

**Title:** “Call Me Husband” - The Promise Of The Millennium

**Text:** Hosea 2:16-23

**Main Idea:** There is great hope and blessing in God’s future reign on this earth.

**Division Statements:**

**1. God will remove all idolatry (v. 17).**

Not only will the names of false gods and idols be taken away from the mouths of God’s children, but they will not even be remembered any more. They will not even be brought to mind, let alone worshiped or celebrated. By extension, we can see God’s intent to do away with every form of idolatry in this future age. Imagine the blessing of this. Not to travel down the highways and ever be confronted by lewd images, etc.

**2. God will give a new security (v. 18).**

God will do away with all warfare in this future age; and even the weapons of warfare, He will **שָׁבַר** *shabar* (break in pieces). All creatures will have peace from conflict and warfare, including beasts of the field, birds, and even the bugs! God will allow them to “lie down”/ “rest” in safety. Thus the creation will be allowed to return to it’s Edenic ideal.

**3. God will give His people new character (vv. 19-20).**

God says that He will betroth the nation to Himself “in ...” and lists several character qualities. These qualities describe God’s personal character by which His betrothed with come to “know the Lord.” And in knowing the Lord and loving her betrothed, the nation cannot fail to treasure and reflect God’s own character in their personal lives. Consider each of these character qualities in your message.

**4. God will give a new environment (vv. 21-22).**

In these verses we have a beautiful picture of God supplying the needs of the people with abundance and blessing. The heavens will call to God that they might meet the desire of the earth. The earth will call to the heavens for rain that it might meet the needs of the people. The people, “Jezreel”, shall call to the earth that it might supply them with grain, new wine and oil. God will answer the heavens with a “yes,” the heavens will answer the earth and the earth will answer the people. All of the blessing flows from God who “will answer” the needs of the people joyfully in “that day.”

“Jezreel” no longer means scattering here, but sowing. The valley of Jezreel was, in fact, a center of food production in ancient Israel, and now in this verse it serves that idea, as well as being a metaphor for the people.

##### **5. God will give a new relationship with Himself (vv. 16, 19-20, 23).**

The Hebrew word for husband in verse 16 is “ishi”, which is a term of affection and intimacy. The word translated “master” is the Hebrew word for “Baal.” There are two ways to understand this second term: 1) It is possible and very likely, considering the message of Hosea and the other prophets, that the people of Israel had boldly substituted Baal for Yahweh, even rewriting their history as Jeroboam did in 1 Kings 12:28; and others had tried to think of Yahweh as Baal, calling Him by this pagan name. - This sort of historical revisionism and syncretism is not uncommon even in our own time. Consider, for example, how some try to interchange Islam’s allah with Yahweh even now -; or 2) It is possible to simply translate the term “master” and view it as a comparative statement about God’s distance and authority versus His closeness and intimacy during this future time. The NAS and ESV follow the first line of thought. The NIV and NKJV follow the second line.

I believe that the first line is the appropriate one, and that this statement is a statement revealing the sinful depths of paganism and false religion into which the nation had fallen, even to the point of co-mingling Yahweh and Baal in their own minds for many or for others casting out Yahweh altogether in preference for a deity fashioned by their own preferences. Hosea speaks elsewhere of their syncretism and thoroughgoing paganism (e.g. 3:1), and the simple truth is that even when we do draw near to God in blessed intimacy, He is still our “Lord” (v. 20), and He will always be our “God and King” in those wonderful moments (e.g. John 20:28). Thus, the second understanding of verse 16 tends to create a false dichotomy that is not born out by the rest of Scripture.

Verse 23, brings us back full circle with the beginning of chapter one. The Hebrew verb for “sow” is the basis of the name Jezreel. Those who were “not-loved” (Lo-Ruhamah), shall be loved and “not my people” (Lo-Ammi) shall be “my people.” This reverses completely the prophecy given at the birth of all three of Gomer’s children. Jezreel stood for the place of judgment and captivity that brought an end to Israel, and here it stand for population growth, as the people of the future will be sown bountifully in the land. The millennium will see a complete reversal of what Israel experience at the time of Hosea, and they shall finally love God and readily claim Him as their own.

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##### **Bridging From Text To Sermon**

**Textual Idea:** God gives a wonderful picture of what the world will be like in “that day” when He brings final redemption to Israel.

**Sermon Proposition:** There is great hope and blessing in God’s future reign on this earth.

**Interrogative:** What are the blessings God will give during His future reign on this earth?

**Transition:** The text reveals five promises of God that He will fulfill when He returns to redeem Israel and reign over the earth.

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