object ever in any portion of Scripture loses its destiny. This is why we believe in eternal security, it's not cranked out in just a few verses in the NT. It's part and parcel with the whole structure of the word of God.

In Hos 11:1 he starts this section by referring to a child, by referring to Israel at an earlier time in history. And he says, **When Israel was a youth I loved him, And out of Egypt I called My son.** The word **love** is *ahav*, it's not *chesed* love, it's *ahav* love, and this is the word which does not mean covenant love, it means I choose you, it means I elect you. So He's going back into the annals of history to explain His choice of Israel, His *ahav* love, I'm going to remind you of this. The *ahav* love goes back to God's choice of Abraham in this case; this is the Call of Abraham circa 2000 BC. God called Abraham out from all the individuals He could have called out; He chose to call Abraham. That's *ahav* love; He loved in the sense of this is who I choose. If I have 5,000 choices in front of Me the one I choose is the one I love. And God *ahav* Israel and came into a *berith* with Israel. So it starts off *ahav* love and it turns into *berith* love. And then He says, **out of Egypt I called My**

**son** and that refers to the Exodus. And therefore the Exodus rests firmly upon the *ahav* love turned into *berith* love.

Now that expression, **out of Egypt I called** refers to the birth of the kingdom of God into history. Before that Israel wasn't a nation, they were a rag-tag family, a group of people that went down to Egypt. But in Egypt they grew in number, they multiplied greatly into a tremendous population and God says **out of Egypt I called My son**. The concept of **My son**, or the *beni*, the Son of God in the OT starts out as the nation, that's Exodus 4. In these passages the concept of the Son of God is first used. "The son of God" is the whole nation Israel. Later on in the progress of revelation it is narrowed down to the king of the nation Israel, that's 2 Sam 7, the Davidic dynasty and the kings that come forth from David's seed. Finally, the expression is used exclusively to refer to one king, the Messiah, Jesus Christ, the Son of God, that's Matt 1. And that's how the concept the Son of God developed. It started out as the entire nation; it narrowed to the Davidic dynasty and came to rest exclusively on the Messiah, Jesus Christ. This expression refers to a personal relationship, a father-son relationship and at this early time in Israel's history it refers to the personal relationship that exists between Him and the nation. So the father-son relationship is going to characterize our verses tonight. Everything that follows is under this metaphor that is set up by the third divine institution of family. God has utilized the second divine institution of marriage in the first section of Hosea, chapters 1-3, now He is going to use the third divine institution of family in the third section of Hosea, chapters 11-14. So these institutions are not just arbitrary conventions. God built these into the human race not just to give some structure to the human race. God built these to reveal divine truths so the human race can be prepared to understand spiritual truths God introduces in history. Remember, with divine institution number two, marriage, one man and one woman, that structure went on for 4,000 years before God said, alright, the human race is now prepared to understand something else about this, now they are solidified enough in their thinking to comprehend this thing called Christ and the Church. And so in Eph 5 marriage is taken by God and amplified to teach advanced truth that man is responsible to understand. Responsible because God had been preparing them through the structure of marriage for the truth of Christ and His Church. Now the same thing is true for the family. Family is the third divine institution and God used family to build this concept of a father-son relationship, there's nothing

else exactly like the father-son relationship. Down to this very hour nothing is quite like it. And a father having a son is one of the greatest things to a man because now he's going to teach his son, he's going to train his son, he's going to pour into his son all that he has. So, when God utters the words in Exod 4, out of Egypt I call My son it's very significant. Pharaoh would have known the significance of that. Pharaoh had a son. Lots of Egyptian families had sons. And they knew the significance of the father-son relationship. This is why, incidentally, the death of the firstborn son was the capital punishment for the crime. They would not let God's son go. They had kidnapped God's son so to speak and kidnapping is a crime of capital proportions in the OT. So God said, fine, you won't release My son, I'll take yours away. They should have known. So this institution of family and the father-son relationship is loaded with spiritual truth that God is now revealing to the human race in preparation for the Messiah. But at this stage we're in the training phase, the rearing phase.

The Exodus is the beginning of the existence of God's son, the nation Israel. Before this they weren't a nation, they weren't organized, they didn't have a land, they didn't have wealth, they were slaves and God did a very interesting thing, in fact He did a unique thing in history that has never been repeated and will never be repeated until the return of Christ: He founded a nation in a unique way, by judgment/salvation. Going back to the biblical framework we see that the Exodus is a picture of this doctrine: judgment/salvation. Never split those two words apart. Whenever you see judgment you see salvation simultaneously. You cannot be saved until the powers of evil are destroyed and judge. What did Jesus Christ do on the cross? He saved us. Yes, but what else does Rom 8 say He did? He judged sin in the flesh. So always, everywhere you have salvation you have judgment. You cannot have salvation without judgment of evil.

So Hosea 11:1, **When Israel was a child I loved him** refers to the Abrahamic Covenant. The Abrahamic Covenant had three key promises: land, seed and a world-wide blessing. Those were the promises that God promised centuries before the Exodus and so the issue boils down to the fact: does God keep His promises or not? Why is that so important? What does that have to do with us? Everything. The Abrahamic Covenant basically is the source of our whole idea of security. This is why we cling so strongly to the everlasting nature of the Abrahamic Covenant. If God doesn't do what He

said He will do for Israel then how do we know God will do for us what He said He will do for us? How can we ever trust the promises of God? This is very applicable to every person who has trusted in Jesus Christ as Savior. And every believer ought to know his position in Christ. Part of that position is what the Father does and part of what the Father does is something called election.

So let's review the doctrine of election and make sure we refresh our minds on these principles of the election doctrine. People get very extreme one way or another on the doctrine of election and we want to keep a biblical balance on this. It's unfortunate that the discussion has been defined around issues in the 17th century and the church has not been very actively engaged in taking another look at this simply in terms of the Scriptures. And we have to be careful or we get sucked into the categories that are already set without critically analyzing the categories.

The first principle of the doctrine of election is that it rests upon the God of Creation. If you're not clear here you can just forget it. This is why a lot of talk about election with most people is a waste of time. They have no concept of creation. Creation gives you the idea of Who controls history, and if you don't have that then you don't have a philosophy of history that can account for the doctrine of election. So the doctrine of election presupposes the God of Creation and the fact that He doesn't control history the way we would because we're finite creatures. Since God is infinite He controls history in such a way that does not destroy human responsibility or choice. That's inconceivable to us because we're finite, all we have as direct observation is creature cause-effect. And so for us to perfectly control a situation, yeah, we would have to destroy human choice, but not God. God is infinite and so He has ways of doing things that we don't know and we don't understand. We haven't got the slightest idea how He pulls it off. But He does pull it off. So the doctrine must rest on the fact that God is the Creator.

The second principle of the doctrine of election is that it presupposes the Fall. What need do you have of election if no one's fallen? It makes no sense. And so what election presupposes is that we have a humanity that is corrupted and is in no position to de-corrupt itself. We can't fix ourselves. If we could fix ourselves there would be no need for election, no need for the cross of Christ. All this presupposes that man is incapable of fixing himself. So if there is to

be any solution there has got to be interference from the outside. From the outside God looks down and what He sees is not a nice pot of clay, He sees a marred blob of clay and election is saying that as the God of Creation He has the right to re-make some of the clay.

The third point of the doctrine of election is that it reveals new thoughts from God's mind. What we mean here is there is an element of unpredictability in history, from the human perspective. From the divine perspective there is no unpredictability in history. God is omniscient. He knows all things actual and possible, even the what-if's of history. God never gets surprised by what happens. And God has forever known who is going to respond by faith; He has always known who the elect are. It's us who don't know who the elect are, until they respond by faith. Then we do know. That's what's so fantastic about gospel preaching. We don't know who is going to respond, God does, but as we preach we know there are people out there who are going to respond. And that's why we preach the gospel to all men. God said preach the gospel to all men, preaching the gospel is a human responsibility. God's not going to do it, God's allotted that responsibility to men (and in the tribulation He involves angels). So this is our responsibility and as we preach the gospel and men hear the gospel and believe the gospel, we observe the elect created in time. Forever in God's mind, created in history at the moment of faith. That's essential to keeping this doctrine in balance. The gospel must be preached.

The fourth point in the doctrine of election is that it is God's basic eternal promise. Turn to Rom 8:28, one of the great promises of Scripture. You can't believe this promise unless you believe the doctrine of election. You can't believe this verse if you don't have as the driving force of your philosophy of history that God controls all things. It's impossible to believe this promise if you don't already believe God has a plan and God is working out the plan. So watch this, verse 28, "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purposes." A fantastic promise, no matter what you're going through that promise says God planned it. It's not by a cosmic accident, it's divinely designed. Here's the explanation verse 29 that demonstrates our fourth point, "For those whom He foreknew, He also predestined to become conformed to the image of His Son," What that's saying? God has marked out the destiny of every believer. So if God has promised you a destiny, that you will be conformed to the image of Christ then what other promises does that entail?

Every other promise required to get there. So what does he say in verse 30? “and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.” So it’s all there. If God has promised us an eternal destiny then included in that promise is every other promise necessary to reach that destiny. Can we trust that? Of course we can. He’s faithful.

Back to Hosea 11, remember this is all history and we want to understand this *ahav* love that God had dates back, prior to the Exodus, to the time of Abraham. On a chart we could say okay, here’s Abraham, in say 2000 BC, here’s Moses in 1440 BC, and here’s election and here is the calling down, corresponding to us, we have our election in eternity past and our calling at the time that you trust in Jesus Christ. There’s a separation. God knew you before you existed. God knew you before you became a person. When you were in your mother’s womb, Jeremiah 1 says God knew you. Psalm 139 says that God was weaving and preparing your body so that your body would have the strength, the access and the capacity to deal with whatever the calling was that God gave you.

So we have the calling for us, this is when you trust in Christ, it doesn’t matter when you trusted, it doesn’t even matter if you remember when you trusted, it just matters that somewhere along the line you trusted in Christ. And here is eternity past when election occurred. Keep in mind we are using the OT picture of it so we’re separating the events, instead of by infinity we’re separating them by 600 years. Abraham—Moses; Abraham in his day there was no nation but it was elect, it was chosen. God looked ahead, He loved it. Now we have the calling. So at the end of Hosea 11:1 it says, **And out of Egypt I called My son.** That is also used of Jesus Christ in Matt 2. Jesus Christ followed geographically the footsteps of his forefathers. Jesus Christ had to flee down to Egypt to avoid destruction at the hands of Herod. And then when Herod was dead and gone, **out of Egypt I called My son.** The **son** here refers to the nation, later refined to be the Messiah.

In Hos 11:2 we get to the result of this, verse 1 is what God had done for them and it’s the great events of our biblical framework. **I loved you**, a reference to the election of Abraham and **I called you out of Egypt**, a reference to the Exodus. So you’d think there would be tremendous response to God’s elective love, God’s demonstration of His elective love but let’s see



the result in verse 2. **The more they called them, The more they went from them; They kept sacrificing to the Baals And burning incense to idols.** Now **the more they called them**, this is sarcasm which we have seen in Hosea. The Bible uses sarcasm to communicate, the Holy Spirit uses this as a technique and some believers get offended by it, but this is a way of communicating that some people think is out of line. But God the Holy Spirit uses it so get used to it. **they called them** and the **they** is the prophets of the OT, these are the men who are ministering, beginning with Moses on down through the time of Hosea. **They called them** over and over and over they called them back to the word of God and they would say Israel, God has *ahav* you, He has entered into a covenant with you, a *berith*. Now because God has done this you are locked into a covenant with Him and you ought to do thus and so. You ought to show *chesed* love in response to Him. So that's what the calling there means, they called to you to get with the program and they did this over and over and over.

Now here's the irony, the **more they called them, The more they went from them.** Its pure irony, the more the prophets called you, the more they taught the word, the more they reminded you of God's promises, His elective love, **the more** you went the other way. It's just a fantastic result here. They rejected the Lord and they rejected the prophets of the Lord. How would you like to have been a prophet? The more you do your job, the more you preach the word the more people leave. Now this is the great ministry of the prophets. God sent these men to preach to the nation the word of God and the more they did this, the more they demonstrated great faithfulness to the Lord the more these people went the other way. They were running away in droves. The word of God has driven people away and not only away from the word of God but to idolatry. See that's why verse 2 winds up with these little expressions tacked on after the result clause. **They kept sacrificing to the Baals And burning incense to idols.** So they didn't go into some neutral mode when they rejected the word of God, they went the opposite direction. We sometimes glibly say, the word of God does not return void. It's true it doesn't but if we parade that thinking only with its positive effect we're only speaking a half-truth. The other side of the truth is the negative effect. Yes, people are going to respond to the word of God. But the Bible teaches that most people are going to reject the word of God. And it's that mass rejection of the word of God that is the other side of that expression. So when we say the word of God does not return void we mean there's going to be two sides



that come out of this. There are going to be those who are saved and those who are damned. And so as the word of God came more and more to these people the more and more they rejected and damned themselves. They rebelled and rebelled and rebelled until they were deep in idolatry.

Now in this case it's national but the nation is made up of individuals, so it's true on both levels. In idolatry, the individual and the nation have committed theological evil, they have rejected the knowledge of God. They rejected something that was plain and obvious, that's step one. Step two is God says, lights off, I've given you light, I made it plain and obvious to you, but you don't like it so lights off; I give you darkness, now let's see how you do on your own groping around like an idiot. Step three, the forces of darkness come in, you're thoroughly in tune with them now, you want to be close to the darkness and so you are eaten up with demonic ideas. And when you get in that position you start into idolatry real heavy and you are worshipping some part of the creation. They worshipped Baal, which was a projection of their imagination. It was, amazingly, very similar to modern evolution. Modern evolution is very tied in with two gods; the god of chance and the god of determinism and out of this in linear time you get all things. And very similarly in the ancient world you had, instead of a linear development, a cyclic seasonal development, you have Baal. Baal is nature forces personified and in the winter when the vegetation died the people would say that Baal died and they'd have this ceremony for Baal's death. And then in the spring when the first sprouts came up they'd have another celebration for Baal's resurrection from the dead and everybody would join in. We've talked about it. They'd have orgies on every hill in all the high places and so on. Now that wasn't just immorality in the modern sense of the word, this was a serious business of trying to help the gods make the land fertile. You'd have people having sex in the fields, sex with animals, all over the place and the idea was to increase the fertility of the land.

So that's what they did, and the verse says, **they burned incense to idols.** Idols we've said are projections of our imagination. It's foolish to think that people all of a sudden one day started worshipping golden calves. It was first an idea in their mind; their mind began to attribute characteristics to some object. That's idolatry; it's the projection of attributes that do not belong to an object, to the object. There's nothing really there, it's all just coming out of your mind and if we could just see the thing without our mind projecting all

this stuff onto it we'd see we were stupid. We'd be embarrassed but that's one of the difficulties getting out of idolatry - we can't see we are doing that. But that's what Hosea says they've been doing. And soon they will be embarrassed, they'll be ashamed about this when the Assyrians come in and knock their teeth out and their idols are shattered into pieces. They didn't have all this substance. It was in their head.

So verse 2, God has given them prophets who have taught the word, taught the word, taught the word and what did they do? They went to Baal, they worshipped idols. Now verse 3, to show all that God had done for them and it heightens the ingratitude on the part of these people; God has been a wonderful Father to His Son. And verse 3-4 is one of the tenderest verses of love in the OT that you will find. This is a very important passage; you ought to remember these verses and write them down somewhere because someone sometime is going to say, the God of the OT is a scrooge and He's out to get everybody. And what this passage is doing is proving very clearly that the God of the OT could be very gentle and loving.

Hosea 11:3, **Yet it is I who taught Ephraim to walk**, it's the picture of a father who is holding the child by the hand, teaching him to walk. It's one of the most basic lessons in life, you crawl around for awhile on all fours but sooner or later your daddy teaches you to walk and God says, **I taught Ephraim to walk**. He uses **Ephraim** because although when He did teach the nation to walk it wasn't divided in the northern and southern kingdom, still **Ephraim** was included. And so singling them out heightens the conviction; they have not been grateful toward God. By the way, watch how God uses history to convict of sin. It's very specific and it's grounded in history. It has nothing to do with how the nation felt; it has to do with what God had done in history. History is the ground where God works. And this makes biblical Christianity absolutely unique. It doesn't matter for Confucianism what happened in history; history doesn't validate or invalidate Confucius. Confucius is just ethics but the ethics of Confucius don't depend on history. In Biblical Christianity, ethics do depend on history and so history can be called forth as the arena in which ethics are judged.

**I taught Ephraim to walk, I took them in My arms**; and what this is is the arm or the shoulder, the arm is the strength and really the shoulder is what gives us the power. Take away a baseball pitcher's shoulder and that's

it, they can't throw; I don't care how big a bicep they have, the shoulder is the pivot and without it the arm is nothing. So **I took them on My shoulders**, that's what it's saying. And if you're a father you know what this is a picture of. This is taking your little son and putting him up on your shoulders and walking around with him. That's what the picture is. Imagine the Jewish families walking across the desert, they went in big caravans and it was long, long journeys, and the kids would get tired, it was hot and they'd say, daddy, will you pick me up and the daddies would pick up their sons and they'd put them on their shoulders and they'd carry them. And God is saying that's what I've done for the nation, I've picked you up and I've put you on my shoulders and I've carried you, I've supported you. Now that's the boogey man of the OT...people who say that just haven't read the Scripture.

**But they did not know that I healed them.** The word "heal" is the word *rapha*, some of you've heard that word, in context it refers to taking care of the child when he's learning to walk. What happens when a kid learns to walk? One foot, then plop, and then they get up and try again and plop and it's up, down, up down, bang your head, hit your knee, up, down, and the kid gets hurt and the Lord is saying when you were a little kid Israel you tried to learn to walk and you went plop and I helped you up and you went plop again and I helped you up, I took care of you, you never even knew I was doing it but I took care of you, I helped you learn how to walk, and when you got hurt **I healed** you. It's a nice picture of a father and his son here, the father training the son in the basics of life.

Hosea 11:4, **I led them with cords of a man, with bonds of love**, one of the most beautiful expressions of God's love in all the Bible. What this refers to is a leash for kids, I don't know if you've ever seen a kid on a leash or not, but they get popular every once in awhile and you'll see these kids walking along leashed to his mother, (more of them ought to be on a leash), but you'll see them bound with a **cord**. It's not the same word used of a **cord** that you would put on an animal, this is a leash that the Jewish women would put on their children. It was a coaxing type of cord, walk this way, this is how I want you to walk. And it's a picture of the great love of God toward His son. He coaxes us to follow Him. He doesn't force us like cattle. He woos us to follow Him. Someone quoted Napoleon the Great on this idea which I think is a great quote. Napoleon "said to General Bertrand, "I tell you, Bertrand, I know men; and I tell you that Jesus Christ is not a man...Everything about

him amazes me. His spirit overawes me, and his will confounds me. There is no possible comparison between him and any other being in the world. He is truly a being by himself...Though I come near and examine closely, all is above me, great with a greatness that overwhelms me...Alexander, Caesar, Charlemagne, and myself founded empires. But on what did the creations of our genius rest? On force. Jesus Christ alone founded his empire on love; and at this hour millions would die for him.” And that’s the picture of God attracting Israel, coaxing Israel and trying to get him to follow His lead. **I led them with cords of a man, with bonds of love.**

**And I became to them as one who lifts the yoke from their jaws; And I bent down and fed them.** Now what is that talking about? That’s the owner of an ox. The Hebrew farmer at the end of the day would lift off the yoke from the oxen so the animal could eat, he’d set the ox free to feed. So what it’s a picture of is God setting them free from the Egyptian bondage so that Israel could feed in the wilderness. Let’s look at how He fed them in the wilderness. He did it in a number of ways so turn back to Deut 8 and we’ll see one passage that describes how God **bent down and fed them**, how He condescended to help them. You’ve seen the analogy of the father-son but in Deut 8:2 you’ll see some specific things that God did for the nation. “You shall remember all the way which the LORD your God has led you in the wilderness these forty years,” that’s the leash; God led them in the wilderness. “that He might humble you,” that’s the idea that you’re not going to get arrogant because I’m going to lead you through treacherous situations and these are a training ground, these are to train you that you’re not sufficient, you’ve got to trust Me to take care of you, “testing you, to know what was in your heart, whether you would keep His commandments or not.” So there is testing and testing is a part of training because you want to find out if any of this stuff is sticking? What’s in that heart of yours? Have we built any character into your soul? So all during this time God is training them, He’s putting up with them in one trial after and He’s forming character in them. Basic life skills. All right, in the spiritual life what’s the basic skill? Trusting the Lord, and how are you going to trust the Lord if you’re not given opportunities to trust. So the obvious thing is that you can expect God to test you, there are going to be trials and tribulations and He sends those to see what you’ve been doing. Have you been putting Bible doctrine in your soul so you can trust Him? Have you been getting with it? It doesn’t automatically happen. Faith comes by hearing and hearing by the word of God.

Deut 8:3, “He humbled you and let you be hungry, and fed you...” now verses 3, 4, 5 all speak of the ways in which the Father taught His Son Israel to walk. “He humbled you and let you be hungry, and fed you with manna which you did not know,” remember what manna means in the Hebrew? “What is it?” It came in the morning, “what is it, what is this stuff?” And every morning they’d go out and get some “what is it” off the ground and that was the name for it. So, I “fed you what is it which you did not know,” in other words, you didn’t have a clue how this was happening. I imagine some of the more scientific types would go out about 3am and we’re going to figure out what this stuff is, how is this happening and they’d go out and pick the dew off the grass and before they knew what happened they’d have *what is it* in their hand. And they could never figure out what *what is it* was. All we can say is it was the perfect meal with perfect nutrition; had all the vitamins, all the minerals, all the protein, all the carbs. God did that. If some nutrition company could get hold of “what is it” they would make a fortune; all you’d have to do would be eat a little pile of this stuff once a day and you’d have all the nutrition you needed for the rest of the day. Can you imagine that? The perfect meal. So, I gave you this and it obviously didn’t have any nutritional deficiencies because these people ate it over such a long period of time and they prepared it different ways, but through all this they survived, it was great stuff.

“and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone,” bread being the normal means of nutrition, “but man lives by everything that proceeds out of the mouth of the Lord,” that’s the provision for your spiritual life. God gives you everything you need in the word of God, everything, not everything religious, everything period. You don’t need Freud to counsel people; you need the word of God. You don’t need Lyell to understand geology; you need to think about the word of God. You don’t need Dewey to understand how to educate; you need to reflect on the word of God. Just as the manna provided all the nutrition for their physical life so that was to train the son that all the nutrition for their spiritual life comes from the word of God. That’s the lesson.

Then in Deut 8:4-5 He gets to the miraculous ways in which He helped the nation. “Your clothing did not wear out on you.” Now wouldn’t you like it if

you had a beautiful set of clothes and it'd never wear out; wear it all the time, every single day, no frayed edges, no buttons lost, no rips, no tears. It'd be tremendous; that's what he's saying. Whatever happened for millions and millions and millions of people we do not know. Again, if you were a clothing manufacturer you'd put everybody out of business if you knew the secret. But some way God worked with the clothing so that it never wore out. "nor did your foot swell these forty years," and that's saying something in the ancient world. Nike didn't have anything on the Hebrews, these are people who walked everywhere and God made the perfect footwear. Verse 5, "Thus you are to know in your heart that the Lord your God was disciplining you just as a man disciplines his son." And the word disciplining is the word for training. It's the word for child training and God had trained his son in the basic skills of life. Were they grateful for that? No, verse 2 says they spurned all that.

So let's conclude. The technique here is God is reaching back into history, into the early years of Israel. God's *ahav* love toward Israel is the kind of love that is an elective love, it's based on who God is, it has nothing to do with who Abraham is, who Isaac is, who Jacob is, it's just that God loved them and God made a covenant with them. And because of the covenant God was the Father and Israel His son and so He called them out of Egypt and He sent them the word of God over and over and over through the prophets to train them and the son went the other way, they disparaged the training their father was giving them. And so He reminds them that I taught you how to walk, I taught you the basics of life, I carried you on My shoulders, I healed you when you fell and broke your arm, I coaxed you with My love, I lifted your burdens, I bent down and I fed you in the wilderness for forty years to train you and you spurned all the training. So we'll see how God responds to this next time.

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