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C0932 – August 26, 2009 – Hosea 2:14-17 – The Art Of Seduction

To get oriented, the book of Hosea is divided into two parts; chapters 1-3 and chapters 4-14. So far in the first three chapters we have God command Hosea to marry a prostitute, he marries a professional prostitute by the name of Gomer and he adopts her children. Then together, inside the marriage covenant they have three children of their own, the three children are given funny names. Then Gomer leaves the marriage and returns to her prostitution business, the children show up in the middle of a sex act and tell her to stop, she doesn't stop and so she's judged. The parallel with the nation Israel is God married a prostitute nation, but God took her to Himself and made Israel His wife at Mt Sinai, but immediately at Mt Sinai she began to prostitute herself out to other gods at the foot of that mountain. This went on as God sent prophet after prophet after prophet telling them to stop, she doesn't stop and so God judges. That brings us all the way to chapter 2, verse 13 when the Assyrian army crushed the nation Israel in 721BC. That's your key date for the northern kingdom's going into captivity.

So obviously, we've seen real strong the anger of God, and in the passage before us this shifts and we see real strong the love of God. So, v 14 is the shift. Now when you read it you may say, well this is a different God. So you've got the God of anger and the God of love. It's not true. There is a shift but it's not a shift to a different God, nor is it that God is bi-polar or something, it's just a shift in what attribute God is intensely showing us. God has many attributes; God is sovereign, God is righteous, God is just, God is loving, God is omniscient, omnipotent, omnipresent, immutable and eternal. God is all of these and much more. And at any one moment God may manifest one or more of His attributes very intensely. And what this intensity does for us is it opens our eyes to the personal dimension of our God. That's what Hosea stresses. That's what Hosea is most noted for.

Nowhere in the word of God do you get such a dramatic portrayal of God as a personal God who responds, who hurts, who gets angry, who can be jealous, who loves and the only way He can communicate this is to put the man, Hosea, into a covenantal marriage with a prostitute and have her run off to her customers over and over and over and over. What that man had to suffer is in fact an analog to how God suffered when His wife Israel went to Baal over and over and over giving Baal all the credit for her prosperity.

Now that hurts God. That may sound borderline heretical to you. That man can hurt God. In some way yes, man can hurt God. But when we say that, we're trying to walk a tight rope because there is a heretical way you could take that. If you take it to mean that God is subject to the cause-effect we are subject to in the created order, then we've dragged God down into the created order and now we're thinking of Him in terms of the Continuity of Being, that all is one and God is a part of the cosmos and therefore as part of the cosmos He is subject to the same cause-effect you and I are subject to. Now that's not what we're saying, that is heretical. What we're saying though is that there is a correspondence between what Hosea suffers and what God suffers. There is a similarity. Not an identity. If we have identity then God and man are the same. But there is a similarity. If there were no similarity then what problem would we run into? We couldn't know anything about God and that's the liberal clergy position and we don't go with the liberal clergy, we go with the orthodox position. That God is still the Creator and as the Creator He is distinct from His creation and therefore He is not subject to the cause-effect of the created order. But still there is an analogy between what the Creator suffers and what Hosea suffers. If not, then we are totally cut off from God. We'd have to say we can't know anything about Him whatsoever. Absolutely no correspondence and that's not true. So we keep a careful balance between falling into the Continuity of Being idea on one hand and the liberal clergy idea on the other. And to do that we say God can be hurt by man but only in analogical fashion, only in a similar fashion.

So we review these basics of the Creator-creature distinction because dangerous heresies creep into our mind about who and what God is and then the rest of your theology suffers and before you know it you are in left field and you wonder, how did I get out here? And it's a long process to going back and find where we got off track. So we have the tendency to think of Him as identical to us and that's heresy because now we're god, or we can think of

Him as totally other which is also heresy because now we can't know Him at all. So Hosea has a cleansing effect on our theology by correcting our view of God.

Now, practically speaking, let's think of this. If there is this correspondence between us and him then we want to draw out the difference the Bible makes. If we have God, God is the Creator, and we have the creation and we divide creation into man and nature, these are the basic divisions. Now looking at these three divisions which is man most similar to? Is man more like God or is man more like nature? The pagan answer says man descends from the ape, that man has 97% DNA similarity with the ape and therefore this is the link, there is a chain from man back to molecule and so what the pagan says is that man is linked to nature. And therefore, where must we look to discover who man is as man? We must look down that chain; we must look to nature to discover who we are. Now this is the hypothesis of evolution. And this is one answer to the question. The other answer is the biblical side and it says man descends from God; that God made man unique, that nature does not manifest the image of God, only man manifests the image of God and therefore there is a great chasm between man and nature. So great is that chasm that man is more like God than nature. And now therefore where does man look in the biblical view to understand himself? Does he look to nature to discover who he is? No, he looks to God to see who he is. Now this changes things forever - the way you view every man. Every man that has ever been born is a picture of God, we don't mean morally or infinitely, but we do say something very significant about man that we don't say about any other part of creation. We say that man is personal and God is personal, that man speaks propositionally and God speaks propositionally, that man thinks conceptually and God thinks conceptually, we don't say any of that about nature. Nature isn't personal, nature doesn't speak in propositional language, nature doesn't think conceptually and so our connection is with God, not with nature. Now it may flatter you to know how much you are like God. And it should flatter you. God pays you a compliment. But He's the one that gets the compliment because He made us this way and He did it for a specific purpose; namely to have a personal relationship with you. He doesn't have that personal relationship with nature. Only man. And that's what we see so strongly in Hosea.

Hosea is teaching us that God can get mad at you and He can discipline you. If you think about God's disciplining you, while you may not like it when He does it, what does it show about God? That He cares enough about you to do it. You may have never thought of His discipline that way before but if He just sat there and did nothing, obviously He doesn't care for you. And this is a tremendous thing. So watch because tonight we see God's great love for the nation Israel and of course, the believer in the NT Church.

So think of this, here we are out in the tullies somewhere, and when we get out of it He disciplines us and His discipline can be pretty harsh. I guarantee you the nation Israel felt the harshness of discipline when the Assyrian army came in and raped the women, killed the children and peeled the flesh off the men. Now I doubt very seriously they felt like God loved them. That's rough treatment. But God did love them. And this is why it's so dangerous to live Christianity by your feelings. When you're getting spanked by God it hurts and the tendency is to think God doesn't love me, He's letting me be hurt like this, He's letting me suffer. But, in fact, your feelings would be wrong. The discipline shows that God does love you. Otherwise He wouldn't concern Himself with you. So the discipline can get pretty rough but the discipline never goes so far as extermination and eventually His love will win. That's the lesson tonight. That the discipline only goes so far because God made certain promises in His word to that nation and He's going to keep His word to that nation and therefore we see not the anger but the love of God come on real strong in v 14.

Now, remember we divide this chapter into two parts, vv 2-13 and vv 14-23. Vv 2-13 deal with a historic situation that leads up to the exile of the nation Israel in 721BC. Vv 14-23 deal with a future situation that leads up to the restoration of the nation and we don't have the dates on that yet. So in vv 2-5 we have a period of grace for the historic nation Israel. This is the period when Hosea is going to marry the prostitute Gomer and that obviously is a demonstration of the kind of wife God was married to, she was a prostitute, a spiritual whore. He'll take her as his wife and then they'll have children, the three sign children of chapter 1, but then something happens in v 2, Gomer goes back to her prostitutions and the kids from that marriage are to go and say mom, quit it, stop prostituting yourself. Otherwise v 3, I'm going to strip her naked, I'm going to discipline her. The strip is a disciplinary strip. Now the stripping off of clothes is a theologically important concept. Obviously to

be stripped physically in public is an embarrassment. That's the physical side. The spiritual side which is true for the nation Israel is that God is going to strip her of blessing. God has provided and provided and provided, He's given her fertile soil, He's given her rain, He's given her protection and now He says, if you don't quit it I'm going to remove all that blessing. And obviously God is angry because verse 5 she attributed all the blessing to her lovers, to the wrong man. She says I got the bread and the water and the wool and the flax and all that because of my sexual performance. I did so good in the back seat I got paid for it. And the nation Israel the same thing, v 8 God was the one who gave all the agricultural blessing. God was the one who gave all the economic assets but who did they attribute it to? Baal. Baal this, Baal that, Baal provides all my needs and obviously from the verse they attribute it all to Baal, what do they do with the gold and silver? They put it in the offering plate for Baal. See, this is all of works. V 12 shows very clearly they were on a works system. She said, "These are my wages Which my lovers have given me." In other words, we did something for Baal and now Baal is paying us back. Now that's not the way it works, that's a works system. That's the way the pagan thinks. The pagan thinks that his sin nature can do enough good works to earn a paycheck from God, and the paycheck is God will bless me and that's wrong. That's heresy. The nation Israel still has this mentality even now, if we do enough good works, if we pray enough God will bless us. That is wrong, that is a works system and the works stem from the sin nature and the sin nature can never please God. It can't do the works that God requires. So the nation Israel then and now were on a works system. And God said fine, you're on works basis let me show you what I think of your works, I'll remove My hand of grace. That'll show you, I'm going to hedge you in with thorns, meaning I'm going to lift My restraining grace and just let the effects of sin on nature run their natural course. Then we'll see what I think of your works. When you're sitting there destitute and naked before the nations I will send My army in to clean your clock.

But, v 14, note, it can't be a total destruction. This verse denies a total extermination. The discipline goes far but not to extinction. And so here's the shift. V 13 fuming judgment, v 14 burning love. And so we shift from the historical defeat to future restoration and we've launched forward in time and we're looking at prophecy or eschatology; everything here's in the future from vv 14-23. He says, **"Therefore, behold, I will allure her Bring her**

into the wilderness And speak kindly to her ¹⁵”Then I will give her vineyards from there...Verse 14 begins with the word **Therefore**.

Therefore, why will God begin to **allure** Israel? For all the reasons given in vv 2-13. God’s going to look at His wife Israel and He’s going to see all the devastation and He’s going to have mercy on her. He’s going to have mercy on the nation Israel and therefore God says, **I will allure her**, piel stem, intensive participle, followed by the *vav* consecutive and a string of three perfect tense verbs meaning when I start this I’m going to do it intensively and I’m going to do it very quickly, I’m going to do three things for **her**. But before we get to the three things let’s look at the participle **allure**. What does this mean? In the Hebrew it can mean to persuade, it can mean to entice, it can mean to seduce. Here it means seduce, it has sexual connotations but that’s the point Hosea is making. There are links between his marriage to Gomer and God’s marriage to Israel. Now it may sound strange to you for a husband to seduce his wife but that’s what’s going to happen. Some of you wives are thinking that would be nice, every once in a while I’d like my husband to seduce me rather than just sit around like a clod. So men, here’s a passage you can pick up some pointers here from God on how to do it.

So historically, let’s go back: God married Israel at Mt Sinai, the dowry was the Torah, God gave Israel the Torah, Israel violated the Torah and left God, her husband. Now it’s been a long, long time, they’ve been married for years but they’ve been years of separation and now God is going to start pursuing her, He’s going to start seducing her. Now seduction is an art. But what I want you to see in this is the tremendous love of God and the fantastic grace of God. Think of what this woman has done to Hosea and by parallel what this nation has done to God. She’s violated Hosea’s trust; she’s slept with other men, over and over and over for years. And the nation Israel by parallel has been a case of constant idolatry. And now God’s going to seduce her? This doesn’t make sense. How can He seduce such an unfaithful wife? Because He’s forgiven her. He’s forgotten all that. You mean to say that God forgave her for all that sin? Yes, that’s the grace of God. Some of you have a hard time believing that. And I understand. The grace of God is a very difficult thing to warm up to. That’s a very, very hard thing to believe that God could put all that behind Him. But this is how great the grace of God is. You probably have friends who are Roman Catholic and they struggle with the Protestant concept of grace. It’s just so much. Don’t I have to do something? No. God did it all in Jesus Christ. He put all the crud on Jesus Christ, all

your crud, my crud, everyone's crud went on Jesus Christ and He bore it in His body on the cross. This is also very difficult to grasp especially for those of you that grew up the good ole' boys, you lived basically a moral life and now it's very hard for you to get a firm grasp on the greatness of God's grace. But those of you who were a real terror on society and you messed your life up in a hundred different ways know what it's like to taste the grace of God, it's relief and so there can be different degrees of appreciation of the grace of God, we're just trying to get an idea of the immensity of it. God's forgiven it all.

And so in this verb we have wrapped on the greatness of God's grace, all the way to the point He forgets it and begins to seduce His wayward wife. Now the other thing we said about this verb is it's in the future tense and it's followed by the *vav* consecutive which means the three verbs that follow in the perfect tense are what God's going to do to seduce her and they come in rapid succession. And so what this means is they're all going to happen during the future Tribulation, they're going to be sandwiched into that short period of time. So men, if you want to learn the art of seduction, this is the time to pay attention.

The first of the three things in verse 14, **I will...Bring her into the wilderness**. Now ladies, I don't know if you like to be taken into the wilderness but what this means is He's going to take you some place where you can be alone. Now God had taken Israel into the wilderness before, does anyone remember when? After the Exodus, it lasted 40 years. And why did God have them out in the wilderness? So He could get their attention. As long as people are surrounded by all the hoopla you can't get their attention, you can't get them to listen to you. I dare you to try to get someone's complete attention with the TV going and the radio blaring in the background. You can't. You have to drag people away from all the distractions and the best place to do that if you really want to communicate is take them out in a **wilderness**. And that's what God's going to do with the nation Israel. Now turn to Rev 12 to see the parallel and get the timing of this. Rev 12 is one of the most symbolic chapters in all Scripture but the fascinating thing about it is we don't have to guess what all the symbols mean; they are all defined for us in Scripture. And in this vision, v 1, John sees a woman and this woman goes back to Gen 38, but the woman in the final analysis is the nation Israel and she has a crown on her head with twelve stars, that's the twelve tribes of

Israel and from the twelve tribes comes a child, the Messiah and the point here is we're getting a vision of the historical coming forth of the Messiah from the nation Israel and Satan's attempts to destroy Him. But he's unsuccessful and in v 5 the Messiah ascends to heaven. And so we come to v 6, "Then the woman [who is Israel] fled" where? "into the wilderness where she had a place prepared by God, so that there she would be nourished for one thousand two hundred and sixty days," which is exactly half of the Tribulation. The Tribulation is 2,520 days, this is exactly half and in particular it's the second half. So God's going to take her into the wilderness for one thousand two hundred and sixty days. He's going to protect her there; He's going to provide for her there, He's going to get alone with her there. Back to Hosea. Now when else in history did God do this for the nation Israel? For 40 years in the wilderness wanderings. They didn't have food, God provided manna, they didn't have water, God provided water, they didn't have a Payless shoe store, God made it where their shoes didn't wear out. God provided for them and God protected them. And Hosea says He's going to do it again, this time for one thousand two hundred and sixty days God's going to get her alone and in v 14, there's a second thing He will do for her.

What is it? **speak kindly to her.** So He's got her alone in the wilderness and now He's going to speak to her. Listen up guys. **speak kindly to her** in the Hebrew says this, "speak upon her heart," in other words He's going to engrave something upon her heart. Now obviously it has to do with her deepest needs which is what you need to answer to men with your wife. With the nation Israel what are her deepest needs? What's God going to engrave upon her heart? Turn to Jer 31:31 for the answer. Now we've discussed many covenants. We've discussed at length the Noahic Covenant, God provides stability for the cosmos, the Abrahamic Covenant, God's promised blessings upon the nation Israel, the Mosaic Covenant, the blessings and the cursings for violating His law and the Davidic Covenant, God's promised seed Messiah who is the king, but we still have a problem. How is the nation going to make it? How is the nation going to keep from sinning so she doesn't get cast out of the land in the future? And that is answered by another covenant, the New Covenant.

Jer 31:31. "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah," it doesn't say with the Church, it says with the house of Israel and the house of

Judah. ³²not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, “My covenant which they broke, although I was a husband to them,” declares the LORD.” In other words, this is not going to be a repeat of the Mosaic Covenant, this is different. What’s the difference? Verse 33, “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them,” and here it is, here’s the word, “and on their heart I will write it;” that’s what Hosea is talking about. The image is in the ancient world you wrote on clay tablets and the clay was soft and you had a utensil you wrote on the clay and then they baked it to preserve it. And here’s the exact parallel, at this time the nation has hearts of clay, see, their not bricks, they’re not all hardened up at this time, their receptive to the word of God and God says, I see your clay hearts and I take My writing utensil and I write My word on your hearts, that’s the imagery being used, “and I will be their God, and they shall be My people. ³⁴“They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ for they will all know Me, from the least of them to the greatest of them,” declares the LORD, “for I will forgive their iniquity, and their sin I will remember no more.”

Back to Hosea, we’ve seen two things God is going to do for the nation Israel in this seduction; one He gets them alone so He can get their attention, the second thing He does is He writes His word on their heart. He impresses Himself upon her, He reveals Himself to her in a very intimate way. Now as a side note, men, if you can’t pick up what you’re supposed to do for your wife, here’s what it’s saying; Take your wife somewhere where you can be alone, initiate the thing, plan it, don’t sit there, *What do you want to do? Where do you want to go?* You plan it; you initiate it and take her someplace intimate. When you get there speak to her heart, this is where you’re going to have trouble because this is what men have trouble with, but she’s sitting there in front of you and she’s a woman and she’s built to respond so if you just sit there and grunt and a few times and say hey, get me a beer and where’s the remote, you aren’t giving her much to respond to and then you wonder, why can’t I turn this woman on? Because you just turned her off, that’s why, stop grunting, speak to her deepest needs, show her who you really are.

Now this is all built out of the second divine institution: marriage. And the man is made to initiate and the woman to respond. So men you have to give

her something to respond to. You have to initiate. God is going to initiate with the nation by speaking to her, that's verbal revelation, He's going to speak His word to her heart. And that gives the nation Israel something to respond too. And men you have to initiate with your wife and reveal your character to her so she can have something to respond to.

Now the third thing in the art of seduction, verse 15, **“Then I will give her her vineyards from there,** that is, from the wilderness he's going to give her a gift, he's going to **give her her vineyards,** in her land. Now the **vineyards** of the land that were destroyed in the exile of v 12 are going to be restored in the kingdom. And since **vineyards** took a tremendous amount of capital investment this means she's going to receive tremendous returns on her investment. She's going to enjoy the blessing. **And the valley of Achor as a door of hope.**

Now here Hosea assumes we know history. Since we can't always assume that we turn to Josh 7. What is **the valley of Achor** and what's that got to do with **a door of hope**? In Joshua the nation was in the period of the Conquest, ~1400BC. Under General Joshua they entered the land from the east crossing the Jordan. The battle plans for taking the land involved a kind of war called Holy War. Holy War is the most ferocious form of warfare. It means total extermination. And the first city on the list for total extermination was Jericho. Jericho was the key fortress city guarding the land. Now the Book of Joshua has a three-fold structure in these battles. First you'll have the phrase “YHWH said...” and then second, “and Joshua did...” Joshua obeys whatever YHWH said and third, “the people did...” they follow Joshua's command. So this is a pattern used over and over and over and we learn this is an important pattern God follows. You see that structure followed to a "t" with Jericho in chapter 6. The next city on the hit list is Ai and we come to Ai in chapter 7. And in chapter 7 you don't read YHWH said, Joshua did, and the people did. Search the whole chapter and you won't find it. So at the defeat at Ai the pattern is broken. YHWH doesn't say, Joshua doesn't do and the people are defeated. It all comes down to this one man Achan. The rules of Holy War are the rules of *cherem*, total destruction. This means you don't keep some of the war booty. War booty was something soldiers were used to receiving. The military somehow had to pay their soldiers and so usually they would get the spoils of battle. But the Lord said, no spoils, destroy it all. Achan said, no, I want some of the spoils, so he hides

some of it in his tent. Nobody else knows it, the soldiers go out to fight against Ai, they get creamed, and it's a demoralizing battle. Everybody's wondering, what went wrong? What did we do wrong? Well, what went wrong was you've got a guy in the camp who's taken booty. And this is more than just theft; the theft is a minor thing. The real issue here is the faith issue. Achan isn't trusting the Lord to supply all His need. Achan's going to supply all his own needs. Now the question is: is the Lord going to let this go on? What happens if the Lord lets Achan off the hook? What happens in the next city? 100 guys take booty. Now we're breeding rebellion in the camp. Next city a 1,000. So God isn't going to let Achan get away with it. He can't as a good and loving Father. And the point we learn is that God doesn't accept partial obedience, He's interested in perfect obedience.

So how does it all play out? Come down to v 24, "Then Joshua and all Israel with him, took Achan the son of Zerah, the silver, the mantle, the bar of gold, his sons, his daughters, his oxen, his donkeys, his sheep, his tent and all that belonged to him; and they brought them up to the valley of Achor." there's our valley. The word Achor means trouble because that's where Achan caused trouble, so what do they do to him? v 25, "Joshua said, "Why have you troubled us? The LORD will trouble you this day." And all Israel stoned them with stones; and they burned them with fire after they had stoned them with stones." And the end of v 26, "Therefore the name of that place has been called the valley of Achor to this day." So now you see that valley had bad news written all over it. It was at Achor that Achan brought trouble on them and God slammed the door of the Conquest right in their face until they took care of Achan. But now what is God saying about Israel's future in that valley? It's a reversal; the Valley of Achor is going to be an open door, it's not going to be a place of trouble, it's going to be a **door of hope**. And so this is the third thing God's going to do to allure her, He's going to complete the Conquest, finally all the land will be hers and she'll enjoy peace and prosperity.

So now let's see what we have in the three-fold seduction. We have first He's going to take her out in the wilderness so He can get her attention, then He's going to speak upon her heart, etch His words on her heart and last He's going to complete the Conquest and give her blessing in the land.

That's all the male side. God initiates all this with the nation Israel. And now in v 15 we come to the result of the seduction. **And she will sing**, and I don't know why they translate this **sing**, I do understand why, but it's not sing. It's the same word used down in verse 21-22 one, two, three, four, five times, "respond," see that word. It's the same word here. The nation Israel is going to respond to God. That's the role of the woman, the woman is the responder and she will respond, but this time to her right man, this time to the one who really loves her, the one who has seduced her victoriously. The love of God wins her to Himself. It's just like in the **days of her youth**. You know what it's like to win a girl for the first time; you court her and you reveal yourself to her and you give her your love in some tangible way and she responds to you. Israel had done that once in the **days of her youth...in the day when she came up from the land of Egypt**. And after the Exodus you have the great Red Sea crossing with hundreds of corpses lying on the shore and how do they respond to their God? On the shores of that sea they sing one of the greatest hymns of all time, Exod 15. YHWH is a warrior, He has cast Pharaoh's chariots and his army in the sea, his choicest officers He drowned in the Red Sea, and they sunk like a rock. One of the great responsive hymns of all time. And it's going to happen again. He delivered her the first time at the Exodus from Egypt. And He'll deliver her a second time from the nations. And He's going to deliver her again as her Mighty Warrior King and this time it's going to be blood four feet deep for two hundred miles and the nation Israel is going to stand there and coin a new hymn right there on the spot. Now that's a response.

So, very quickly let's turn to vv 16-17, now she's returned to her right husband, she's responded to Him and now there are three results to this. You can see each one signaled by the phrase "in that day," v 16, "in that day," v 18 "in that day," v 21 "in that day." Three results. First result, vv 16-17, removal of all idolatry, **"It will come about in that day," declares the LORD, "That you will call Me Ishi And will no longer call Me Baali."** Now in the Hebrew, *ish* means man or husband, but when you add that little *i* it becomes "My Man" or "My Husband." She's responding to her right man. God has given her His love and she's responding to His love by saying God is my right man, My Ish. And implicit in this response is affection. She's grateful for what her husband has done for her. She loves YHWH with all her heart, mind, soul and strength.

And then we have a second clause **And will no longer call Me Baali** and this one's a play on words. **Baal** again with the *i* again makes it "My Baal." Now the word Baal has two meanings. One meaning is the Canaanite god of fertility; he was nature forces and they were worshipping nature forces. Israel trusted in nature forces to supply all her needs, just like the modern evolutionist. The way they did it was they called out to Baal, give us rain, give us fertility, give us produce, Baal is great, and they'd put their offering in Baal's temple. But the second meaning of **Baal** is "husband or lord" and it was used as a synonym for *ish*. A woman could say that's my Ish or she could say that's my Baal, same thing. But there's a nuance of difference. If the woman said, that's My Baal it just meant, I belong to him, he owns me, we're in a marriage contract, he's the clod I'm stuck with. If she said, he's My Ish, then she's excited, she's affectionate for him, he's not just my boss, he's the one who loves me and I love Him. So her no longer calling him My Baal means the seduction has worked. YHWH has been successful and she's responding to Him with excitement. So Ishi is a very affectionate term, Baali is not. A tremendous change has taken place in her orientation to her husband.

And v 17 gives the explanation. How is this change going to take place? **"For I will remove the names of the Baals from her mouth,** Baals plural because he went under a number of names, **For I will remove the names of the Baals from her mouth So that they will be mentioned by their names no more.** Now the word **mentioned** in the NASB is a poor translation, maybe you have a note, it means "remembered." What its saying is Israel isn't even going to remember the names of the Baals anymore and this is an interesting idea about what true marriage love can accomplish. God is saying, when you have the right man initiating and the right woman responding in a marriage contract and He's loving her, He's seducing her, she falls into love with Him, such love that causes her to forget about all the other men. She looks at him and there is no one else for her, she's not interested in looking for love anywhere else, she's not interested in experiences she had with this guy or that guy or this lover or that lover. Her right man totally fulfills her. And it's to the point that her whole vocabulary changes, she loses these guys names even as vocabulary words because she's so infatuated with her right Man she doesn't even think of them.

Now the last thing about v 17 where it says **they will be mentioned by their names no more**. Why is this in there? Why did they call out the names of the Baals? Obviously Baal didn't exist. So who were they really calling out to? The demons behind Baal. And the demons responded to the names they were using for Baal. They were demonic strongholds, demonic spirits that energized their fleshly thoughts. But during the millennium they'll be locked away for the full length of the kingdom, a thousand years their names will be mentioned no more, they're power is null and void.

So what have we seen? We've seen, in summary, that at the middle of the Tribulation the Lord will start to seduce His wife Israel. She has been unfaithful but He will have forgiven her for all her prostitutions and He'll start to seduce her. The first thing He'll do is take her away into the wilderness so they can be alone. For one thousand two hundred and sixty days. Second, He'll engrave His word on her heart. And third, He'll bring her back into the land, He'll complete the conquest and give her peace and security in the land. Then she'll respond to Him showing His seduction was successful and when she affectionately regards YHWH as her husband He'll remove all idolatry from her. The right man and the right woman will be together forever in love. And this is, therefore, another passage on premillennialism, premillennialism being the picture that Christ comes back and restores Israel's kingdom on earth.

Now this is the greatness of our God and this is the greatness of His grace. And next week we'll see more amazing things God's grace has in store for Israel when she responds to Him.

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