

Emmanuel Baptist Church
June 11th, 2023

Malachi 1:2 – “God’s Electing Love: The Fountain Head of the Covenant of Grace”

I. Intro – The Task of Preaching and Hearing

Good morning, well it is good to have this opportunity once again to worship with you and to preach to you... I was telling brother Will this week that it has felt like quite some time since I’ve been in the pulpit, I believe it’s been nearly 3 months since the last time I attempted to expound upon the Word of God in the context of the corporate worship of His people and so I do come this morning with a sense of trepidation, and with a sense of weakness, and if I could put it this way a sense of rustiness in preaching.... But dear ones I hope I never lose a sense of my inadequacy for this holy task... as the apostle Paul once said when contemplating the weight of the responsibility of proclaiming God’s Gospel - “Who is sufficient for these things?”... And so, I come this morning realizing that in my own strength I am insufficient for this holy task... for the task of preaching is nothing less than this: (It is to clear away all the obstacles that would hinder you from seeing Christ, so that you would see Him in the text and in seeing Him that you would be drawn to Him in saving faith and repentance.)

And so, it is in this felt inadequacy that the preacher has a great advantage... the very nature of the work of preaching causes the preacher to be afraid... to be desperate for grace... and so as the preacher drives to church on Sunday morning they do so with a sense of nervousness as they understand that the task that they are about to engage in is bigger than themselves...

But, as I’ve sought to remind you in the past, it’s not only the preacher that needs help in this holy hour of preaching... preaching involves both preacher and hearer, thus the hearer needs the grace of God as well. I’m not sure if you drove to church today with a sense of nervousness because you understood that the task of hearing God’s Word rightly was bigger than you... Dear ones you cannot even tie your shoes without the grace of God, much less can you hear the very Word of God and respond appropriately apart from a work of the Spirit of God... Do you realize that you are about to enter into a battle? You will have to fight against distraction, you will have to fight against laziness, you will have to fight even against sinful thoughts that come into your mind, and yes you may have to fight against a propensity to be hypercritical about things that ultimately matter very little while failing to have your heart penetrated by the most important truths...and then after fighting to hear well you must then respond appropriately, that is you must be a hearer and doer of the Word. Our confession makes it clear that to hear the Word of God properly you need the illumination and the help of the Holy Spirit.

And so, the task of the preacher is to hold forth Christ and to plead with you to look to him with the eyes of faith... and your task as the congregation is to be sitting on the edge of your seat listening and looking for Christ and when you hear and see Him that you would lay hold of Him by faith.

II. Introduction to the Series

Well, that leads me into an introduction to the series that God willing we will be engaged in over the next four weeks. As you can see from your handout we are beginning a series on the book of Malachi. This admittedly is not one of the most well-known books of the Bible. I would venture to say that many or perhaps most of you in this room have never listened to a series through the book of Malachi and I would probably not be out of line in saying that many of you may have never even heard a single sermon from this book, except maybe a sermon about tithing...

One of the great burdens of the ministry is the dilemma that exists between the sheer size of the Bible and the lack of time. The minister's job is to preach the whole counsel of God, which is why we as your elders are committed to consecutive expository preaching. Which means that our standard practice is to preach whole books of the Bible, verse by verse, from beginning to end. And yet there simply is not time to preach all of the text of Scripture. I was talking with pastor Thomas a few months ago about this very thing. He has been in the ministry some 40 years and yet he has not preached through every book of the Bible.

And so, as I spoke with Pastor Thomas about this, he shared with me that occasionally it is appropriate and necessary to do thematic preaching... Thematic preaching is preaching that covers large sections of scripture in a short amount of time for the purpose of conveying to the congregation the most important themes in those particular passages or sections of Scripture.

So, normally we want to go verse by verse preaching through books of the Bible... but that takes a long time. For example: we just finished preaching through the book of Ephesians (which is a fairly short book) in fact the book of Ephesians by percentage of words is less than 1/2 of 1 percent of the entirety of the Biblical text. And yet it took us about a year to go through the book of Ephesians. (Well I'm not a mathematician, but at that pace it would take over 200 years to do a verse by verse exposition of the whole Bible)

So, because we have just been in a verse by verse extended exposition of a book we have decided that for this series through the book of Malachi we are going to approach it in a more thematic way as opposed to a more thorough verse by verse approach.

And so, my goal is to go through this book in just 4 weeks. Now, at the outset you must understand that in approaching the book this way that not every verse is going to be discussed and not every question that you might have about the particular meaning of a particular verse or passage is going to be covered.

But in reading and studying the book of Malachi I wanted to think through how does this book contribute to the larger metanarrative of Scripture. If the whole of the Bible is one story telling one glorious message of God's redemptive and covenantal love for His people in Christ, how does Malachi communicate that overarching theme.

Well as I read and reread and meditated and studied through this book it became apparent to me that the book of Malachi contributes to this overarching Scriptural theme of God's Redemptive and Covenantal Love **by showing that God's Covenant of Grace originates in the Love of the Father and that the conditions attached to His gracious covenant are not dependent on the weakness of fallen men but rather on the Covenant Keeping Christ resulting in the everlasting blessing of all those united to the Christ by faith.**

And I want to try and accomplish this goal by preaching the following 4 sermons from this book:

- I. (God's Electing Love: The Fountain Head of the Covenant of Grace) - Malachi 1:2
- II. (Jesus, the Faithful Priest: The Covenant Keeper) – Malachi 2:7
- III. (God's Covenant Faithfulness) – Malachi 3:6
- IV. (The Blessing of the Covenant) – Malachi 4:2

Well we have been reminded of the need for God's grace if we would preach and hear rightly, and with an introduction to the series that we are about to engage in set before us: let us ask the God of All Grace for His blessings:

(Pray – Holy Father, Your Word teaches us that You are Love, and surely your Love is the very source of all of your gracious dealings with your creatures. Your word tells us that it was Your Love which was the reason that You sent your only begotten Son into the world that all who would believe upon Him should not perish but have everlasting life. But Father we are also aware that left in our sinful state we will not be thankful for your love, we will remain blind and hardened and indifferent to your love....I pray that this morning as your Word is preached that the Holy Spirit would empower the preacher to declare that Love which is greater far than tongue or pen could ever tell, and that the Holy Spirit would also enable each and every person in this room to see and comprehend your great Love that surpasses knowledge and that this would result in the sanctification of your people as they are built up in love and that it would likewise result in the irresistible drawing of sinners unto yourself, and this to the praise of your glorious grace which is made available to all who would trust in Your Son, in whose name we pray... Amen!)

III. Introduction to the Book

Now, before we launch into considering God's Electing Love as revealed in chapter 1 of Malachi, we need to make a few introductory observations about the historical context and literary structure of this book.

1. Historical Context

A. Author

First, the author of this book was the prophet Malachi. If you notice verse 1 it is "The Oracle of the Word of the Lord to Israel by Malachi." The authorship of this book has been the source of much debate. The reason for that is because the name Malachi means "messenger" some have taken the view that Malachi was not a personal name but rather a title. Some have argued that Malachi was really Ezra because the book of Malachi is to be dated around the time of Ezra.

However, the majority consensus has been that Malachi was a separate person from Ezra or Nehemiah and that Malachi was indeed like all of the prophets and therefore he was truly a “Messenger from God”

B. Date and Occasion

This leads us to the date and occasion of this last book of the Old Testament. Once again there is debate as to the exact date that this book was penned. Some date the book between the time of Ezra in 458 B.C. and the coming of Nehemiah who came in 445 B.C. The internal evidence for Malachi being dated near the time of Ezra and Nehemiah is extensive. The reference to the word “governor” in chapter 1:8 locates the book in the Persian period... further the issues that Malachi was addressing in the people of Israel were the same issues that Ezra and Nehemiah were dealing with, Namely: the issue of marriage to foreign women, the neglect of the tithe and other failures of the people to render proper obedience to God, the evils of a degenerate priesthood, and many other social sins that plagued Israel during this time. Taking all of this into account along with the clear link that is made between the prophecy of John the Baptist in Malachi and the appearance of John the Baptist in the Gospels, I think we can safely date this book near the end of the 5th century B.C. and thus the book of Malachi serves as the last word from God before an intertestamental period of silence that would last around 400 years.

Now, one of the reasons that we need to know the date of the book is to see how the message of the book is addressed to a particular period in redemptive history. The book of Malachi was written to Israel during the Postexilic, or Post-Exile period. If you recall Israel had been taken into exile or captivity by the Assyrians... the Assyrians were later overtaken by the Babylonians who were later overtaken by the Persians. *Talk about the history of Israel* (Assyrians, Babylonians, Persians, Greeks, Romans)

And so, when we come to the time of Malachi, Israel, if you recall had been allowed to return to the promised land and to rebuild their temple due to a decree issued in 538 B.C. by King Cyrus of Persia.

However, although Israel was back in the promise land with a rebuilt Temple, they were still a weak nation under the rule of the Persian Empire. They were a nation and a people that began to lose hope. And so when we come to Malachi it had been around 100 years since the Exile ended and yet there seemed to be no progress towards seeing the fulfillment of the glorious promises of God prophesied by earlier prophets. They were expecting that once again God would make them into a great nation, in fact they were expecting that He was going to make them into the most powerful nation on the earth. In many ways the people of Israel were a disaffected people... they had begun to lose faith that God really did love them and that He would be faithful to His past promises. And so, Malachi, confronts a people skeptical of God’s promises and therefore indifferent to live in the light of those promises and to worship and serve the Lord with all their hearts.

2. Literary Structure

This leads us to the literary structure of the book of Malachi:

This book is laid out in a series of prophetic disputation speeches in which the prophet cites contemporary sayings which reveal the spiritual state of the nation. Then the prophet refutes those sayings with truth.

The book of Malachi is comprised of the following structure: God through Malachi will make several declarations to the people, the people will reply to those declarations with questions, and then God will answer their questions and in the process of doing so He on the one hand severely rebukes the people for their sin while at the same time holding forth great promises of what He will do on behalf of His covenant people. Matthew Henry writing of this says that the “Prophet is sent first to convince and then to comfort, first to discover sin and to reprove for that and then to promise the coming of him who shall take away sin.” (Henry, p.1163)

Now, the questions that the nation of Israel responds with will reveal their awful spiritual condition. When God makes a positive declaration, they reply with a question of doubt and unbelief.

The clearest example of that is in chapter 1 verse 2: God says “I have Loved you” and the people reply with the question “How have you loved us?” (And then God will reply with explaining how He has loved them)

And then conversely, when God makes a negative declaration whereby, he calls out their sin, the people reply with a question of self-righteous and self-justifying ignorance.

Chapter 2:17 is a clear example of this: In that verse Malachi says “You have wearied the Lord with your words” and the people reply “How have we wearied him?” (And then God will reply with explaining how they have wearied Him)

And so, what we have in this book is the Lord rebuking the people of Israel by exposing their sinful hearts and actions while at the same time displaying both His holiness and His merciful Love.

3. Responses to the Word of God

Now, there is something interesting about the way that the people respond to these Declarations from God that reveals to us how an unregenerate person responds to the Word of God.

If you preach the special covenantal love of God to those who are unregenerate their response apart from the grace of God will be one of unbelief, they will refuse to believe that God loves them... that might manifest itself in someone reasoning in their heart that God could not love them because of how terrible they are, or it could manifest itself in a person scoffing at the idea that God loves them because of the bad things that have happened to them. Or it could manifest itself in a person being dull and indifferent to the declaration of God’s covenantal love. In any case, the unregenerate heart does not leap with joy at God’s declaration of His Love for sinners. The regenerate person’s heart leaps with joy at God’s declaration of his love for sinners. The regenerate heart agrees with God when He says he loves them.

Likewise, if you preach God’s righteous anger against sin, the unregenerate heart will often reply with an indignant disagreement... the unregenerate person doesn’t really believe that they are as

bad as God declares them to be. Unregenerate man fancies himself that he is good enough and thus will escape hell. I can remember in my fallen state hearing the declaration that I was a sinner and responding by justifying myself with thoughts like, well I'm not as bad as other people, my heart is in the right place, my good outweighs my bad. However, when the Spirit of God changed my heart and I was confronted by God's declaration that I was a sinner deserving of Hell, I agreed with God and thus cried out to Him for mercy. Once again, the regenerate heart agrees with God when he declares our sinfulness, and instead of seeking to self-justify cries out for mercy and for the grace of repentance.

The unregenerate persons response to the Word of God is unbelief, indifference, disagreement, and inaction.

The regenerate persons response to the Word of God is belief, conviction, agreement, and action.

Our confession of faith in its chapter on Saving Faith says that saving faith takes God's Word to be true and that this manifests itself in the following ways:

1. Rejoicing in the promises of God
2. Trembling at the threatening(s) of God
3. Rendering obedience to the commandments of God

IV. (God's Electing Love: The Fountain Head of the Covenant of Grace) – Malachi 1:2 "I have loved you"

Well with these things in mind let us read together chapter 1 and then we will turn our focus to the subject of God's Electing Love as the very fountain head of the Covenant of Grace.

Read chapter 1

Well as we have read this chapter I want to turn our focus to verse #2.

"I have loved you" says the Lord.

What a statement, what a declaration to hear from God. To think that the Lord of Glory, the Self-Existent I AM that I AM, the One who is truly Independent, The One who is Creator of Heaven and Earth and all that is contained therein, that this One would say to a people- "I have loved you."

A. God's Common, Universal, Benevolent Love

It reminds me of Psalm 8 where David is considering the Greatness and the Glory of the Lord, and he says "What is man that you are mindful of him, and the son of man that you care for him?"

And what David is getting at here is that even the benevolent, common, universal Love of God is amazing. What is man that God should even care for him at all, and yet He does, he providentially cares for his image bearers, He makes the rain fall on the just and the unjust.

But what the Lord is communicating in Malachi 1:2 is far greater than that common, universal, benevolent love of God.

No, the love that God is referring to here is a special love, it is a love that falls under the category of what we might call God's Electing Love or what we might call God's covenantal love.

Now, before we explore that let us take a moment to look at the response of the people of Israel.

The people responded to this amazing declaration of God's love by saying – "How have you loved us?"

Now think of the great sinfulness, the utter wickedness of such a statement. Most of us remember Paul's inditement on mankind in Romans 1 where he says that although all men know God, they did not honor Him as God or give thanks to Him

Now that inditement is in the context of men knowing God by way of natural revelation which of course reveals God's benevolent love for mankind. People in their natural state generally live in a state of entitlement. They receive blessings from God as something that in their mind is their due. They may tip their hat to God and thank Him for a meal for example, but if they don't get their meal they are angry with God. Which shows that natural man lives as though God owes them. It is kind of similar to what a parent might do with a child or a boss might do with an employee. The parent tells the child to do something, the child does it... the parent might say thank you, but if that child doesn't do it then the parent is angry. Why? Because that child owes obedience to that parent. The boss might say thank you to the employee but if the employee fails to perform now the boss is angry with the employee. Why? Because the employee is obligated to their boss to perform at a certain level. Men in their natural state often relate to God in that kind of way. They are happy with God when things go their way, but when things don't go their way, watch out.

I can remember this changing in my heart when I was converted. I can remember how I received blessings with a whole new mindset... although I may have "thanked" God before now there was a genuineness to my thanksgiving that wasn't there prior to my conversion. And even this week I have had to rebuke myself for I feel as though I have begun to take for granted many blessings in my own life... Brothers and sisters we are to be living in a constant state of thankfulness, even something as simple as taking a sip of water is to result in worship... we are to receive that water as what it truly is... a gift from the loving hand of your Heavenly Father, and that gift is not meant to terminate in you but rather it is meant to return to God by way of giving thanks.

But even when we don't get the things in life that we want or think we need, we are to have the heart of Job... Whether the Lord gives or the Lord takes away we are to say, Blessed be the name of the Lord, and though the Lord slay me, yet I will trust in Him... Brothers and sisters that is the heart of one who has been brought from a state of spiritual death to a state of spiritual life.

B. God's Special Electing Love

Now, it is one thing to have a lack of thankfulness to God for his general, benevolent love, that is a great sin, but it is quite another to lack thankfulness for the special electing love of God, and that is what we see being portrayed here by Israel.

Israel could have at the very least enumerated the common blessings that come from God, but they didn't even do that... and worse than that they did not recognize or appreciate God's special electing covenantal love.

They said "How have you loved us?"

1. Esau Example

God responded by pointing to the reality that He chose them (that is the children of Jacob) and He did not choose Esau and his descendants.

Notice the end of verse 2 through verse 4

"Is not Esau Jacob's brother? Declares the Lord. Yet I have loved Jacob but Esau I have hated. I have laid waste his hill country and left his heritage to jackals of the desert. If Edom says, We are shattered but we will rebuild the ruins, the LORD of hosts says, They may build, but I will tear down, and they will be called the wicked country, and the people with whom the Lord is angry forever."

God shows here by way of negative example how he has loved Israel. He explains to them the obvious fact that He has not loved the descendants of Esau with His special covenantal love, and not only has He not loved Edom He has dealt with Edom by way of giving them what they deserve. He has dealt with them by way of giving them justice.

Now what makes this such a powerful example of God's love for Israel?

Notice once again verse 2 (He says "Is not Esau Jacob's brother?")

What is being communicated by God in that question? Quite simply it is this: God is saying that Jacob was not more deserving than Esau, in fact we know that in all reality Jacob was probably less deserving. And so, what God is saying in giving this negative example of the condition of Edom, is to remind Israel that this could be you. You could be receiving from my hand what Edom is receiving but instead I have loved you and I have not stopped loving you.

When Edom rebuilds God destroys. When Israel is in trouble God comes to their aid. He rescued them from Egypt. He made them into a great nation. Yes, as a result of their sin they were taken into exile, but God in his covenant love did not forget them but rather He brought them out of exile and returned them to their land. How can Israel say: "How have you loved us?"

2. Vs 5 – God's Sovereignty Over All Nations

Now let us turn our attention to what is being communicated in verse 5:

"Your own eyes shall see this, and you shall say, "Great is the Lord beyond the border of Israel."

What is being communicated here I think is very important for both Israel to grasp but also for us to grasp today.

God is saying to the nation of Israel that He is the God and King of all nations. He is not just the God of Israel. He is not some tribal God, but rather He is the Sovereign over all things, and yet although He very well could have entered into a special gracious covenant with all nations, He chose Israel to be the one nation in the Old Testament era that He would dwell with and not only that He would give to this one nation the covenants of promise that pointed to the coming Messiah who would establish an eternal Kingdom that will never be shaken, and thus Israel was chosen to be the nation from which blessing would extend to all peoples on this earth, thus fulfilling the great covenant promises given in the Garden and reiterated to Abraham.

In light of this overwhelming declaration of God's special love for the nation of Israel, which is not a new declaration, this is not the first time that God has let Israel know that He has loved them, this is a reminder. You see this special love for Israel had been known by Israel for well over a thousand years, and so, you would expect that the response of the people would be to honor God.

3. Vs. 6 – Proper Response to God's Electing Love

This leads us to verse 6...

God says what is normal and expected is for a son to honor his father and for a servant to honor his master. God then goes on to say that He in a special way is the father of Israel. In Hosea 11 we see that God refers to Israel as his son. You see a father does not expect to get honor from those who are not his sons, but he does expect to get honor from a son. Again, what is being communicated here is very clear. The other nations were not the son of God, but Israel was. Israel had a special relationship with the one true God, and this relationship was not initiated by Israel but it was based on the electing love and grace of God. God is saying once again, I chose you as a nation to be my son. The same is true of the master and servant analogy. A servant owes honor and allegiance to his master, he doesn't owe it to those who aren't his master. Again, what's being communicated is clear. God is saying: I chose you to be my servant, I didn't choose the other nations to be my servant.

And yet we see the clear inditement upon the nation. They were not honoring God as their Father, and they were not fearing Him as their master.

C. The Sins of the Priests and God's Gracious and Unexpected Plan to Remedy the Problem

The attention is then turned from the nation in general to the priests specifically, who were to be examples. In verses 7-14 God offers a blistering rebuke to the priests who were offering polluted offerings on God's altar.

Rachel and I have been reading in Leviticus the past few nights for family worship, and as I've been studying Malachi 1 and reading Leviticus and comparing the two, it really looks like the priests in the day of Malachi opened up the book of Leviticus and said let us do exactly the opposite of what the Law says.

Over and over again in the book of Leviticus God makes the point that the reason the ceremonial laws were so meticulous, that everything had to be exactly right, was because the Lord was Holy, and that He demands that His people regard Him as Holy.

Notice the attitude of the priests in verse 13 with regards to the ceremonial law of God.

“But you say, ‘What a weariness this is, and you snort at it.’”

The nation had so fallen into a deplorable state that they were committing capital crimes against the Lord and doing so with apathetic smugness. You are left wondering if those priests in Malachi's day remember what happened in Leviticus 10 when Nadab and Abihu despised the altar of the Lord? What happened to them, fire came out from before the Lord and they were consumed and they died before the Lord.

And then what did God say to Aaron the father of Nadab and Abihu? “Among those who are near me I will be sanctified, and before the people I will be glorified, and Aaron held his peace”

How is God going to address this issue? He is the God who is the same: Yesterday, today, and forever. Well in the context of God's blistering rebuke of the priests and consequently His covenant nation there are two verses which reveal the glorious and mind-boggling grace of God.

Brothers and sisters if you aren't surprised by the grace of God when you read the Scriptures you aren't really understanding the Scriptures. And not only is He gracious but He works in unexpected way that boggle our minds and make us say... Wow!

Because what Israel has done in despising God's special covenant love for them was worthy of God justly destroying them. But instead of prophesying of destroying them He prophesies of pouring out a measure of grace upon mankind that heretofore had never been seen, and in doing so He is setting the stage for a great transition in God's gracious dealings with His people.

Notice what God says in verses 11 and in the end of verse 14.

In verse 11 God says: “For from the rising of the sun to its setting my name will be great among the nations, and in every place incense will be offered to my name, and a pure offering.”

And then notice the end of verse 14, God says: “For I am a great King, says the Lord of hosts, and my name will be feared among the nations.”

This is an interesting response from God. You see back in Leviticus when the people sinned, God's response was that His name shall be great in Israel. He says among those who are near me I will be sanctified. Well who was it that was near Him? His covenant people Israel.

But in Malachi God's response to the sin of Israel was different.

His response signifies and prophecies about something that God is about to do which is utterly remarkable.

You see Malachi comes at the very end of the Old Testament. Malachi is marking a very significant point in Redemptive History. God is about to prepare the world stage for a great transition leading to a great fulfillment of His gracious purposes.

You see God is about to do two remarkable things. He is about to extend His electing Love beyond the borders of Israel and in the process of doing so He is about to institute a New and Better Covenant that will replace this Old Covenant that the people of Israel are under.

I think in this passage we begin to see glimpses of God's plan to expand and magnify His grace in dealing with His covenant people.

I. Old Covenant

First, let us examine some of the particulars of the Old Covenant.

1. In the Old Covenant with Israel, we see God's special Electing Love which has been magnified in this chapter. But this special electing love is in reference to a theocratic election. What that means is that God chose or elected Israel to be a particular physical nation that He would enter into a Covenant with.
2. This special electing love of God was applied only to the physical nation of Israel and not to the other nations or people groups of the world.
3. The way that God governed this specially chosen people was by way of an external law, it was by way of the Law written on tablets of stone. God governed His people by way of the Moral, Civil, and Ceremonial Laws delivered to Israel on Mt. Sinai. And it was the judgment of God against sin which was the primary modus operandi of how God governed His people.
4. God dwelt with this specially chosen people in a limited way. He dwelt with them in a particular physical location, namely in a building made with human hands, that is the Temple
5. The promise or the blessing of this covenant was for the people to dwell in a physical location, called the promised land.

And we could go on nuancing and explaining the particulars of this Old covenant, but the two verses cited in Malachi 1 begin to show us something of the superiority of this New Covenant that God is about to institute.

II. New Covenant

So let us examine how the New Covenant compares, and I think you will see something of how God's plan is to magnify His grace to His Covenant people, and again this is not exhaustive.

1. God's special electing Love in the New Covenant is one of soteriological election. It is dealing with election unto salvation. So, the Old Covenant is dealing with a theocratic corporate election, and this New Covenant is dealing with the election of individuals unto salvation.
2. This special salvific election of God is not limited to a particular nation or people group but includes individuals from every nation and people group. It doesn't include every individual from every nation or people group but it does include individual from every nation and people group.
3. The way that God governs His people in this New Covenant is not only by way of the Law externally given but by writing His Law on the very hearts of His people. Thus, as it says in verse 11, these people will offer pure offerings, the offering of true spiritual worship. And in verse 14, this people from every nation will truly fear the Lord. As it says in Ezekiel's prophecy of this New Covenant, God will give this people a new heart and he will cause to walk in his statutes and be careful to obey His rules. So as our confession will put it, this Law of God written on the heart sweetly complies with the Gospel, and thus the Law of God is not a weariness but rather is the delight of the member of the New Covenant. And thus, in this New Covenant God will govern His people by changing their hearts so that they love the Law and desire to obey it because they love God.
4. In this New Covenant God will make His covenant people into a dwelling place for God by His Spirit. And thus, God dwells within the very hearts and within the very midst of His covenant people, and this people will not be limited to one nation or people group, but rather from the rising of the sun to its setting God will be great among the nations. And so this Lord's Day as we have gathered for worship God's special covenant presence is dwelling with us, but not just us He is dwelling with His people all over this globe and His name is being worship from the rising of the sun to its setting.
5. The promised blessing of this New Covenant is eternal life that begins now and culminates in the true Promised Land which is the New Heavens and the New Earth.

V. Conclusion

Well, we need to bring this to a close, but I hope that you have seen something of God's amazing grace and love. God could have dealt with His covenant people by blotting them out, but instead His plan is to magnify His grace, by both expanding His grace to all the nations of the earth, and by giving His covenant people the grace they need to meet the conditions necessary to receive the blessings offered in His covenant.

Now, I wanted to touch on two quick points of application:

A. The Electing Love of the Father in the New Covenant is Greater

We have established that is a great sin for a person not to be thankful for and appreciate God's common, universal, benevolent love. We have also established that it is a greater sin for Israel to not be thankful for God's special electing love that chose them as a nation. And we've made the point that God's electing love was in regards to a theocratic election.

Well, now this morning as we consider the covenant that we are under as Christians, we must realize that the electing love of the Father that we experience is not one of a theocratic election but rather it is one of soteriological election. Brothers and sisters, we have been chosen from before the foundation of the earth to be rescued from the wrath of God, we have been chosen to be forgiven of our sins, we have been chosen to be adopted into the family of God, we have been chosen to be granted eternal life. And so, God declares to you this morning – "I have loved you"...what will be your response? The only acceptable response is love... We love Him because He first loved us. And if we love Him that will be manifested in our keeping of His commandments. Jesus said if you love me keep me commandments. Brothers and sisters, examine yourself, make your calling and election sure and then rejoice in the electing love of God on your behalf.

B. What about those who may be unbelievers this morning?

Now, there may be some here this morning who are unbelievers... and you can't look to your election as a means of encouragement, because you are not exhibiting any evidence of being elect unto salvation. So, is there any way that the electing love of God can be an encouragement to you this morning?

Yes, there most certainly is.

God's electing love is manifested here this morning to unbelievers in the sense that you have been chose to hear the gospel.

To have the Gospel preached to you is not a function of God's common, universal, benevolent love for if that was the case every person would hear the gospel. But we know, that there are people who live and die never hearing the gospel of the Lord Jesus Christ. That means that God in a special act of love has chosen you to hear the gospel. Dear one, if you are not a Christian here the morning, God is showing a special love to you right now... Do not say how has God loved me? For God so loved the world that He gave his only begotten Son so that whosoever should believe in Him should not perish but have everlasting life. This revelation has been made know to you today. Do not harden your heart in unbelief, turn from your sins and trust in Christ and the Bible says you shall be saved, for all who call upon the Name of the Lord shall be saved.

And in closing, believer the gospel is not just for unbelievers it is for believers... would you continue to turn from your sin and would you continue on trusting in Christ to the salvation of your souls and this to the praise of God's Glorious Grace.

Let's pray... Please stand and let us sing hymn 80 – "How Deep the Father's Love for Us"

Benediction- Hebrews 13:20-21, and then Doxology