

child, I loved him, and out of Egypt I called my son. But the more I called Israel, the further they went from me. They sacrificed to the ~~Vx~~ Baals and they burned ~~inx~~ incense to images. It was I who taught Ephraim to walk, taking them by the arms; but they did not realize it was I who healed them."

~~xxx~~ Here Hosea is speaking to the people of his own generation and pointing out how earnestly God had blessed them and that in spite of it they had turned away from Him. (nc) In the first half of the second verse the NIV which is not quoted by Matthew the NIV follows the Septuagint. The Hebrew reads, as is noted in the footnote of the NIV, "the more they called Israel the further they went from them."

(not an exact quote)

Whether we follow the Hebrew here If we follow the Hebrew here we find a striking change between the "I's" of verse 1 and the "they's" of verse 2. Even ;if we adopt the Septuagint reading, which sometimes is proper but is generally undesirable, we find that there is still a striking change of number between verse 1 and verse 2. In verse 1 Israel is personified Israel may be thought of as being made of the one previously been called Jacob ;(nc). In spite of Jacob's waywardness God loved him and delivered him and ultimately provided salvation for him and for (nc) (adjective in here?) believers through sending His Son Jesus Christ. If Israel is considered ~~xxxxxx~~ as personified here as representative (nc) instead of representing the entire/~~xxxxxx~~ nation of Israelites it still there is still the striking difference between the singular in verse 1 and the plural /in verse 2. ~~xxx~~ (nc) (?) Does the phrase "out of Egypt I called my son" could be thought to refer to the bringing of the Israelites out of Egyptian bondage? but can equally well be considered here as a reference to the special blessing that God was preparing for them in sending His Son and thus looking forward to a the (?) life of the Messiah and pointing to one element in that life as being brought back from Egypt despite the danger after the death of Herod despite the continuing danger from Herod's successors in order that He might accomplish His <sup>atonement</sup> ~~atone~~ for Jacob and for all the true believers among Jacob's descendants.