

The Good News of Suprising Grace

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 07 March 2010

Preacher: Jon Hueni

[0:00] The prophet Hosea, chapter 2, we'll pick up the reading in verse 2 and read to the end of the chapter. Rebuke your mother, rebuke her, for she is not my wife, and I am not her husband. Let her remove the adulterous look from her face and the unfaithfulness from between her breasts.

Otherwise, I will strip her naked and make her as bare as on the day she was born. I will make her like a desert, turn her into a parched land, and slay her with thirst.

I will not show my love to her children, because they are the children of adultery. Their mother has been unfaithful and has conceived them in disgrace. She said, I will go after my lovers and give my food, who give me my food and my water, my wool and my linen, my oil and my drink.

Therefore, I will block her path with thorn bushes. I will wall her in so that she cannot find her way. She will chase after her lovers, but not catch them. She will look for them, but not find them.

Then she will say, I will go back to my husband as at first, for then I was better off than now. She has not acknowledged that I was the one who gave her the grain, the new wine and oil, who lavished on her the silver and gold, which they used for bail.

[1:20] Therefore, I will take away my grain when it ripens and my new wine when it is ready. I will take back my wool and my linen intended to cover her nakedness. So now I will expose her lewdness before the eyes of her lovers.

No one will take her out of my hands. I will stop all her celebrations, her yearly festivals, her new moons, her Sabbath days, all her appointed feasts. I will ruin her vines and her fig trees, which she said were her pay from her lovers.

I will make them a thicket and wild animals will devour them. I will punish her for the days she burned incense to the bales. She decked herself with rings and jewelry and went after her lovers.

But me, she forgot, declares the Lord. Therefore, I am now going to allure her. I will lead her into the desert and speak tenderly to her. There I will give her back her vineyards and will make the valley of Achor a door of hope.

There she will sing as in the days of her youth, as in the day she came up out of Egypt. In that day, declares the Lord, you will call me my husband. You will no longer call me my master.

[2:28] I will remove the names of the bales from her lips. No longer will their names be invoked. In that day, I will make a covenant for them with the beast of the field and the birds of the air and the creatures that move along the ground.

Bow and sword and battle I will abolish from the land so that all may lie down in safety. I will betroth you to me forever. I will betroth you in righteousness and justice and love and compassion.

I will betroth you in faithfulness and you will acknowledge the Lord. In that day, I will respond, declares the Lord. I will respond to the skies and they will respond to the earth and the earth will respond to the grain, the new wine and oil.

And they will respond to Jezreel. I will plant her for myself in the land. I will show my love to the one I called not my loved one. I will say to those called not my people.

You are my people and they will say you are my God. A surprise. By definition. Is something that is unexpected.

[3:35] It's finding something where we didn't expect to find it. And I want to tell you that our God is full of surprises. And so is the book of Hosea.

Now, there can be good surprises and there can be bad surprises. And I want to tell you about a good surprise this morning. A sweet surprise. And in order to do so, I need to remind you of what we saw last week in the first half of chapter two of Hosea.

Remember, it was the bad news. The bad news of Israel's sin and God's judgment. Remember, we found God as a prosecuting attorney and he stands in the courtroom and he says, Israel is guilty of

this sin.

And her sin was that she had forsaken him for other lovers. She'd gone away from the true God who was her husband to other idols of Baal.

And so God condemns her for her sin of idolatry. The most offensive sin against God.

[4:40] So offensive that he views it as adultery. And each time God accuses her, he reveals more and more of that sin.

And we saw that in the first half of the chapter. And after accusing her of sin, God then stands as judge and pronounces sentence upon her. I will strip her naked and make her like a desert. I'll block her path with thorns bushes. I'll take away my grain and new wine and and ruin her her grapevines and fig trees. So what we find is that Israel's sin is always followed by God's judgment. And that cycle repeats itself three and a half times in the first half of Hosea chapter two. Israel sins and God judges her for sin.

Israel sin, God's judgment. Israel sin, God's judgment. And then we come to verse 14 or verse 13 that starts the fourth cycle. Once again, pointing out Israel sin, how she dolled herself up and went after her lovers.

[5:48] But me, she forgot. Now, what if we've been set up to expect is God's response to Israel sin?

One thing and one thing only. And that's the next I will of God's judgment. And so we brace ourselves and we wince, hardly bringing ourselves to to hear what will God do now?

Because of Israel sin. And we peek at verse 14 and he says, therefore, because she forgot me, therefore, I am now going to annihilate her.

That's what we expect to hear, right? Judgment. But instead we read, I am now going to allure her, speak tenderly to her, give her back her grapevines.

And we say, what is this? Well, it's surprising grace where we expect to find judgment and wrath.

[6:52] We find grace. Grace. Now, grace is always surprising. Because it's not the deserved response. We always find it where we expect to find judgment.

For where sin abounded. Grace abounded all the more. Paul says in Romans 5:20. Now, there's no reason for grace to follow.

Our sin. Israel's sin deserve more judgment, not more grace. But that's just the way grace is. It never treats us as our sins deserve.

Try telling God's grace. Oh, but but you don't understand. She is so wicked. She deserves to be in hell forever. And grace will just look you in the eye and say, I know that.

That's why she qualifies for my favor. That's the way grace is. It's free. It's undeserved. It's in fact. The surprise that is given to one who deserves wrath.

[8:03] Now, if you're to get out of the second half of chapter two. What you're intended to get. Then that means that you needed to have identified by now in this letter.

In this book. With Gomer. Have you seen yourself as Gomer? In Hosea. The adulterous wife.

Who walked out. On her husband. Who was so faithful. And went after other lovers. Have you seen yourself as Israel? Who took the good gifts of God.

And thanked Baal. For giving them. And then took those good gifts. And used them. In service. To Baal. To some other. God's substitute.

Some idol in your life. Of self. Or sin. Because you see. If you haven't identified with Gomer. And Israel yet. You will not appreciate. The surprising grace.

[9:02] That we're going to see in Jesus Christ. This morning. Because I'm about to tell you. About the Lord Jesus. And what he does. For. Sinful.

Idolatrous. Adulterous. Hell deserving sinners. He showers them. With grace. And so. If we've seen ourselves.

In the bad news. Last week. Of. Israel's sin. And God's judgment. We have been prepared. Then. To see. The good news. This morning. Of God's.

Surprising. Grace. God's grace. Is far better. Than we have yet. Understood. Good. I don't care. If you've been a. Christian. For 70 years. His grace. Is more ravishing. Than what you've yet. Appreciated. It's richer.

[9:56] It's fuller. It's deeper. It's freer. And it's my prayer. That's. This morning. And. We might taste it. Afresh. And be melted by it. And. And filled with gratitude.

And. And just delight. In the grace. Of God. For where sin abounded. Grace. Abounded. All the more. It's not just that grace.

Measures up to. Our sin. That our sin. Reached this far. And grace. Stretches all the way. To reach us. No. Where sin abounded. Grace. Super abounded. And what we have.

Is that for the. Seven. I wills of judgment. In the first half. Of the chapter. They're completely. Outstripped. By 14. I wills. Of grace. In the last half.

Of the chapter. Grace. That is greater. So far. Greater. Than all my sin. I want you to notice.

[10 : 53] Six new things. That God will do. For Israel. In surprising. Grace. First of all. We see a new approach. All these judgments.

For Israel's sins. That have been pronounced. They are going to fall. And many in Israel. Will be destroyed. In fact. Only a remnant. Will be preserved. But judgment.

Is not God's last word. For Israel. Verse 14. Therefore. Because she has forgotten me. Therefore. I am now. Going.

To allure her. I will lead her. Into the desert. And speak. Tenderly. To her. There's more than. One way. To skin a cat.

They say. And there's more than. One way. To bring a sinner. To repentance. God. Is here. Changing. His tactics. His approach.

[11 : 48] From hard. Judgments. To gracious. Kindness. And he. Has both. In his arsenal. Of tools. Behold. The severity. And the kindness.

Of God. God. You know. Even the goodness. Of God. Can lead men. To repentance. Paul says. Romans 2. And so.

Having. Chastened. Israel. With thorn bushes. And poverty. And destruction. In the desert. God. Now. Goes. Into the desert. With his.

Undeserved. Charms. To allure. Her. To woo. Her. And win. Her. Back. To melt. The very heart. That he has broken.

To melt. The heart. With grace. That he has broken. With judgments. She's not seeking him. But he's seeking her. He was seeking her.

[12 : 42] With the rod of judgment. He is now seeking her. With alluring grace. Now this language. Alluring. Can mean enticing. Speaking tenderly.

To her. This is romantic. Language. It's what a young man does. When he has. An interest. In a young lady. He calls her up.

On the phone. And he speaks. So tenderly. To her. And he asks her out. And he. Washes his car. And cleans it. Inside and out.

And he showers. And he dresses. Just right. And. And then he. She squirts. Herbs. And spices. And nectar.

From rare flowers. All over himself. And he goes. And picks her up. And he takes her out. To a restaurant. And spends. Way too much money. On her.

[13 : 37] And buys her gifts. And promises her more. And whispers. Sweet nothings. In her ear. Or. Speaking to her. With. Such kindness. And.

He's got such. Manners. We never knew this man. Had manners like this. But you see. It's all coming out of him now. He's got his best foot forward. Why? He's out.

To allure her. To. To win her over. To win her heart. So that she will love him. And that is precisely. The position. And approach. That almighty God. Now is taking. With his adulterous. Bride. Israel. Who's gone after. Other lovers.

He's going out. Into the desert. Now. To allure her. Why is she in the desert? Because God is punishing her. And God has judged her. For her sins. And she's living in this. Parched land now. And there God meets her.

[14 : 32] With allurements. And speaking. Tenderly. To her. He's showing her. That his loving kindness.

Is better than Baal. Far better than Baal. His loving kindness. Is better than life. He's out. To attract her. To his beauties. He's demonstrating. To her.

The attractions. Of his love. He's setting. Before her. Ravishing promises. To charm her. And to make her. Forget all about her. Idols.

All about. Her other lovers. He's out. To draw her. Back home. And he does. So. Now.

With the cords. Of love. He's done it. With the rod. Of discipline. He now draws. With the cords. Of love. And abounding. Grace. And the whole thing. Is. Is presented.

[15:25] In the language. Of the new. Exodus. In the desert. Harping back. To when. God first. Delivered his bride. Out of slavery. In Egypt. And took her. Into the desert. Of which he says.

In Jeremiah 2. To. I remember. The devotion. Of your youth. Then. How is a bride. You love me. And followed me. Through the desert. Oh. But it was a short.

Lived. Honeymoon. Because Israel. Went whoring. After other gods. And now. He holds out. A new exodus. For her. A new exodus. From her captivity.

Not in Egypt. But now. In Assyria. A renewed. Love relationship. And renewed. Blessings. Just as he gave her. When he. Took her. Into the desert. And into the promised land.

So. Verse 15. There. I will give her back. Her vineyards. Well. How'd she lose her vineyards? Well.

[16:18] She picked the grapes. And. And offered them to Baal. And thanks. For having. Been the God of fertility. And blessed her vines. And God says. I won't have my gifts. Prostituted. To another God.

And he took. Her vineyards away. Remember. He brought the animals in. Said. Go ahead. And eat these vines. And destroy these fig trees.

And. Brought in the armies. That left the land desolate. He took them away from her. But now. He gives them back. How about that?

For grace. He gives back. These vineyards. That he took from her. What was lost. And deserved judgment. Is now restored. In pure grace.

And. Brethren. Is that not our God? That he restores. Even the years. That the locusts. Have eaten. The locusts of judgment. And.

[17:13] So the desert. Will become. Again. A fertile field. And the land. Lying in ruins. Will become. Like the garden. Of Eden. That's how our God.

Deals with us. In grace. He gives. Blessings. Back to us. That we forfeited. By our sin. And idolatry. I wonder. If that's how you view.

Your things. I mean. Everything. Every. Blessing. Under the sun. Do you view it. In that light. It's not just. That God has given them. To you.

That is true. You must view it. As that. But there is a. There's a longer history. Between you and God. Than that. It's that when he gave them. To you. You took them.

And you. Use them. For the worship. Of a. God substitute. Like yourself. For some sin. You forfeited. Those blessings.

[18:08] But in grace. He came. And gave them. Back to you. In Jesus Christ. He gives back. Everything. To you. So that what we have.

In the way of God's. Blessings. Dear Christians. Are not just. Blessings. That he gave. But blessings. That we forfeited. By sin. He has given them. Back to us.

And that's what makes. Them so sweet. They're all seasoned. By his. His surprising. Grace. Let's view them. That way. And he says.

Furthermore. I will make the valley. Of Achor. A door of hope. Kids. Do you remember. Achan. In your Sunday school. Lessons. As Israel. Came into the promised land.

The first city. Was Jericho. And the whole city. Was devoted. To the Lord. But Achan. That one soldier. Kept some of the. Gold and silver. And a Babylonish garment. And because of it.

[19:05] He brought trouble. Upon the whole. Land of Israel. The whole. Army of Israel. And they go down. To wipe out. The little town of Ai. And lo and behold. They're beaten back. Soldiers are killed.

And they're wondering. What happened? Well that was. In the valley of Achor. The valley of trouble. That's what Achor means. And so the valley of trouble.

Is where Achan. By his. Idolatrous attachment. To things. Instead of God. Brought trouble. Upon Israel. And it's the place.

Where they stoned him. And buried him. For 500 years now. The valley of trouble. Had been a memorial. To the trouble.

That Achan's idolatry. And love of things. Had brought upon Israel. But now. God is saying. I will make that. Valley of trouble. Into a doorway of hope.

[20:05] That is shocking. That the very. Valley of trouble. Will become a door. To better things. To hope.

To the future. Expectation. Of good things. And that's our God. How many. How many. Valleys of trouble. Have you gotten into. By your sin.

And you're in that trouble. Because your sin. Got you there. And God. In grace. Says. I will make that. Trouble. To become. A doorway. Of hope.

For you. It's not what they deserve. But it's grace. Folks. It's grace. And there. She will sing. As in the days. Of her youth. As in the days.

When she came up. Out of Egypt. You know. When they came. To the Red Sea. There was trouble. Wasn't there. Trouble behind. And no way forward. And God made. The trouble. Of the Red Sea. Open up. And become a doorway.

[21:00] Of hope. And they scattered. Through it. And on the other side. Of the Red Sea. They looked back. And they sang. Didn't they? The horse and rider. Thrown into the sea.

They sang. For joy. And God says. That's what I'll do. Again with you. You're in your valley. Of trouble. But I'm going to put. A song. Back on your mouth. Song of my. Deliverance.

You will again. Sing. As you did. At the beginning. Isn't that something? That's our God. Here we are. In the mess. Some mess. Of sin. And trouble. That we've got. Ourselves into.

And he promises. To make a doorway. Of hope out. That will leave us. Singing. For joy. The gospel. Holds out. Just that. For anyone.

This morning. You may be. In the mess. Of your sin. And out of that. Valley of trouble. Jesus Christ. Is the doorway. Of hope. So a new approach.

[21:57] Is underway. It's. Grace. The allurements. Of grace. Now. Secondly. We see a new. Vocabulary. Verses 16.

And 17. In that day. He's speaking. Of this day. When Israel. Will be brought. Back to the Lord. In that day. Declares the Lord. You will call me. My husband. You will no longer.

Call me. My master. I will remove. The names. Of the bales. From her lips. No longer. Will their names. Be invoked. Now. You need to know. A little bit. Of Hebrew.

To understand. This point. Do you know. What you notice. There. In verse 17. My. My master. The last words. Of verse 7. Or 16. Do you know.

What the Hebrew word is. For my master. It's. Baal. Baal. Okay.

[22:51] That's. That's the meaning. Of the Hebrew word. That means. My husband. My master. My lord. It's one of the words. That are used. For. My husband. My master. My lord.

Now. They had used. That name. To return. To refer. To Yahweh. To God. They had called him. My master. My husband. My. My bail.

And rightly so. It was. The right word. To use. But when they fell. Into the worship. Of the Canaanite. God of fertility. Called bail. Well.

That changed. Everything. About this word. Now. To refer. To Jehovah. As. My bail. In the midst. Of their. Synchronistic. Worship. In which.

They mix. The worship. Of God. With the worship. Of bail. It became. Confusing. And it became. Downright. Wicked. It blurred.

[23:45] The distinctions. Between God. And bail. So God says. In that day. In that day. When you are. Restored to me. As my wife. There will be. No more. Calling me. By that name.

My bail. My master. So the very word. Bail. Would be forbidden. In Israel's. Vocabulary. Reboten. No more. Can you use. That word. As you. Speak. Lest in. Speaking of that. That name. That word. They. Their hearts. Go back. To bail. The Canaanite. Deity. Instead. You will call me. By another. Hebrew. Word. That means.

My husband. And. All of that. Change. In vocabulary. Is. Indicative.

[24:38] Of a. Even deeper. Change. In their hearts. It's not. Just that. They will. Remember. Taboo. Oh. I can't. Say that. Word. No.

It's that. That. Desire. For bail. Will be. Forgotten. So. In love. With their. God. Will they be. That they will.

Forget all about. Baal. And they will. No longer. Invoke. Baal's name. Verse 17. I will. Remove. The names. Of the. Baals. From her lips. So that they'll. No longer. Be invoked. It signals.

A better day. When is. When. When. Israel. Would return. To the Lord. With. Undivided. Devotion. And. The Baals. Would be. Forgotten. Zechariah 13.

To on that day. I will banish the names of the idols from the land. And they will be remembered. No more. Now notice. This is something God. Says. I will do. All these things.

[25 : 32] I will. I will. I will. I will. Do you know why? Because only God can. Can get the idols out of our hearts. Only God can cleanse us. From our continual drifting back.

And waywardness. To go back to our idols. And so he. He's the one who says. I will do this. That's what I will do in grace for you. It's the work of this faithful husband.

Washing and cleansing. His bride. It's what he promised in the new covenant. Ezekiel 36. I will sprinkle clean. Again. I will.

I will sprinkle clean water on you. And you will be clean. I will cleanse you from all your impurities. And from all your idols. I will give you a new heart.

And put a new spirit in you. I will remove from you. Your heart of stone. And give you a heart of flesh. And I will put my spirit in you. And move you to follow my decrees. And to be careful to keep my laws.

[26 : 30] And you will be my people. And I will be your God. That's the work that God will do. Not only cleansing their vocabulary.

From the word usage of the word bail. But cleansing their very hearts. From any desire to return to bail. That's the second thing.

A new vocabulary. With the idols themselves forgotten. And their hearts cleansed. Thirdly. The third surprise of God's grace. A new safety. There's a lot of safety in the news these days.

Isn't there? Safety from runaway cars. Safety from earthquakes. Safety from wars. Safety from economic collapse.

You know our hearts yearn for safety. For peace. Protection. And here in verse 18. This God speaking to his runaway bride.

[27 : 32] Says in that day I will make a covenant for them. For them. With the beasts of the field. And the birds of the air. And the creatures that move along the ground. Bow and sword and battle. I will abolish from the land.

So that all may lie down in safety. Now these promises reverse two of God's judgments. That he already had poured.

Was going to pour out upon Israel. And spoke of in the first part of this chapter. Those judgments had destroyed Israel's safety. First of all there were the wild animals.

Remember at the end of verse 12. God judged Israel. And he says I'm going to call all the wild animals in. To strip your vines and fig trees. Utterly decimate your land.

Well it wasn't just the vines and fig trees they ate. They ate the children as well. Leviticus 26. I'll send wild animals against you. They'll rob you of your children.

[28 : 28] They'll destroy your cattle. And make you so few in number. That your roads will be deserted. So that was the judgment of God. Animals. Wild animals brought into Rome freely.

And destroy the land. But God says. Out in the desert. To his runaway bride. I will. I'll make a covenant with the animals.

Me. The very one that said. Sikkim. And they came in and devastated you. I'll now say. Stay. Don't you touch my bride.

The God who gave lock jaw. To the lions. And in Daniel's den. Will speak to the animals. And they will obey him. And they will not destroy. And God's holy people.

You see. When God is at peace with his people. He makes. All of his creation. To be at peace with them as well. And that's what's promised to us.

[29 : 28] When Jesus comes back. It's going to be a new heaven. And a new earth. And there will be no more. Animals. No more of creation.

Destroying. His people. But that was only one of the dangers in Israel. That God sent by way of judgment. The other was the warring armies.

And. They came. And they depopulated Israel. And they stripped the land bare. Indeed. Almost every year. For 25 years. For 20 years. Israel had felt the brunt.

Of the Assyrians. Arrows and swords. And spears. As each year. They came into the land. And. But all that's to come to an end.

For. He says. In that day. When you return to me. In that day. I will abolish. Bow and sword. And battle from the land. So that. All may lie down.

[30 : 27] In safety. Not only will the animals. The war. The wild animals. Be obeying. And. And give you no trouble. But the warring armies. Will cease their troubling. And all.

The weary. Will be at rest. He makes war cease. To the ends of the earth. He breaks the bow. He shatters the spear. He burns the shields. With fire.

And it speaks. Of a peace. And safety. So that. All. May lie down. In safety. An outer.

An inner peace. That comes from being at peace with God. Now. Remember the context. This is. This wonderful husband. And what he will provide.

For his bride. Ultimate safety. Just what she longs for. And wants. As a bride. To know she's protected. And safe. In his keeping. Who would not have him? He's alluring.

[31 : 25] His adulterous bride. With his gracious promises. And what does he promise you. In the gospel. If you will return to him. With all of your heart. Come to me.

All you who are weary. And heavy laden. And I will give you. Rest. Peace. I will give you rest.

And peace. From all that seeks. To destroy you. Peace and safety forever. Eternal life. In a new heaven.

In a new earth. Where there's no more curse. And no more creation. Subjected to frustration. And no more death. And no more wars. And say. You all.

And I need. Safety. From the wrath of God. The eternal judgment of God. Is to fall upon sinners. And here's one.

[32 : 24] Here's a husband. Who will create perfect safety for us. As we come to him. Well the fourth surprise. Not only a new safety. A new marriage. Verses 19 and 20.

Remember he told him in chapter 1. In verse 9. You're not my people. And I'm not your God. He said in chapter 2. Verse 2. She's not my wife. And I'm not her husband. She left me for her.

Her lovers. And so it's over. But now in chapter 2. And verses 19 and 20. He says. I will betroth you to me forever. I will betroth you in righteousness.

And justice. In love and compassion. I will betroth you in faithfulness. And you will acknowledge the Lord. Three times. I will betroth you. To me.

And it points to a new marriage. Not merely the patching up. Of an old relationship. Gone bad. There's something new here promised.

[33 : 20] There's to be a new Israel. A new bride. A new relationship. Based on a new covenant. And what Hosea is doing. Is putting the new covenant. In wedding clothes.

You want to know what the new covenant is? See it in Hosea. He puts it in wedding clothes. And God's old relationship. With Israel. Was ended. Why? Because she broke that covenant.

She broke those covenant vows. She stood there at Mount Sinai. And said. I will obey you. I will be faithful to you. I will love you. And none other. And she went a whoring after other gods.

She broke the covenant. Between them. God could have just left it that way. But in surprising grace. He comes to Israel. And he says. I will make a new covenant with you.

That will never end. You notice it. He says here. I will betroth you to me forever. Jeremiah 32 40. I will make an everlasting covenant with them.

[34 : 18] I will never stop doing good to them. And I will inspire them to fear me. So that they will never turn away from me. Well that was their problem. They kept turning away from him.

So a new covenant would be made. That would secure. That she would never again do that. A new covenant is needed. A new new marriage vows needed. And a new covenant.

That would bring along with it. A change on Israel's heart. So that she wouldn't depart. From the Lord. Now that's the new covenant. That God promised. In Jeremiah 31.

And he speaks of. In Hebrews 8. And Hebrews 10. The time is coming. Declares the Lord. When I will make a new covenant. With the house of Israel. And with the house of Judah. It will not be like the covenant.

I made with their forefathers. When I took them by the hand. To lead them out of Egypt. Because they broke my covenant. Though I was a husband to them. Declares the Lord.

[35 : 16] This is the covenant. I will make with the house of Israel. After that time. Declares the Lord. I will put my law in their minds. And write it on their hearts. I will be their God. And they will be my people.

No longer will a man teach his neighbor. Or a man his brother. Saying no the Lord. Because they will all know me. From the least to the greatest. Declares the Lord.

For I will forgive their wickedness. And will remember their sins no more. I will. I will. I will. This is the I wills of grace. A new marriage. A new covenant. This new thing that's coming.

I'm going to start all over with you. A new marriage. And in this marriage. I will bring to this relationship. Five things. They're emphasized for us here. Five qualities. I'm going to bring righteousness. And justice. And love. And compassion. And faithfulness. That's what I'll bring. To this relationship. What a husband. Young ladies.

[36:13] If you ever find a man like that. Hold on to him. Righteousness. Justice. Love. Compassion. Faithfulness. Faithfulness. Faithfulness. But not only is that what God himself brings to the marriage.

He also imparts that into his bride in this new covenant. Because these are the very things that are missing in Israel. Righteousness.

Justice. Love. Compassion. Faithfulness. Israel. No. That's her problem. She doesn't have these things. She goes off whoring after other gods.

And so. God in this new covenant promises. Not only brings these himself. But he gives them to his bride. He works them in her. So that she. Will have these five qualities.

As well. For in the new covenant. He puts his law. In their minds. And in the new covenant. He writes his law. In their hearts. And in the new covenant.

[37:18] He changes the heart. Of his bride. And gives them a new heart. New spirit. So that they will truly know the Lord. And forgiveness of sin.

Righteousness. Imputed to them. And imparted in them. You see in the new covenant. God. The husband. Christ. Makes his bride. Lovely.

He finds her. Unlovely. And in marrying her. He makes her. Lovely. He lays down his life.

For her. That she might have everlasting life. He lays down his life. To make her holy. Cleansing her. By the washing with water. Through the word. And to present her. To himself.

A radiant church. Without spot or wrinkle. Or any such thing. But holy. And blameless. And he clothes her. With the garments of salvation.

[38:13] And a razor. In a robe of righteousness. And he puts his spirit in her. To make her just. In all her ways. With her brothers. And sisters. And.

To make her loving. And compassionate. And yes. He. He puts his spirit in her. So that. She will be faithful. And never. Depart.

From him. Who would not have this heavenly husband. And bridegroom. And so you will acknowledge me. He says.

That's what she wasn't doing. You will in that day. What a husband. What surprising grace. A new marriage. Fifth. A new fruitfulness. So many of those judgments.

At the first half of the. Of chapter two. Had to do with stripping the land. Didn't they? We see.

Gorgeous orchards. Just shriveled. Into nothing. But. A briar patch.

[39:08] And. The fig trees. Dead. And gone. Dust. Thirst. Barren. Parched. Drought.

Famine. There's a reason for that. Because she didn't acknowledge the Lord. For all these good things. But. Gave credit to Baal. The god of fertility. Used them to worship him. And so God stripped the land bare.

As a punishment for her. But also to shame Baal. Oh. So. So. So. So Baal is the god of fertility.

Okay. You're worshipping Baal.

Let's look at your land. Where are the crops? Where'd your orchards go? Where are your fig trees?

You see how it shamed them.

Where's your god of fertility now? He was blocking her path with thorn bushes. But now God comes to Israel in her desert like condition. And he promises a restoration of fertility to the land.

[40:04] As we saw earlier. He gives her back. Her vines. Now. What we have here in this promise of fertility. Is a whole chain. A ladder of survival.

We might say. Of life. And at the bottom of the ladder. Or at the top of the ladder. Is God. And at the bottom of the ladder. Is Jezreel. We're in verses 21 and 22. There you see the points.

The rungs of the ladder. Now Jezreel was. Remember the name of the first child. That was born.

And remember the names. Of those three children. Were names that described Israel.

She was not loved. She was. Not my people. She was headed for. Scattering. And massacre. As Jezreel meant. So. Jezreel's at the bottom.

God's at the top. Jezreel is Israel then. She got Israel at the bottom. God at the top. And so we start at the bottom of the ladder. And Israel's in a bad way. She's.

[41:02] She's hungry. And there's no food. She's thirsty. And there's nothing to drink. And so. She looks and cries. To the grain. And the new wine. Give me something. She says to the crops. And the crops say.

You're looking at me. The earth has to be fertile. For us to give you. Anything. So. The grain and new wine. Cries out. To the earth.

And the earth says. Well I'm only fertile. If the skies give rain. And so. The earth cries out. To the skies. Give rain. And the skies say. Well we have no rain. If God doesn't give it.

So the skies cry out. To God. At the very top of the ladder. Give us rain. You see. God is the one. Who speaks. He's the Lord of life.

And it's only by him. That any life. Is given. Into this cycle. But that was the problem. He was not responding. To Israel's cry. To the grains cry. The earth's cry.

[41:58] To the skies cry. He was ignoring. He was turning his back. On his people. He was letting. Her God of fertility. Supply for her.

To show her. The folly. Of trusting. In. Baal. And he could have stayed there forever. Not responding. That's justice. But he surprises Israel.

With his grace. And he says. In that day. I will respond. Notice. How he says it. In verses 21 and 22. In that day. I will respond. Declares the Lord. I will respond.

To the skies. And they will respond. To the earth. And the earth. Will respond. To the grain. And the new wine. And oil. And they will respond. To Jezreel. And so Israel. Will have an abundance.

Jehovah. Provides everything. He. Not Baal. Is the source. Of all. That sustains. Their life. That's why. We praise him. As the God. From whom. All blessings flow.

[42:57] That's what Israel. Wasn't acknowledging. In that day. They'll see it. They'll know it. And he will. Supply them. Abundantly. Right at the very.

End. Of this book. God. Will say. To. To Israel. Your fruitfulness. Comes from me. You see. That's what he's out. To teach them. He's alluring her.

With his promised. Faithfulness. And fruitfulness. Then last. Surprise of grace. Here in this chapter. Is a new name. Now we've seen. This change of names. Before. At the end of chapter one.

He just goes. Into further detail. Here. As we said. Jezreel. Means God. Scatters. And that could be used. In a. In a negative way. Of scattering. As an army.

Scatters. Its. Its enemies. And. And destroys. And massacres. And sends off. The rest. Into captivity. And she had known. That. And so.

[43:56] The land. Would lie. Deserted. And depopulated. By God. Scattering. God's. Jezreel. But now. That name. Of Jezreel. Is to be changed. In a. In a positive light. To be put. Upon it.

Because. Jezreel. Can not only. Mean. Scattering. As a. As a. Army. Scatters. A weaker. Foe. But. It can also. Mean. Scattering. Grain. In other words.

Planting. And that's the meaning. That's now. Put on. The word. Jezreel. That God. Will plant. God. Will plant. I will. Plant. Her.

For myself. In the land. I will. Do this. And I will. Do it. For myself. That my glory. Not. Be defamed. Any. Longer. And he promises.

To greatly. Multiply. The people. As the sand. On the seashore. As he did. In chapter 1. In verse 10. A surprising. Reversal. Of the name. Of Jezreel. From massacre.

[44:49] And depopulation. Now. To being. I will. Plant her. And she will. Spring up. In the land. Like. Crops. Shooting forth. In the spring. Yes.

God. Will do that. For great. Will be. The day. Of Jezreel. A nation. Perished. At Jezreel. In the valley. Of Jezreel. She perished.

She was massacred. But now. God. Promises. To plant. A new nation. A new people. And it will. Include. Gentiles.

For he says. I will. Show my love. To the one. I called. Not my loved one. Verse 23. And I will. Say to those. Called. Not my people. You are. My people.

And they. Will say. You are. My God. So believers. Do you see. You're a part. Of this love story. You're a part. Of this. Gracious promise. Of Israel.

[45:42] Being repopulated. And planted. Once again. In great. Number. To the place. Where they will. Not be able. To be counted. Like the sands. Of the seashore. And the apostle. Paul says. Not only. Will those children.

Come from the Jews. But also. From the Gentiles. As he says. In Hosea. I will call them. My people. Who are not. My people. And I will. Call her. My loved one. My loved one.

And it will happen. In the very place. Where it was said. To them. You're not. My people. That they will be called. The sons. Of the living God. You see. Your part.

If you're a believer. In Christ. This morning. You're part. Of the fulfillment. Of this promise. That was made. Twenty seven hundred. Years earlier. I will plant them. In the land. I'm going to.

I'm going to. Call a bride. A new bride. I'm going to make. A new Israel. I'm going to make. A new marriage. And Peter says. The same. In first Peter. To.

[46 : 36] Once we. We who have come to Christ. Once we were not a people. But we are now. The people of God. Once we had not received mercy. But we have received mercy. So.

Hosea speaks of the new covenant. In. Terms. Of marriage. Chapter two. Ends at the marriage altar. With the exchange. Of the covenant vows.

It's a beautiful. Beautiful. Picture. And there's God. And there's Israel. And they put. The question is put to both of them. And it's put to God first. Will you take these people.

Remember what these people. Were looking like at the present. Will you take them to be your people. God says. I will. And then.

The questions put to Israel. And will you. Take him. To be. Your God. Forsaking. All others.

[47 : 35] And giving yourself. To him. Alone. And she says. I will. For I will say to those called.

Not my people. You are my people. And they will say. You are my God. And the wedding. The marriage.

Is sealed. You see. His alluring. Was successful. With holy enticements. He attracted her.

To his grace. And to his love. His grace. Proved to be irresistible. She could put him off. No longer.

And so with a new heart. Israel swears faithfulness.

To her covenant husband. Now what about you. Here this morning. Are you part of this. Bride of Christ. Are you married. To Christ.

[48 : 33] Or to. Some idol. Maybe it's yourself. Maybe it's the world. Some sin. Some person. Some thing. Some hope. Some dream. It's some God substitute. Some Christ substitute.

Well. Here's the staggering thing. The Lord Jesus. Stands before you. At the marriage. Altar. Willing and ready. To say.

I will be. Her God. I will be. His. Husband. What have your idols.

Ever done for you. Go ahead. Sit down. And. And write it out. What. What have your idols. Done for you. And. And be sure. After you're done. With all the things. They've done for you.

To ask. What will they do for you. In the day of trial. What will they do for you. In the day of loss. In the day of death. In the day of judgment. And. And put it all down. On one side.

[49 : 25] And then draw a line. And over here. What does Christ promise. To be for you. And do for you. If you will have him. If you'll turn your back. On your idols. And embrace it.

What will he be for you. And oh. In this passage. He's opened up to you. The wonders of his grace. How he'll protect you. You will lie down. In peace.

And you can face. The day of death. Indeed. The day of judgment. With absolute rest. Because he has made peace. With you. Between you.

And God. Have you not seen. Anything of beauty. In this husband. How does he make peace. With you. He goes to the cross.

And. And he dies. The death. That she deserved. And he's damned. That she might live. Is that not attractive.

[50 : 20] To you. Is there no beauty. In his love. Here he is. The great provider. Who will provide. Everything. That you ever need. Who will love you.

Perfectly. Who will. Be your savior. And all he's waiting for. Is for your I do. He'll be all that. To you. He is willing. He is ready. Would you stand.

Before him today. Young people. What are you waiting for. You hold him out. For somebody better. You won't find it. No one. Who can save you. And make you right. With God. For eternity. Here he is.

And he waits. He's offering himself. Will you take him. This morning. Will you say. I renounce. All other idols. And I give myself. To you alone.

Lord Jesus. Take him. This morning. And whoever trusts in him. Will never. Be disappointed. Amen. This is the surprise.

[51:17] Of all surprises. That Jesus Christ. Is willing. To be married. To you. Individual. You. Forever. And ever. He's more full of grace.

Than you could ever be of sin. Surprising grace. Where you expect. To find judgment. That he. Should leave his place. On high. And come for sinful men. To die. You count it strange. So once did I. Before I knew my savior. That's just the way he is.

He's just that gracious. Compassionate. And gracious. Slow to anger. Abounding in love.

Maintaining love. To thousands. Forgiving.

Wickedness. Rebellion. And sin. Come to this savior. Even as we sing. In conclusion. Number 702.

Wonderful grace. Of Jesus. Far greater. Than all my sin.

[52:20] Let's talk to our savior. Lord Jesus. We. Have read of Gomer. And we've read of Israel. And we've come to see. That you are talking.

About us. And indeed. We hang our heads. In shame. That we would have ever. Chosen. Other lovers. And other idols. And place of you.

We thank you. That you came to us. In our nothingness. In our sin. Total. Unworthiness. And.

Spoke a word of grace. Tenderly to us.

Thank you. Thank you for opening. Our eyes. To see. The wonderful grace. Of Jesus. You made it sparkle. You made it irresistible. To us. You drew us. To yourself.

And now we ask. That. You would keep. Warming our hearts. With it. And keep us. Filled with gratitude. Offering ourselves. Up to you. Again. This day. Here am I. Take me. Be my God.

[53:15] Be my savior. My provider. My protector. My all in all. And bring. Someone this morning. To see beauty. In the savior. For the first time. And to offer themselves up.

And to say I do. I do here. And now take you. To be my God. My savior. Forsaking all others. To love you. With all my heart. Soul. Mind. And strength.

Work it in us. Lord. We have none in ourselves. We ask it in Jesus name. Amen. Amen.