

Gomer - Married to Jesus

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Preacher: Rev. Murdo M Campbell

[0 : 0 0] Well if I could, this evening with the Lord's help, turn back to that portion of scripture that we read, the book of the prophet Hosea, chapter 1.

Hosea chapter 1, and if we read again, just at the beginning, verse 1, verses 1 and 2.

And so this evening I'd like us to continue our character study of what we've titled as the Daughters of the King. We've been looking at some of the women in the Bible, and for those who aren't normally here or haven't been here for a while, we've progressed through the history of scripture, and as we've progressed we've encountered all these different women in the Bible. We haven't looked at every single one of them, but we've looked at who these different women were, and their different situations, and their different backgrounds.

And just to follow the thread to remind us of where we've been, at the very beginning, we were at the very beginning of history, and we met Eve, who was the mother of all living.

And then we went into the history of the patriarchs, and we met Sarah, who was Abraham's wife, the mother of the covenant promise. And then we met Rebecca, who was Isaac's willing wife.

[2 : 0 9] And then we went into the history of the exodus, and we met there Jochebed, who was the mother of Moses. And then we met Miriam, who was the sister of Moses. And then we continued into the book of Joshua, and we met Rahab, the prostitute, who experienced the remarkable grace of God in her life.

Then we went on into the period of the judges, and we met Deborah, that woman who was the wise mother in Israel. Then we continued into the book of Ruth. We met Naomi, who was Ruth's mother-in-law.

And then we met Ruth herself, who experienced that redeeming love from Boaz. And then on into a new era, the era of the kings, we met Hannah in the first book of Samuel. She was, of course, the mother of Samuel. And Samuel, he was the last judge who would pass on the baton to the new king in Israel, by anointing him as king. And that king was to be David. And David's first wife, we looked at her, she was called Michal. And she was the daughter of King Saul. And we said that Michal, she was faithful to the king. Then we met Abigail. Abigail was another wife of King David. And Abigail was blessed by the king. And then last time, we had a double helping of David's last wife, who was often remembered for all the wrong reasons. That was Bathsheba. But even though Bathsheba is often remembered for her act of adultery with David, she was a woman who was helpful to the king.

And Bathsheba was helpful to the king because she ensured that her son Solomon succeeded his father, David, to the throne in Israel. And that's where we left off. That's as far as we got. That's what happened. But as you know, the history of God's people didn't end with the glorious reign of King Solomon. Because Solomon, he had two sons, a son called Rehoboam and Jeroboam. And when Solomon died, the eldest son, Rehoboam, he took the throne. He succeeded to his father's throne in Israel.

But the people didn't like Rehoboam. They didn't like their new king because instead of ruling over them, Rehoboam oppressed him. And Rehoboam, he turned his back upon the Lord and everything his father Solomon and even his grandfather David believed in. And Rehoboam's actions, they inevitably caused a division with this nation consisting of 12 tribes. Because the 10 northern tribes of Israel, they submitted to the oppression and rule of Rehoboam. But the two southern tribes of Judah and Benjamin, they refused to be subject to a tyrant. And so they called for Rehoboam's younger brother, Jeroboam. They said they wanted him to be king. And in the end, that's what happened. The kingdom divided. The kingdom of their great grandfather, their grandfather, David, it divided. And that division, it not only weakened the nation politically, but it also was going to cause chaos to be the beginning of a downward spiral for both kingdoms. Because with every succeeding king after them, the spiritual condition of the nation would deteriorate further and further until the Lord eventually executed his righteous judgment in exile. Where the northern kingdom of Israel, it was exiled into Assyria. And the southern kingdom of Judah was exiled into Babylon.

[6 : 16] And I suppose the words which you could use to describe those dark days, which was the period of the kings, you could use the same words that describe the dark days of the period of the judges.

Because in the days when the judges ruled, there was no king in Israel. And every man did that which was right in his own eyes. But in the days when the kings ruled, there was a king in Israel, and there was a king in Judah. And yet, they were both leading them to do what was right in their own eyes. Because the kings were leading the Lord's people to be unfaithful to the Lord. They were allowing them to be attracted by all the wealth and the pagan culture that surrounded them and the false religions that had infiltrated their nation. In other words, the leader of God's people led the church back into the world and away from the Lord. And it's safe to say that the history of the people of Israel isn't a dead history. Because that history is still being relived in the 21st century. God's people are still being attracted by material wealth, by the pagan culture which surrounds us, and the false religions that have taken over our nation. But what does God do when that happens? Does God just leave his people to go their own way and do their own thing and let them fall into an even greater mess that they're already in? What does he do? He addresses the mess by sending a message through a man on a mission. He addresses the mess by sending a message through a man on a mission. That's God's method, both now and then. Because that's what we see here in the book of Hosea. We see God addressing a mess, the mess that the Israelites are in, by sending a message through a man on a mission. And that's the three headings that I'd like us to use this evening as we consider Hosea's interesting wife,

Gomer. We're looking at Gomer, and we're looking at her under three headings, the mess, the message, and the mission. The mess, the message, and the mission. So if we read again at verse 1, we'll consider the mess.

The word of the Lord that came to Hosea, the son of Beri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, that's the southern kingdom, and in the days of Jeroboam. Now that Jeroboam wasn't Solomon's son, it was the son of Joash, and he was the king in the northern kingdom of Israel. And this is the timing that of all this took place. When the Lord first spoke through Hosea, the Lord said to Hosea, go take to yourself a wife of Hordim, and have children of Hordim, for the land commits great Hordim by forsaking the Lord. So he went and took Gomer, the daughter of Diblaim, and she conceived and bore him a son. The opening verses of Hosea, they set the scene, and they set the tone for the entire book. Because every reader of this prophetic word, they are alerted to the fact that one of the Lord's prophets has been commanded by the Lord to go and marry a prostitute. And it wouldn't matter what generation you're in, whether you're in the 8th century BC when this book was written, or you're in the 21st century AD, it wouldn't matter what century you're in, because the Lord's request to his spokesman still comes as a great shock.

And it comes as a shock to us because we know the character of the Lord. We know what the Lord is like. As the catechism describes the Lord, what is God? God is a spirit, infinite, eternal, and unchangeable.

[10 : 23] In his being, wisdom, power, holiness, justice, goodness, and truth. That's what the Lord is like. He is of purer eye than to behold iniquity. He hates sin, and he abhors evil.

And yet here we read that the Lord commanded his holy prophet, Hosea, to go and marry a whore. And it seems like a complete contradiction. Because throughout the generations of Israel's history, the Lord has told his people to be holy. He's told them to be separate. He's told them not to intermarry with other religions and people who do not worship the Lord.

But as we've read, Hosea introduces us to the woman the Lord told him to marry. And the woman he fell in love with. And the woman he did marry. And the woman he had children to.

And he says to us, this is my wife, Gomer. She's a prostitute. And it's a startling introduction. But that's the point. That's the whole point.

It might seem strange to us that the Lord would command one of his prophets to go and marry a prostitute. But that's the point of the book. And there are many who struggled with this idea that the Lord would ask such a thing.

[11 : 46] Because the priests, they were forbidden to marry a prostitute. The children of Israel were forbidden to compromise their relationships.

Especially with anyone who was sexually immoral. And the result from all this is that some have concluded that what we have here in chapter 1 isn't a real historical event.

But just a vision which Hosea received. Or if it was a historical event, they say that Gomer couldn't have been a prostitute before she married Hosea.

And even John Calvin, the great reformer, he had reservations about this chapter. He says in his commentary that what is written here seems inconsistent with reason.

And Calvin, he goes on to ask, How could Hosea expect to be received as a public prophet after having brought upon him such a disgrace?

[12 : 50] If he had married a wife, such as described here, he ought to have concealed himself for life rather than to undertake his prophetic office.

And so for Calvin, it's ludicrous to think this actually happened. It must have been a vision. But you know, I love what Professor John L. Mackay says in his commentary.

If you ever get his commentary, read it. It's brilliant. And John L. Mackay says, Hosea's marriage is not a fictional narrative. It's not crafted to tell a story, but it's an account of real-life incidents as factual as Israel's misconduct.

And then Professor Mackay, he goes on to say that when you read through the narrative, he says, It soon becomes clear that Hosea was not being asked to do anything in respect of Gomer, which was other than what the Lord himself has done with respect to Israel.

The Lord wasn't asking Hosea to do something that he wasn't doing himself. And that, he says, is where the whole emphasis lies.

[14 : 05] Through Hosea's marriage, the Lord was pleading with his people to recognise how they have spoiled their relationship with him and that they are to take appropriate action.

And that's what we read in verse 2. And so what we see is that Hosea's marriage was symbolic.

It was symbolic of the spiritual mess that the people of Israel were in. And the purpose of Hosea's marriage was to attract the attention of the nation.

And it certainly did that, a prophet marrying a prostitute. But the marriage was to show the people of Israel that they are the Gomer in their marriage to the Lord.

They have been the unfaithful wife in their covenant relationship to the Lord. They are the ones who have broken the covenant. They are the ones who have run off and worshipped other gods and prostituted themselves to them.

[15 : 17] They are the ones, you could say, that have sold their own soul to the idols of this world. They are the Gomer in their unfaithful marriage to the Lord. But this wasn't the first time that the Lord used prophets to communicate to his people through symbolism.

If you read in Isaiah chapter 20, we're told that the Lord commanded Isaiah to walk around Jerusalem for three years naked and barefoot.

And you might think, well, that's crazy. But he was asked to do it in order to vividly warn the Israelites that if they didn't turn away from their idolatry, they would be stripped of all the blessings that they have and be sent into exile.

But they didn't listen. And so the Lord sent other prophets who performed symbolic acts. Jeremiah was another one. Because the Lord commanded Jeremiah to wear an oxen's yoke about his neck.

And it was to emphasize that the southern kingdom of Judah was going to be exiled into Babylon. And they were going to be under the yoke of King Nebuchadnezzar. The Lord issued to his people solemn warnings about the future.

[16 : 37] But his people refused to listen. They refused to repent. They refused to turn back to the Lord. And you know, it's all good and well for us to look at what the Israelites went through.

And the warnings they received. And the judgment they experienced. And it's easy for us to just, well, pass over it. That was the past. This is now. We can pass over it and forget about it.

And think, well, today everything's fine. We're in a day of grace. But that's what the Israelites did too. They just ignored what the Lord was saying to them. And they continued to do what was right in their own eyes.

And you know, looking at this, it makes me consider my own relationship with the Lord. And ask myself, how good am I at listening to the Lord?

When I read his word, I seem to keep doing the opposite of what he's saying. When it tells me to love my neighbor as myself.

[17 : 41] And to live out my Christian life as I ought to. And be more devoted to my Savior. I have to ask myself, how many times does the Lord have to speak to me before I do what he says?

Do you ask yourself that question? Instead of being an Israelite. Just ignoring what the Lord is saying.

And just passing over his word. Because Hosea would certainly say about the Israelites that they were hearers of the word. They could hear it loud and clear.

And they heard it plenty. But the area they lacked in. And the area we lack in. Is that we don't do anything with what we're hearing. That's the challenge I'm seeing here for myself.

Am I doing something with what I'm hearing? My friend, let's seek to ensure that we do not make the same mistake. And end up in the mess that the Israelites ended up in.

[18 : 44] But as we said earlier, when God addresses the mess, he does so by sending a message through a man on a mission. So we've considered the mess of Israel's condition.

But secondly, we can consider the message. The message. If you look at verse 3 again. So he went and took Gomer, the daughter of Diblaim.

And she conceived and bore him a son. And the Lord said to him, call his name Jezreel. For in just a little while I will punish the house of Jehu for the blood of Jezreel. And I will put an end to the kingdom of the house of Israel.

And on that day I will break the bow of Israel in the valley of Jezreel. So we don't know much about Hosea's wife, Gomer. Apart from the fact her father was called Diblaim.

And she was a woman who lived in the shadows of prostitution. And that's all the information were given about Gomer. Apart from the fact that she had three children.

[19 : 46] And like Hosea's marriage to Gomer, Gomer's children were also a message to the people of Israel. And Gomer's children, they were unfortunate children.

Who had been given unfortunate names with an unfortunate message of judgment to the people. Because the name Jezreel, it means God's souls.

God's souls. Now Jezreel was in the land of Israel. It was in the northern part, the northern kingdom of Israel. And it was an area of land which was very, very fertile.

And many crops were grown in the land of Jezreel. A lot of seed was sown there. That's why it was called God's souls. And it was a place of great prosperity.

A place of great wealth. Jezreel was a wealthy area. And at that time, both kingdoms, the kingdom of Israel and Judah, they were prospering greatly. They had a lot of wealth.

[20 : 46] The Lord had blessed them with many things. But in all their riches and in all their material wealth, they had forgotten the Lord. Their materialism had taken them away from worshipping the true God.

Their wealth and their riches had caused them to be unfaithful in their marriage to the Lord. And seek the God of commerce and trade with all these other nations and get bigger and better and more powerful and more rich.

And with Gomer's son called Jezreel, every Israelite would know where it is and what it is. Because it was a key location for their income and their wealth as a nation.

Jezreel was a key landmark. But more importantly, the valley of Jezreel, as it says there, it was the main trading route in and out of Israel.

It was the place where all the transactions were made with the other nations. It was what you could say it was where the stock market was. That's where most money was spent. It was spent in the valley of Jezreel.

[21 : 53] But the valley of Jezreel, it wasn't just the main trading route. It was also the main route that the northern kingdom of Israel would take when they were being exiled into Assyria.

Because the Lord says to his people that in a little while, he will cause the kingdom of Israel to cease. He will bring an end to that nation and he will break their bow.

He will destroy all their defence systems and they will be captured by the Assyrians. And that little while was within 20 years. It wasn't long.

And when it took place, Israel was stripped of all their wealth and all that they had. All their prosperity was taken from them and they were exiled. Everything was taken from them.

Their wealth, their health, their happiness. And they were exiled into Assyria. And you know, how do we apply this? Well, sometimes the Lord has to do that.

[23 : 01] Sometimes he has to strip things from us. In order for us to loosen our grip upon the things of this world. And cause us to turn to him and depend upon him more and more.

And I know that some of you know this already from your own experience. But you also know that these things, they weren't brought into your life to take you away from the Lord.

They were brought into your life to drive you to him. And to depend more upon him each and every day. And who knows, maybe like Israel in the next 20 years.

It's hard to say it, but maybe the Lord will strip us of something. That we hold precious in our life. In order for us to see how precious the Lord is.

And to make us cling to him more and more. It's a difficult prospect. But if the Lord is in it, we know that it's for our good.

[24 : 07] And we know that it's for his glory. But then we're introduced to Gomer's second child in verses 6 and 7. It says, It's a shocking name.

Either it says in the ESV, no mercy. But literally it's Loruhamah. That was the name given to her. And it's a shocking name that was a symbolic name.

Used to attract the attention of the people. And convey to them that judgment is awaiting them. The Lord was affirming to the northern kingdom of Israel that there was going to be no ruhamah.

No compassion. No mercy. No tenderness. No pity. No love shown to them. And this is the opposite of what was first shown to them.

Because it was out of love that the Lord entered into a covenant relationship with his people. It was out of love and mercy and his tenderness.

[25 : 33] That's why he entered into a covenant with them. He showed compassion upon Israel. And he married his unfaithful wife.

It certainly wasn't because they were a great nation. Because as the Lord said, they were the smallest and the fewest of all the surrounding nations. But the Lord chose his people.

He covenanted himself to them. Not because they were special. Or that there was anything different about them. But the Lord chose them and bound himself to them.

Simply because he loved them. He loved them. And yet the warning which is being delivered through Gomer's daughter Loruhamah.

Is that once judgment comes. There will be no mercy. No compassion. Once the time of opportunity has passed. There will be no tenderness.

[26 : 29] No pity. No love. There's going to be no forgiveness. Once judgment comes. There will be no turning back. And it's a serious indictment. Towards the northern kingdom of Israel.

And the Lord's people. Because on previous occasions. Throughout the history of Israel. That we've seen. We've seen. That when. The Lord's people disobeyed.

And when they fell into sin. The Lord was patient. The Lord was long suffering with them. But now the Lord is affirming to them. That the privilege of mercy. Is going to be withdrawn.

The blessings of forgiveness. They're going to be withheld. And the Lord was saying to the northern kingdom. 20 years Israel. And it's all over. 20 years.

20 years. There will be no mercy. No compassion. You'll be utterly destroyed. And taken away into exile. And the Lord says. But the southern kingdom.

[27 : 26] The southern kingdom of Judah. The house of Judah. He says. In verse 7. They will be shown mercy. They will be shown compassion. They will be saved. They will be delivered.

The end is coming. To the northern kingdom of Israel. But Judah will be delivered. And that's what happened. The northern kingdom went into Assyria. And that was that.

It was over. No more opportunities were given. Judgment came. They were wiped out. They disappeared. We hear nothing more about that kingdom. In the Bible.

But Judah. The southern kingdom. The tribe. Which Christ would come from. Judah went into Babylon. Babylon. And stayed in Babylon.

For 70 years. And then they were shown mercy. They were shown compassion. But Israel. They experienced. No mercy.

[28 : 24] No compassion. And so what's the lesson. From this child. Well I believe the lesson. Is. God is not to be mocked.

Sin always has consequences. Especially if we are Christians. It's a solemn warning. And was that not the teaching of the apostle Paul.

When he considered the long suffering. And the grace. And the mercy. And the love. And the compassion of God. He said. We shouldn't abuse our privileges. We shouldn't abuse the fact that God is gracious.

He asked. Shall we continue in sin. That grace may abound. God forbid. He said. God forbid.

That we would treat him. With such disrespect. That we would do what is right. In our own eyes. God forbid. He says.

[29 : 22] Then we're introduced. To Gomer's third child. In verses 8 and 9. It says. When she had weaned Loruhamah. She conceived and bore a son. And the Lord said. Call his name Loami.

For you are not my people. And I am not your God. And with this. The Lord was affirming. To his people. That. If they continued.

On the path of disobedience. Which they're on. He's saying. You are no longer my people. That's the symbolic name. Of Hosea's third child.

Loami. Me. Not my people. They are no longer. Belong to him. The covenant promise. That. Covenantal.

Marriage. Which God. Entered into. With his people. He says. It will be nullified. Because the covenant. Which God made. With his people. Was the promise. I will be their God.

[30 : 18] They shall be. My people. But they weren't acting. Like the Lord's people. They had forsaken the covenant. They had prostituted themselves. To idols. They had chased after the pleasures.

Of the world. Instead of. Seeking the Lord. And in the words of Jesus. They had laid up for themselves. Treasures on earth. Instead of laying up for themselves.

Treasures. In heaven. And it was Jesus. That warned against this. He says. If you want to conduct. A self-diagnosis. Of your own heart. He asks.

Well. Where is your treasure? Because where your treasure is. There will your heart be also. If you want to know. What condition your heart is in.

Where is your treasure tonight? That's what he's asking us. Where is our treasure? And so what we see here. In the opening chapter of.

[31 : 13] Hosea. Is this solemn indictment. Against the Lord's people. And this plea. To turn from idolatry. And worldliness. And turn back to the Lord.

In repentance. But what's so beautiful. About this chapter. Is that. Despite the failures. Of the Lord's people. Despite their disobedience. Despite their. Their waywardness.

Despite all the. The prostitution. Towards idols. Grace abounds. Grace abounds. Because. In the closing verses. Of the chapter.

We're not left. On a cliffhanger. To find out what happens. We're told. That the promise. Of judgment. Will be reversed. And then the promise. Of blessing. Is going to be given. Because it says.

In verse 10. Yet the number. Of the children of Israel. Shall be like the sand. Of the sea. Which cannot be measured. Or numbered. And in the place. Where it was said to them. You are not my people. Or lo a me.

- [32 : 08] It shall be said to them. Children of the living. God. Ami. And the children of Judah. And the children of Israel. Shall be gathered together. And they shall appoint. For themselves. One head. And they shall go up.
- From the land. For great. Shall be the day of Jezreel. And then it says. At the beginning of verse. Chapter 2. Say to your brothers. You are my people. And to your sisters. You have received.
- Mercy. And in these words. We see that. The covenant of grace. Is renewed. The innumerable. Lumber of people. Who will follow the Lord.
- As the sand of the sea. That's the promise. That was given to Abraham. Where it was said. Of the Lord's people. Lo a me. Not my people.
- It will be said of them. A me. My people. I will be their God. They shall be my people. And with the covenant. Restored. The Lord.
- [33 : 03] Once again. Gives the promise. I will be their God. They will be my people. But more than that. We're told that. When this restoration. And renewal. Takes place.
- The two kingdoms. Shall be reunited. They shall be gathered. As he says. Into one. And they shall appoint. For themselves. One head. And they will come up.
- Out of the land of Babylon. Out of the place. Of bondage. And they will experience. Blessing. And mercy. It's a glorious hope. Of renewal. And restoration. Given to the Lord's people.
- That after the exile. In Babylon. There will be blessing. In Israel. But we have to ask. Well. How is all this possible? How will all this.
- Take place? How will the. The fortunes of Zion. Be restored. And. All the covenant. Blessings renewed. Well. As we said earlier. When God addresses the mess.
- [34 : 00] He does so. By sending a message. Through a man. On a mission. We've considered the mess. Of Israel's condition. We've considered the message.
- Of judgment. But lastly. And briefly. The mission. The mission of. Mission of renewal. And restoration. And for that.
- We have to jump to chapter 3. The mission. The Lord said to me. Go again. Love a woman. Who is loved by another man.
- And is an adulteress. Even as the Lord loves the children of Israel. Though they turn to other gods. And love cakes of raisins. So I bought her for fifteen shekels of silver.
- And a homer. And a lethech of barley. And I said to her. You must dwell as mine for many days. You shall not play the whore. Or belong to another man. So will I also be to you.
- [34 : 57] Hosea chapter 3. Resumes the narrative. Of chapter 1. Of Hosea's marriage to Goma. Chapter 2 is this intermission. In which the Lord explains.
- The true mess of Israel. And the message of judgment. But in chapter 3. We have symbolically presented to us. The manner in which the Lord. Is going to renew.
- His marriage covenant with His people. And restore them. To their former glory. And it's given to us. In the words. Go again.
- Go again. Love those words. Go again. Hosea had married a prostitute. Of a wife. And he had children with her. And yet she ran off.
- And committed adultery with other men. She sought other lovers. She sought the affection of others. To the point that. It all spiraled out of control.
- [35 : 55] And she was sold into slavery. Sold into bondage. And yet the Lord comes to Hosea. And says. Go again. Love a woman who is loved by another man.

And is an adulteress. Even as the Lord loves the children. Of Israel. Though they turn to other gods. And love cakes of raisins. Hosea.

The Lord is saying to Hosea. Hosea. Go again. Love Gomer. And restore her. Because that's what I will do with my people.

And Hosea. He accepts the mission. And he tells us what he did for Gomer. So I bought her. To me. For fifteen shekels of silver. And a homer of barley.

Or a homer and a letheg of barley. And he says. So I bought her. So I bought her. It's the language of the marketplace.

[36 : 56] Hosea bought Gomer back from slavery and bondage. He paid the ransom price for her release. She was found at the marketplace. Being sold into slavery.

And yet Hosea went down. And he redeemed her. He bought her back. He paid the ransom price. He renewed his marriage vows to her.

And he says. So I bought her. So I bought her. But the beautiful thing about Hosea's willingness to redeem Gomer. Was that his name also had a meaning.

And not just his children. Because the name Hosea means salvation. Which as you know. Was the same name that was given to Jesus.

They shall call his name Jesus. They shall call him salvation. For he shall save his people from their sins. And that's what salvation is.

[37 : 57] It's saved from sin. And that's what Jesus does. He saves us from sin. And so Jesus is our Hosea. He is our salvation.

And he went down to the marketplace of Calvary. To buy us back. Our Hosea accepted his mission. And he went to the marketplace. In order to redeem his Gomer.

He came not to be served. But to serve and to give his life. As a ransom for many. But what's interesting is that.

In the experience of Jesus. He was not only like Hosea. He was also made to be like Gomer. And in being made like Gomer.

He experienced all the names of Gomer's children. Because he experienced Jezreel. He was stripped of all that he had.

[38 : 59] Came from glory. Humiliated. Humiliated to the point of death. Shown no mercy. And no compassion.

He was stripped of everything. Then he experienced. Loruchama. No pity. No comforters. No one to look upon him.

He became sin for us. And no love was shown towards him. And he also became lo a me. Not my people. He was abandoned.

He endured the abandonment of God. He endured our hell. Which is why he asked. Why have you forsaken me? And yet our Hosea.

Went to the marketplace of Calvary. Out of love. He went to redeem us. He went to deliver us. He went to buy us back.

[39 : 59] And he did it. As Peter says. Not with corruptible things. Such as silver or gold. But with his precious blood.

My friend. The glory of the gospel. A gospel which we should never tire of. Is that it was at Calvary. That our Hosea. Secured his Gomer's redemption.

From slavery. It was at Calvary. That our Hosea. Restored his relationship. With his Gomer. It was at Calvary. That our Hosea.

Renewed his marriage. Vows to his Gomer. And as the Gomer. Who has been redeemed. That's us. As the Gomer. Who has been restored.

That's us. As the Gomer. That is being renewed. That's us. We can not only say. Today. That we are married. To Jesus. We can also say.

[40 : 56] We can also say about him. He loved us. And he gave himself for us. And that love. Which is unending. And unchanging. Is the reason.

Why. We rejoice tonight. That no matter. How bad it gets. Whatever comes our way in life. How much we fail. Or how often we let him down.

He is committed. He is committed. To his Gomer. One hundred percent. Nothing. He says. Neither death.

Nor life. Nor angels. Nor principalities. Nor powers. Nor things present. Nor things to come. Neither height. Nor depth. Nor any other creature. Is able. To separate us.

From his love. And so what's the lesson. From Gomer. The lesson is that. When God addresses the mess.

[41 : 55] He does so. By sending a message. Through a man. On a mission. And that's what we have. In the person of Jesus. So let's leave here.

This evening. Echoing the words. Of the apostle. Thanks be to God. For his. Unspeakable. Gift. May the Lord bless.

These thoughts to us. Let us pray. O Lord our God. We bless thee. This evening. That thou art one. Who does speak to us. And thou art a God. Who speaks tenderly.

To us. We thank thee. That despite our waywardness. Despite our sin. And our failures. That thou art the God. In whom grace. Abounds.

As one of old said. That grace abounds. To the chief of sinners. Help us to know. That grace every day. Help us to walk in it. And to know the blessing. And the love.

[42 : 53] That has been shown to us. Each and every day. That we could say. With the psalmist. As we were singing. That God's mercies. I will ever sing. I will ever sing. And with my mouth.

I shall. Thy faithfulness. Make to be known. To generations all. Oh do us good. Then we pray. Protect us. And keep us. Part us with thy blessing.

And go before us. For Jesus' sake. Amen. We shall conclude. By singing. In Psalm 106. Psalm 106.

That's in the Scottish Psalter. Page 378. Psalm 106. We're singing from the beginning.

Down to the verse marked 5. Give praise and thanks unto the Lord. For bountiful is he.

[43 : 49] His tender mercy doth endure. Unto eternity. God's mighty works. Who can express. Or show forth all his praise. Blessed are they that judgment keep. And justly do always.

Remember me Lord. With that love. Which thou to thine dost bear. With thy salvation. O my God. To visit me draw near. That I thy chosen's good may see.

And in their joy rejoice. And may with thine inheritance. Triumph with cheerful voice. These verses. Of Psalm 106. To God's praise. Amen.

If this■■■Marcel. To the Lord. For bountiful is he.

His tender mercy doth the dew of true eternity.

[44 : 54] God's mighty words to come and express our show, for thought is great.

Blessed are they the judgment key, a justly do always.

Remember me, Lord, with that love which Thou to Thine dost bear.

With Thy salvation, O my God, to visit me, draw near.

But I Thy chosen's good may see, and in their joy rejoice.

[46 : 21] And may with Thine inheritance, try up with cheerful voice.

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen.