***Wind IN THE WILDERNESS***

**Lenten Worship Series – Week 3**

***Worst Baby Names EVER – Hosea***

**March 20, 2022**

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| **WORSHIP SERVICE OUTLINE**S  Each worship outline contains all elements needed for your worship service. The order of each service presented is only a *suggestion*. No doubt changes will be needed to accommodate the flow and worship style of your corps. The outlines are flexible and allow opportunities to “cut and paste” as needed. If you are blessed with instrumental or vocal music resources, you may find there is more structured material here than needed. Sermon manuscripts are included as a *sample* and not to be preached verbatim. |

**Call to Worship:**

The book of Hosea is a love story—real, tragic, and true. God told Hosea to find a wife, and told him ahead of time that she would be unfaithful to him. In obedience to God, Hosea married Gomer. Hosea highlights the parallels between his relationship with Gomer and God’s relationship with the nation of Israel. Although Israel made a covenant with the one true God, she went after other false gods. In the same way, Hosea married Gomer, knowing ahead of time that she would leave him. Hosea tenderly dealt with his wife in spite of her sin. And God was merciful toward the people of Israel despite their sins. God has not changed; he is still merciful and forgiving. Hosea 11:1-4 says this:

***1****“When Israel was a child, I loved him,  
    and out of Egypt I called my son.****2****But the more they were called,  
    the more they went away from me.   
They sacrificed to the Baals  
    and they burned incense to images.****3****It was I who taught Ephraim to walk,  
    taking them by the arms;  
but they did not realize  
    it was I who healed them.****4****I led them with cords of human kindness,  
    with ties of love.  
To them I was like one who lifts  
    a little child to the cheek,  
    and I bent down to feed them.”*

Hosea 11:1-4 (NIV)

(*Life Application Bible*, p. 1504)

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| **SB#8/SOS#6 – Come, let us all unite to sing** | TB-293 – God is love  SOS-6 | HTD5-T7 (4 vs.) |
| **Additional Optional Songs** | | |
| **SB#25/SOS#9 – God’s love to me is wonderful** | TB-130 – God’s love is wonderful  SOS-9 | HTD8-T5 (3 vs.) |
| **SB#31/HC#93/SOS#25 – Holy, holy, holy** | TB-771 – Nicaea  HC-93  SOS-25 | HTD2-T6 (4 vs.)  HCD8-T13 |
| **SB#52/SOS#17 – O worship the king** | TB-479 – Hanover  SOS-17  HC-221 | HTD4-T4 (3 vs.)  HCD21-T11 |
| **SB#56/HC#251 – Praise to the Lord, the Almighty** | TB-735 – Lobe den Herren  HC-251 | HTD4-T11 (4 vs.)  HCD24-T11 |
| **SB#97/HC#221 – Ye servants of God** | TB-479 – Hanover  HC-221 | HTD4-T4 (3 vs.)  HCD21-T11 |
| **SB#167 – Hail Thou once despisèd Jesus** | TB-370 – Hyfrydol | HTD1-T14 (3 vs.) |
| **SB#241 – And can it be** | TB-445 – Sagina | HTD4-T13 (4 vs.) |

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| **Children’s Moment** |

***Strange Instructions, Unfortunate Names***

**Responsive Reading:**

**ALL: 2**This is the word the Eternal spoke through Hosea first.

**Men:**  Go and marry a woman who is a prostitute and have children who come from this unfaithfulness. *This will represent how* the land *of Israel* has abandoned Me and become a prostitute *to other masters*!

**Women:** **3**So Hosea married *a woman named* Gomer (Diblaim’s daughter). She became pregnant and gave birth to his son.

**Leader:** Can you imagine what might have been going through Hosea’s mind as he received these instructions from God? This is the kind of lesson that no one would want to take part in! Then came the baby names.

**Women:** **4***I want you to* name this boy Jezreel because I’m just about to punish Jehu’s dynasty for all the blood Jehu shed at *the city of* Jezreel. I will bring an end to the monarchy in Israel.

**Men: 5***Here’s how I’m going to do it:* I’ll *destroy their army and* break their bow *when they fight the Assyrians* in the valley of Jezreel.

**Leader:** Hosea’s and Gomer’s first child, a son, was named *Jezreel* because the punishment of the house of Jehu and Israel was coming. Jezreel is a place named for the fertile valley in which the houses or dynasties of Ahab and Jehu shed much blood in battles. The name of Hosea’s first child symbolizes that this blood guilt will not go unpunished, but God will avenge it.

**Women: 6**Gomer became pregnant again, and *this time* she had a girl.

**Leader:** *I want you to* name her Lo-Ruhamah or Shown No Mercy, because I’m not going to show any more mercy to the people of Israel. I won’t forgive them anymore. **7**But I will have mercy on the people of Judah. Even though they could never win in battle with their own weapons—bows and swords, horses and cavalry—I’m going to save them personally.

**Men:** **8**After Gomer finished nursing Shown No Mercy, she became pregnant again and had *another* boy.

**ALL:**  **9***I want you to* name him Lo-Ammi meaning Not My People, because these people aren’t Mine *anymore,* and I am not their God.

Hosea 1:2-9 (VOICE)

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| **Drama – What’s in a Name?** |

**Responsive Reading (Continued):**

**Leader:** When God commands Hosea to name his child Not My People, it symbolizes how the people’s actions have broken the covenant. Later in the same chapter, God promises a reversal in which those who have been called not-my-people will be called “Children of the Living God” (Hosea 1:10). God’s faithfulness again has the last word:

**Women:** **8**But how can I give you up, Ephraim?  
How can I turn you over *to your enemies,* Israel?  
 How can I give you away as I did Admah or treat you like Zeboiim?

**Men:** My heart is changed within Me, and all at once My compassion is stirred up.  
**9**I will not carry out My burning anger;

I will not destroy Ephraim *completely*.

**ALL:** For I am God, not a human being; I am the Holy One in your midst;  
         I won’t unleash My anger *for an attack*.

Hosea 11:8-9 (VOICE)

**Leader:** God is no mortal; the Lord remains faithful despite the people’s unfaithfulness. That is the intentional presence of God. It’s that divine presence that Jesus comes to embody many centuries later.

(*Wind in the Wilderness*, pp. 35, 37-40)

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| **SB#255/HC#286 – I’m set apart for Jesus** | TB-213 – Aurelia  HC-286 | HTD3-T3 (3 vs.)  HCD27-T16 |
| **Additional Optional Songs** | | |
| **SB#32/HC#127 – How deep the Father’s love for us** | TB-663 – same  HC-127 | No HT CD  HCD11-T17 |
| **SB#34 – I believe that God the Father** | TB-360 – Bethany | HTD11-T1 (4 vs.) |
| **SB#178/SOS#95 – Jesus, keep me near the cross** | TB-238 – Near the Cross  TB-237 – Healing Stream  SOS-95 | HTD2-T5 (3 vs.)  HTD5-T8 (3 vs.) |
| **SB#179 – King of my life, I crown Thee now** | TB-89 – Lead me to Calvary | HTD9-T8 (4 vs.) |
| **HC#22 – Seekers of Your Heart** | HC-22 | HCD2A-T12 |
| **SB#199/HC#23/SOS#51 – Such Love** | TB-845 – same  HC-23  SOS-51 | No HT CD  HCD2A-T13 |
| **HC#48 – God so Loved the World** | HC-48 | HCD3-T18 |
| **SB#565/HC#89/SOS#43 – Knowing You** | TB-725 – same  HC-89  SOS-43 | No HT CD  HCD7-T19 |
| **HC#213/SOS#14 – In the presence of Jehovah** | HC-213  SOS-14 | HCD20-T13 |
| **HC#214 – Holy Spirit** | HC-214 | HCD20-T14 |
| **SB#376/HC#219 – King of kings, majesty** | TB-722 – same  HC-219 | No HT CD  HCD20-T19 |

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| **SB#82/HC#82/SOS#38 – Jesus, name above all names** | TB-714 – same  HC-82  SOS-38 | No HT CD  HCD7-T12 |

**[Congregational prayer, please print in bulletin.]**

**Congregational Prayer:**

Holy and Sacred One, thank you for all that you do and all that you have done in creation. You hear the cries of the marginalized and disenfranchised. Loving God, you who created us in your image, thank you for choosing us. Thank you for loving us. Each of us has a name, and your name is the name above all names, Jesus. Teach us today to love as you love, listen as you listen, and care as you care. Thanks be to you, O God. Amen.

(*Wind in the Wilderness*, p. 43)

**Pastoral Prayer**

**Missionary Moment**

**Announcements and Offering**

**Testimony of Faith – [Choose someone from the congregation who can testify on this theme.]**

**Message – *Worst Baby Names EVER - Hosea***

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| **HC#214 – Holy Spirit** | HC-214 | HCD20-T14 |
| **Additional Optional Songs** | | |
| **SB#32/HC#127 – How deep the Father’s love for us** | TB-663 – same  HC-127 | No HT CD  HCD11-T17 |
| **SB#34 – I believe that God the Father** | TB-360 – Bethany | HTD11-T1 (4 vs.) |
| **SB#178/SOS#95 – Jesus, keep me near the cross** | TB-238 – Near the Cross  TB-237 – Healing Stream  SOS-95 | HTD2-T5 (3 vs.)  HTD5-T8 (3 vs.) |
| **SB#179 – King of my life, I crown Thee now** | TB-89 – Lead me to Calvary | HTD9-T8 (4 vs.) |
| **HC#22 – Seekers of Your Heart** | HC-22 | HCD2A-T12 |
| **SB#199/HC#23/SOS#51 – Such Love** | TB-845 – same  HC-23  SOS-51 | No HT CD  HCD2A-T13 |
| **HC#48 – God so Loved the World** | HC-48 | HCD3-T18 |
| **SB#565/HC#89/SOS#43 – Knowing You** | TB-725 – same  HC-89  SOS-43 | No HT CD  HCD7-T19 |
| **HC#213/SOS#14 – In the presence of Jehovah** | HC-213  SOS-14 | HCD20-T13 |
| **HC#214 – Holy Spirit** | HC-214 | HCD20-T14 |
| **SB#376/HC#219 – King of kings, majesty** | TB-722 – same  HC-219 | No HT CD  HCD20-T19 |

**Benediction:**

Finally, brothers and sisters, rejoice! Strive for full restoration, encourage one another, be of one mind, live in peace. And the God of love and peace will be with you. Amen.

2 Corinthians 13:11 (NIV)

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| **SB#819/HC#202 – O Church, arise** | TB-777 – same  HC-202 | No HT CD  HCD19-T12 |
| **Additional Optional Songs** | | |
| **SB#241 – And can it be** | TB-445 – Sagina | HTD4-T13 (4 vs.) |
| **SB#936 – Wanted, hearts baptized with fire** | TB-370 – Hyfrydol  TB-394 – Austria  HC-114 | HTD1-T14 (4 vs.)  HTD1-T2 (3 vs.)  HCD10-T14 |
| **SB#938 – We have caught the vision splendid** | TB-361 – Blaenwern  TB-394 – Austria | HTD5-T3 (3 vs.) HTD1-T2 (3 vs.) |
| **HC#198 – In Jesus’ Name** | HC-198 | HCD18-T18 |
| **SB#1031/HC#283 – Lord, if Your presence** | TB-740 – same  HC-283 | No HT CD  HCD27-T13 |

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| **Lent 2022 Week #3** | |
| **DRAMA**  **What’s in a Name?**  **By Martyn Scott Thomas**  © Copyright 2021 by Martyn Scott Thomas. All rights reserved. Used by permission. | |
| **Topic:** | Names, Legacy |
| **Scripture:** | Numbers 13:1-33; Joshua 1:1-9; Ruth 1:1-5, 19-22; 4:13-17; Daniel 1:6-8; Hosea 1:2-9; 11:1-9 |
| **Synopsis:** | Four people tell the meaning of their names. |
| **Characters:** | Daniel (Belteshazzar)  Naomi (Mara)  Joshua  Lo-Ammi – son of Hosea |
| **Props/Costumes:** | Biblical or modern dress. |
| **Setting:** | Bare stage. |
| **Running time:** | 4 minutes |

[*Daniel, Naomi, Joshua, and Lo-Amni enter and stand spread out at the front of the stage. As they speak, each person should step forward, stepping back when finished.*]

**Daniel:** Hebrew names are very important. There is meaning behind every name and parents carefully consider that meaning before naming their child. Some names have direct family ties, belonging to a relative to be honored. Some symbolize a wish or desire for the child. Others reflect honor and devotion to God. My name, Daniel is one of those. Ending in ‘El,’ it is a reference to Elohim, one of the Hebrew names for God. The full meaning of my name is ‘God is my judge.’ And it is a name that has served me well.

When my friends and I were taken captive to Babylon, we determined not to live like Babylonians, but to stay true to our Hebrew heritage and our God. Even though attempts were made to assimilate us into Babylonian culture, we chose to abstain from the foods and lifestyle presented to us. We knew that we would be held accountable by Elohim, not any Babylonian official. And God rewarded us for our devotion by granting us favor with the king.

That didn’t stop him from giving us Babylonian names which also held meaning in their culture. His name for me was Belteshazzar, which means ‘Bel protects his life.’ Bel was one of many Babylonian gods and while the name had meaning to the king, it did nothing to define me. I was still one that would be judged by God. And through my faithful and vital service to the king, he eventually reverted to calling me by my Hebrew name, Daniel, the name by which I am known to this day.

**Naomi:** My name is Naomi, which means pleasant. And for most of my life, I was. I married a wonderful man named Elimelech and we had two sons, Mahlon and Kilion. We lived in Bethlehem in Judah but had to leave because of a famine. We moved to Moab and settled in, but my husband soon died. At least I still had my sons. They soon met and married local women, Orpah and Ruth. Now my family was growing. Surely grandchildren could not be far behind.

But life is not always fair, and in my case, it turned quickly. Shortly after marrying, both of my sons died, leaving me a widow, childless, and living in a foreign land. All that I could do was return to my homeland and live out my days a widow with no hope. I decided to change my name to Mara, which means bitter, because of all that life had dealt me.

My story did not end there, and God still had blessings in store for me through my daughter-in-law, Ruth. She met Boaz, a relative of my husband, and they got married and had a son. The joy that that little baby brings has turned me back into Naomi. Life is pleasant again.

**Joshua:** When my parents named me Joshua, they had no idea how my life would turn out. As captives in Egypt, their friends probably thought it odd that they would name me “God is salvation” or deliverance. Deliverance from Egypt was the furthest thing on anyone’s mind. Maybe they were hopeful, or maybe God had given them some insight of things to come. Whatever the case, as I grew, I became more and more confident that God would deliver his people, but even I had no idea what part I would play.

When Moses came forward to ask Pharoah to let us free, things seemed more hopeful. With each plague, Pharoah agreed but then changed his mind. It was almost if God was teasing us with our freedom. But the night of the Passover was the breaking point. Pharoah begged us to leave. Deliverance was finally ours.

As we neared the land God had promised, Moses sent twelve of us out as spies to learn more about our new home. Believing that God would fulfill his promise to us, Caleb and I were ready to take possession, but the other ten were afraid. That fear spread throughout the camp, and we ended up wandering for 40 years. During that time, Moses kept me close, and I was able to observe a man in close communion with God. It only served to strengthen my faith.

As we finally were ready to move into the Promised Land, Moses came to the end of his journey, and it was my time to lead the nation of Israel. God had delivered us this far and I was ready to move forward with him and realize the fulness of his salvation.

**Lo-Ammi:** While many names offer hope or reflect positive attributes, some names bear judgment and warning. So, when God commanded my father, Hosea, to marry a prostitute and have children, God used this as an opportunity to pass judgment on Israel.

My brother was named Jezreel after a city where King Jehu had committed murder, as a sign that the King would be punished. My sister was named Lo-Ruhamah, which means “Not loved” because God would not love Israel anymore. And I was named Lo-Ammi, which means “Not my people,” signifying that Israel no longer belonged to God. That’s a tough name to carry through life, a constant reminder of Israel’s sin and God’s rejection. If only Israel would listen and repent. Then maybe I could get a new name.

[*Blackout*]

***Wind IN THE WILDERNESS***

**Children’s Moment – Week 3**

***Worst Baby Names EVER – Hosea***

**March 20, 2022**

**By Katie Laidlaw**

**Scripture:** **Hosea; 2 Corinthians 5:17**

**Props: 3 fish** (stuffed animals, cutout pictures or plastic)

[*The Narrator should call the children of the congregation forward and have them sit or stand around ‘campfire’.*]

**Script:**

One of my favorite parts about camping trips is going fishing. I hit the jackpot this morning – check this out! I caught 3 fish this morning. I usually like to give the fish their own names, but I’m having trouble thinking of good name ideas.

I’m thinking of naming this one [*hold up first fish*] “Breakfast”

This one [*hold up second fish*] “Lunch”

And this last one [*hold up third fish*] “Dinner”

Surely, these fish knew they were doomed to becoming someone’s food as soon as they bit that fishing hook. Caught. Doomed. Dead. No hope for them…

This reminds me of a story in the Bible. [*Open up Bible*]

There was a man named Hosea. Hosea was not married, but God told him that he needed to find a woman to marry. Here’s the thing… when God told Hosea that he needed to get married, he also told Hosea that his wife was not going to be a good wife. But, still, God told Hosea to get married, and Hosea did!

God was wanting to show us that even though He is always choosing us, we make poor choices and aren’t always the best to God—even when He is the best to us. We can be selfish sometimes and put the things we want before God.

Guess what happened next? Hosea and his wife, Gomer had some children… and if you think the names for my fish were bad, wait until you hear what God had Hosea and Gomer name their children!

Jezreel – a name of a city that was going to be punished

Lo-Ruhamah – which means “shown no mercy”

Lo-Ammi – meaning “not my people”

Those are some pretty crazy and harsh names, aren’t they?

It might seem like both my fish and the children of Hosea and Gomer are all doomed and without hope.

But guess what? There was a plan all along to redeem, give hope and save God’s people, even though God’s people sometimes reject this plan and gift.

God doesn’t call us by our sin, or name us “disobedient,” “not my people,” “unforgiveable,” “lost,” or “hopeless.”

When we follow Jesus, God calls us loved, chosen, redeemed, precious, and NEW. When we know Jesus, we can truly know who we are.

2 Corinthians 5:17 says, **“Anyone who believes in Christ is a new creation. The old is gone! The new has come!”** (NIRV)

I’m so glad that I’m not named by my sins or failures! I am still going to eat these fish, though…

Prayer.

**Main Points:**

* God always chooses us, even when we make poor choices
* God had a plan to redeem, give hope, and save God’s people: Jesus
* God doesn’t call us by our sin
* In Christ, we can be made new and know who we are

***Wind IN THE WILDERNESS***

**Lenten Sermon – Week 3**

***Worst Baby Names EVER – Hosea***

**March 20, 2022**

**By Major Katherine Clausell**

**Scripture:** **Hosea 1:1-9; 11:1-4**

**Opening Illustration:**

What does it take to come up with a suitable name for a child? What is the story behind your name? Did you consider naming your children after a beloved family member or someone else who you are close you? Did you look up the meaning of various names and then decide on a name? The naming of children is an important and long-standing tradition and is often meant to communicate one’s hopes and dreams for a child. Naming your child is not an object lesson, as we will learn about in our message today from the Book of Hosea.

**Introduction:**

Hosea was a prophet to the Northern Kingdom of Israel. He served from 753 to 715 BC. Under the reign of Jeroboam II, the Northern Kingdom had prospered materially but had decayed spiritually. The people were greedy and had adopted the moral behavior and idolatrous religion of the surrounding Canaanites. Hosea’s role was to show how the Northern Kingdom had been unfaithful to God, their “husband” and provider, and had married themselves to Baal and the gods of Canaan. He warned that unless they repented of their sins and turned back to God, they were headed for destruction.

(*Life Application Bible*, p. 1504)

**Transition:**

Hosea heard God’s calling, got married, had three children, and gave them incredibly unfortunate names. Hosea’s marriage and the birth of his children symbolize a sad reality: Time and time again the people of Israel would break their covenant with Yahweh. Which part of the covenant? The part in which they must worship and be loyal to God alone.

1. **Historical dilemma -** The Book of Hosea opens with the metaphor of the prophet’s family as a sign of God’s relationship to Israel. Almost right away, we see that it was a strained relationship. “The Lord said to him (Hosea), “Go, marry a prostitute and have children of prostitution, for the people of the land commit great prostitution by deserting the Lord” (Hosea 1:2). In response, Hosea married a woman named Gomer, who may have been a prostitute or been involved in fertility rituals associated with the worship of Baal. In any case, the sense is that God has instructed Hosea to marry a sexually promiscuous woman, and he has done so in marrying Gomer. The marriage symbolizes God’s relationship with Israel, where Gomer is a symbol of Israel as God’s unfaithful spouse. Then came the baby names. God commanded that Hosea and Gomer have children and specified what their names should be in Hosea 1:4-9.

**Hosea’s Children and the meaning of their names:**

* 1. **Jezreel –** Hosea’s first-born son was given the name Jezreel as a symbol to express God’s judgment of Israel and the ruling dynasty of Jehu.
  2. **Lo-Ruhamah or No Compassion –** Hosea’s second child was a daughter. Her name proclaims that God is done doling out compassion and forgiveness to Israel.
  3. **Lo-ammi or Not My People –** Hosea’s third child is a son. His name, not so subtly, suggests that God is disowning Israel.

*(Wind in the Wilderness, pp. 35-36)*

The people turn away from the God who rescued and delivered them out of slavery in Egypt, choosing to worship pieces of wood (Hosea 4:12). For further details of their many sins, check out Hosea 4:

* 1. The chapter begins with Israel’s lack of faithful love toward God (v. 1).
  2. Part of Israel’s covenant with God was their faithful love—*hesed*—and loyalty to God alone.
  3. They were clearly in violation of the covenant that Yahweh made with them, worshiping other options as deities.
  4. Hosea’s loyalty to Gomer, who engages in prostitution and adultery, is a metaphor for what God experienced with Israel.
  5. In the end, the faithfulness of the Lord was not dependent on the actions of the people of Israel, just as Hosea’s fidelity was not dependent upon his wife’s choices.
  6. Hosea’s relationship, as unconventional as it was, was a glimpse into the *hesed* of God.
  7. In the life of Hosea, Gomer and their children, we preview the justice that the Messiah in Jesus would ultimately bring by his birth, life, teaching, death, and resurrection. Justice, seen through the lens of *hesed*, is so much more than correcting what is wrong. In the life and teachings of Jesus, justice has a prophetic kingdom perspective, creating a window to grasp what ultimate salvation might look like: a glimpse into a time and place where even the lowest of us get not what we deserve, but rather what God offers: grace, love and hope.

*(Wind in the Wilderness, pp. 38, 40)*

1. **Current Context and Challenge –** Today, all believers everywhere are God’s chosen people, a royal priesthood (see 1 Peter 2:9).However, if we are honest with God and ourselves, we too have failed to be faithful and loyal to the one true God. Thankfully, God doesn’t judge us by our failures but rather sees us according to our capabilities. God chooses to see past our shortcomings and sees what even *we* might refuse to see or be unable to see. Like in the Old Testament, many have grown content with simply having knowledge of God, rather than knowing him. Knowledge of God is not enough. Knowing God involves being in relationship with God: this is what the covenant was truly about. It wasn’t just about keeping the rules; it was about interacting with God.

*(Wind in the Wilderness, p. 41)*

1. **Our Response –** Because we are human, we’re prone to mess up and disappoint those who love and care for us the most. Sometimes we even disappoint ourselves. Thankfully, God doesn’t abandon us in that helpless state. Hosea 14:4 says*: “[God] will heal [our] waywardness and love [us] freely.”* But this means we must first humble ourselves and acknowledge our wrongdoing. Have you walked away from God? Do you feel like you’ve backslidden lately? There’s a simple cure:
   1. **Admit your guilt to God.** Tell Him you’re helpless and need His healing touch in your heart.
   2. **Return to God.** Earnestly seek to include Him in every part of your day.
   3. **Press on to know God more fully.** Read your Bible, His love letter to you. God has been faithful to us, intentionally present with us.

**Conclusion:**

God does not call all his followers to do something strange and confusing like He did by asking Hosea to marry a prostitute. However, He *does* call us to step out of our comfort zone and stand up for the marginalized in our community. In this way, we show faithfulness and loyalty to God and others in our life.

**[Print in Bulletin]**

**Focus for the Week:**

Choose one way you can help make a real difference this week. As you do so, reflect on how this is an expression and embodiment of Gods loyalty to you, your community, and those whom you serve. Strive to make your own actions a symbol of God’s *hesed*.

del Rosario, DJ. *Wind in the Wilderness.* Nashville: Abingdon Press, 2016.