



Key Passage: Hosea 1:2; Joel 1:15

Key Thought: God shows his Divine faithfulness to an undeserving, wayward people; but the Day of the Lord will come with judgment before restoration. Behold the goodness and the severity of the Lord.¹

Intro:

Look at Romans 11:22 in multiple translations:

KJV: Behold therefore the goodness (kindness) and severity of God: on them which fell, severity; but toward thee, goodness (kindness), if thou continue in his goodness (kindness): otherwise thou also shalt be cut off. (ESV additions)

ERV: So you see that God is kind, but he can also be very strict. He punishes those who stop following him. But he is kind to you, if you continue trusting in his kindness. If you don't continue depending on him, you will be cut off from the tree.

¹ Note, key passages, key thoughts, and hook questions come from Michael Williams, *How to Read the Bible through the Jesus Lens.*

The Gospel in Hosea:

1. God calls Hosea to provide a visual picture of what Israel was doing to itself.
2. Called to marry a promiscuous woman (1:2). Named children:
 - (a) Jezreel (“God scatters”)
 - (b) Lo-Ruhamah (“Not loved”)
 - (c) Lo-Ammi (“Not my people”)
3. Calls wilderness almost honeymoon compared to now (11:1-4)
4. But this is a story about God ☺
 - (a) Hosea 6:6—I desire mercy, not sacrifice.
 - (b) Therefore (Hosea 2:14)
5. Hosea’s name means “God delivers.”
 - (a) Called to buy back his wife from slavery (3:1)
 - (b) loves the faithless and deliver from judgment (13:14; 14:4).
 - (c) Even when one side is faithless, God remains faithful.
6. Gospel in Hosea:
 - (a) We all “went our own way” into the slavery of sin. We had turned our backs on our Divine relationship partner. But he has sought us and bought us and guided our ways.
 - (b) Loves the faithless and delivers us from the coming wrath.
 - (c) “If we are faithless, he remains faithful—for he cannot deny himself” (2 Tim 2:13).
 - (d) Jezreel: “God scatters” / Now God gathers (Rev 7:9)
 - (e) Lo-Ruhamah: “Not loved” / Soo loved
 - (f) Lo-Ammi: “Not my people” / “Once you were not a people, but now you are God’s people” (1 Pet 2:10). See also Romans 9:24-26 (applied Hosea 1:10 & 2:23 to Gentiles!)
 - (g) Go back to 2 Tim 2:13: Jesus took on the role of BOTH relationship partners
 - (h) See Jesus Hosea 11:1; 6:1-2 (3rd day)

The Gospel in Joel:

1. “The day of the Lord” is when the consequences of turning away from God are realized.
2. They tended to think Day of the Lord is something to look forward to because it will destruction for “those” people. God turns the tables.
3. Joel calls for fasting, prayer, and mourning (2:12).
4. Joel sees the immediate disasters of drought and locusts plagues as portends: one day we will all face judgment (3:2, 12). It will be “dreadful” (2:11). involve multitudes (3:14). And will involve avenging (3:21)

5. But this is a story about God 😊. Even Joel sees hope: “But the Lord is a refuge to his people” (3:16).

(a) Judgment is coming for multitudes, and Jesus is the judge (Matt 25:31-32)

(b) But OUR king, OUR husband is the judge. We are “in” our refuge. Thus, Paul does say that when the Day of the Lord comes, it will be “wrath” and “vengeance” for them, but “rest” for you and me! (2 Thess 1). “God did not appoint us to suffer wrath, but to receive salvation through our Lord Jesus Christ. He died for us, so that, whether we are awake or asleep, we may live together with Him” (1 Thess 5:9-10)

6. This is all because the Lord has pity on his people (Joel 2:18-27; Joel 3:17-18). So God will bring about a fruitful harvest among his people. And you’ll know it because He will pour out his spirit (Joel 2:28-29). Have you ever noticed MORE parallels with Acts 2. Peter says, “whoever calls on the name of the Lord shall be saved” (Joel 2:32). Those who escape include people in Jerusalem (Joel 2:32), and also others: whomever the Lord calls (Joel 2:32). Compare Acts 2:39. Paul says “calling on the name of the Lord” is confessing the name of Christ (Romans 10:9, 13)

Return to Romans 11:22 and read the next verse as well, this time in Phillips translation:

You must try to appreciate both the kindness and the strict justice of God. Those who fell experienced his justice, while you are experiencing his kindness, and will continue to do so as long as you do not abuse that kindness. Otherwise you too will be cut off from the tree. And as for the fallen branches, unless they are obstinate in their unbelief, they will be grafted in again. Such a restoration is by no means beyond the power of God. (Phillips)