

Monday Night Discipleship: Week 25

Overview:

1. Review: Ecclesiastes-Hosea
2. Longman Chapter 26 discussion:
 - a. Content: What Is Joel About?
 - b. Authorship and Date: Who Wrote Joel and When?
 - c. Genre: What Style of Literature Is Joel?
 - d. Connections: How Does Joel Connect to the Gospel?

Review: Ecclesiastes-Hosea

Ecclesiastes: Week 17 (Watch the recording: <https://vimeo.com/859172523>)

1. The Argument: All is Vanity- (Ecc. 1:1-11) - He uses word pictures of nature and history to prove the purposeless cycles of life as futile. In summary, he believes that life under the sun is endlessly meaningless.
1. The Evidence (Ecc. 1:12-6:12) - The Assembler then reflects on his own life as evidence for his thesis. He reflects on his quest for satisfaction in life through: wisdom, laughter, drink, building accomplishments, gardening, women, amassing great wealth, entertainment, prestige, etc. He says, “and whatever my eyes desired I did not keep from them.”
2. Instructions for under the sun living (Ecc. 7:1-12:7) - The Assembler then offers instructions for living life under the sun. He explains what wisdom looks like in contrast to folly.
3. Conclusion: All is Vanity (Ecc. 12:8) - This conclusion repeats the thesis, that a life trying to achieve satisfaction apart from God (under the sun) will be an empty and purposeless life.
4. The Evaluation: Above the sun living (Ecc. 12:9-14) - This short concluding section is written in a manner that reflects a father writing to his son instructing him to live his life with wisdom. He explains that satisfaction in life, meaning in life, can only be found in God, the “one Shepherd.”¹

Song of Songs: Week 18 (Watch the recording: <https://vimeo.com/863465865>)

1. Introduction: Love is Anticipated (1:1-2:7)- This introduction explains the love between King Solomon and a Shulamite woman. They affirm their love for each other, though she feels unworthy to be with the king. With much metaphoric language and symbolism, the author displays God’s beautiful design for love, sex, and marriage.
2. Love is Protected and Desired (2:8-3:5) - The king tells the woman to “catch [...] the little foxes that spoil the vineyard” which symbolize the many little things that can threaten their relationship before they are to marry. She is not married yet, and wishes to keep her covenant of chastity until her wedding day.

¹ Ecclesiastes 12:11.

3. Love is Celebrated: The Wedding Day (3:6-5:1)- The groom makes his grand procession communicating that he will protect and provide for her. In chapter four, Solomon describes her beauty on the day of their marriage. The last verse of chapter 4 and the first verse then uses symbolic language to communicate that now that they are wed in this marriage covenant, they may now enjoy each other physically.
4. Love is Affirmed (5:2-8:4) - The Shulamite woman has a startling dream, in which the king affirms her of his great love for her and tells her again of her beauty.
5. Conclusion: Mutual love (8:5-14) This section records the journey back to her homeland, as Solomon agrees to journey with her as she misses her homeland. This conclusion communicates the growing love of their marriage covenant together.

Isaiah: Week 19 (Watch the recording: <https://vimeo.com/865880661>)

1. Prophecies of Judgement and Hope (Isaiah 1-12)- The first five chapters serve as a long introduction to this book. In these chapters we see that God's people (the nation of Israel) are rebuked and given a promise. Israel is neglecting God which leads to their sin and perfunctory worship. Chapters 6-12 explain that though they will experience destruction because of their sin, God will restore them because of the covenant he made with David.
2. Prophecies Against the Nations (Isaiah 13-23)- Isaiah then proclaims a series of God's judgments on their enemies. These were the other nations that were the major powers surrounding Israel. This section of God's judgment on the other nations is the largest of the prophets and demonstrates God's power over the nations.
3. God's Victory Over the Nations (Isaiah 24-27) Isaiah begins by describing the scope of God's Judgment; it will be worldwide. But once again, God announces through Isaiah that He promises a final restoration.
4. Trusting God Verses Trusting the Nations (Isaiah 28-35) The leaders of Judah are once again warned to not place their trust in anyone else except God. Again, Isaiah speaks of the coming judgment of the entire world. This judgment will include God's promise to transform nature and return His people, who trust him, back to their land.
5. Historical Transition (Isaiah 36-39)- Isaiah then reflects back on how God delivered Judah from Assyria. This was to be a warning to Judah, they will not be able to escape God's judgment through Babylon.
6. Prophecies of Comfort (Isaiah 40-66) - God uses Isaiah to communicate His promise of hope of a future restoration. Though Babylon will conquer Judah and destroy them, God will free them from captivity. This deliverance was going to come through God's servant. Isaiah explains how the suffering and death of God's Servant will redeem God's people. Because of the Suffering Servant, there will be a complete restoration of God's chosen people. God's people will also include foreigners who will be a part of God's Kingdom and all His enemies will be judged.

Jeremiah: Week 20 (Watch the recording: <https://vimeo.com/868458537>)

1. God's Judgment for His people (Jeremiah 1-25)- God calls Jeremiah to communicate His message to Judah both in words, and symbolic acts. God then gives twelve messages explaining that God would punish them for their sin, their covenant breaking, and their hollow religion. This captivity will last for 70 years, but God will bring restoration under Israel's future king, God's Messiah, who will restore His people again.
2. Jeremiah Faces Difficulties with the False Prophets (Jeremiah 26-29)- For the next nineteen chapters, Jeremiah will record the suffering he faced for his ministry of declaring God's word to a people who despise God's judgements. The false prophets rejected him and the priests even wanted him dead.
3. God's Promise of Restoration (Jeremiah 30-33)- God announces through Jeremiah that a future restoration is coming. This will be the hope found in a new covenant. The land and the nation will be made new. And through God's remnant, they will be delivered and there will be a time of blessing.
4. The Fall of Jerusalem (Jeremiah 34-45)- In this section, Jeremiah records the events that occur during the reign of Jehoiakim and Zedekiah. Jeremiah also records the tragic events that happened after the fall of Jerusalem. A large focus of this section records Jeremiah's suffering and the opposition he faces due to his ministry.
5. Prophecies Concerning the Foreign Nations (Jeremiah 46-51)- God explains through Jeremiah a list of prophecies concerning nine gentile nations that surround them. God makes a promise that after they have experienced God's judgments, He will restore 4 of these 9 nations.
6. The Aftermath (Jeremiah 52)- This chapter records the fulfillment of Jeremiah's prophecies: Jerusalem falls, Zedekiah's capture, the temple is destroyed, the three Babylonian exiles. But despite these events, Jeremiah's message of hope remains: God's promise of a descendant of David will survive, and through Him, God's promised king will appear soon.

Lamentations: Week 21 (Watch the recording: <https://vimeo.com/870861682>)

1. First Poem: The Devastation of Jerusalem (Lamentations 1)- With the tone of a funeral dirge, Lamentations begins with a poem that personifies Jerusalem. Using this literary device, Jerusalem is pictured as a weeping widow who was once a queen, now deserted by her loves. Her desertion was due to her grievous sins.
2. Second Poem: The Wrath of God (Lamentations 2) - Just as God had used the Assyrians as his tool for judgment against His people (Isaiah 10:5), God now uses Babylon in order to judge His people for their sin. Through the Babylonian conquest, God wipes out their city and their religious practices. The poet then grieves over the people's sin and how they brought this judgment upon themselves.
3. Third Poem: The Poet's Prayer for Deliverance (Lamentations 3) - The poet expresses the misery of his people as his personal lament. Abruptly, in verses 19-39, the poet then

reflects on God's faithfulness, His grace, and His covenant love for His people. Through this reflection, the poet expresses the hope that he has in God and prays to Him for deliverance.

4. Fourth Poem: The Cause of Jerusalem's Ruin (Lamentations 4) - The first section narrates the destruction of Jerusalem and the suffering that took place. The prophet again explains the cause for their ruin, it was their sin and how they turned their backs on God and turned their attention to the help of other nations. The second section records the community, in awe of the destruction of their city and their people. The poem concludes with a warning and a message of hope for Jerusalem.
5. A Prayer for Restoration (Lamentations 5)- The poet then ends with a prayer unto God as he stands on behalf of his people. He reflects on what Jerusalem once was, and now its current destruction. God's judgment on his people has been completed. The people then conclude this book by questioning God and His judgements and a prayer for restoration with God.

Ezekiel: Week 22 (Watch the recording: <https://vimeo.com/875060091>)

1. God commissioned Ezekiel as a prophet (Ezekiel 1-3) God appeared to Ezekiel in a vision, showing Ezekiel His power and glory. In this vision, God commissioned Ezekiel to pronounce God's judgment over His people, Judah, as well as the surrounding nations.
2. God's judgment announced over Judah (Ezekiel 4-24) Ezekiel communicates both verbal and symbolic actions that communicate the certainty of God's coming judgment on Judah. Ezekiel points out their history of sinfulness, their abominable acts within the temple, and their idolatry. God then announces the coming annihilation of the temple, and that God's glory will depart from them. Ezekiel then called out the false prophets and the elders for their idolatry. Ezekiel tells two parables communicating that Judah has become like a fruitless vine and an unfaithful wife.
3. God's judgment on the foreign nations (Ezekiel 25-32) In this next section, God instructs Ezekiel to announce His judgment over Judah's neighbors. Though they may smirk at Jerusalem's destruction, they too will receive God's judgment for their sin by the hands of Babylon.
4. God's promise of restoration after their judgment (Ezekiel 33-48) This final section moves from God's judgment to the time of restoration. This section focuses on God's gracious comfort to His people. He explains that this judgment will purify them and bring them back to Him, resulting in God's blessings upon them. The often cited passage of the valley of dry bones depicts how God will bring to life this dead nation through the power of His Holy Spirit. Through this new life, God's chosen people will be purified and brought back together. God then gave Ezekiel instructions for before, during, and after the restoration. Once the temple is rebuilt, Ezekiel sees, in this vision, the glory of the Lord return. God then gives instructions regarding worship in the restored temple, new city, and new land.

Daniel: Week 23 (Watch the recording: <https://vimeo.com/877674501>)

1. Six Narratives concerning Daniel as well as his ministry (Daniel 1-6)- The author begins with an introduction to Daniel and his three friends who are captured by the Babylonians and exiled out of Judah, as the first group deported to Babylon. They are then trained under the king of Babylon to be good citizens of their new home. God blessed their faithfulness by allowing them to surpass their peers and exceed the king's standards. These four explain to the king that this was God's doing and thus gained favor with the king. God blesses Daniel with an interpretation for the king's dream and when the king heard it, he was pleased and promoted Daniel and his friends. These four men continued to show faithfulness to God, resulting in their execution in the king's fiery furnace. God rescued them and the king promoted these three men. The king has another frightful dream and God gives Daniel an interpretation for it. Daniel explains to the king that he must repent of his sins or else he will face God's righteous judgment. The king doesn't repent until after he is humiliated by God. God allowed the king to repent once more, and the king praised God. The king's wicked son inherits the throne and God instructs Daniel to tell him to repent, resulting in his death. A new king takes the throne and shows favor on Daniel. The king is tricked into punishing Daniel for his faithfulness to God. This punishment was an execution, where Daniel would be thrown into a den of lions. God saves Daniel and the king praises God.
2. Daniel's visions displaying God's Sovereignty (Daniel 7-12) This second half of the book of Daniel consists of a set of visions that God gave Daniel displaying God's Sovereignty. The first vision communicates that the Kingdom of God is coming. In response to these ominous visions, Daniel prayed to God a lengthy prayer, asking for the repentance of the people of Israel (9:3-19). Daniel then received another vision from God assuring him that God will have victory against the great enemy. Daniel is then given a final vision in which there will be a great battle by the hands of an evil ruler. But this entire section focuses on the fact that no matter how evil and godless this ruler may be, he will come to his end, and no-one will help him (11:45). God's people will nevertheless be persecuted, but will be vindicated and God will resurrect the dead for the purpose of some receiving everlasting life, and others everlasting contempt.

Hosea: Week 24

1. Hosea's marriage illustrates God's relationship with Israel (Hosea 1-3)- Unlike any other prophet, God instructed Hosea to marry a prostitute and have children with her, in which God instructed them to have names that also communicated God's judgment on His people. His children were to be named, "God scatters", "Not pitied" and "Not my people". Because of Israel's worsening sin and repentance, God's judgment is coming and His people will be scattered. Like other sections of Scripture, we see that God's relationship with Israel is illustrated in a relationship between a husband and a wife. Therefore,

Hosea's difficult marriage to Gomer represented Israel's promiscuity, and unfaithfulness to God. So God After Hosea marries this prostitute, she deserts Hosea and seeks after other lovers. God instructs Hosea to search for her and love her though she is an adulteress. So he found her, possibly a temple prostitute or a personal slave, and bought her from her master for a hefty price and said to her, "You must dwell as mine for many days. You shall not play the whore, or belong to another man; so will I also be to you."²

2. Israel's Adultery and God's Faithfulness (Hosea 4-14) This next section is composed of two cycles of prophecies, in which we see God's judgment announced, followed by a message of hope. In this first cycle of prophecy, God explains how Israel has been unfaithful and must repent. Sadly, Israel ignores this call to repent and they are then punished for rejecting God. The message of hope begins in chapter 11, where we saw this message of judgment and being cut off from God, to transition to this message of God's abundant love for Israel. In this second cycle of prophecy, we again see the playing out of Israel's sin. Just as Gomer deserted Hosea and repeatedly sought other loves, Israel too deserted God and sought after other loves. Because of their sin, God communicates His anger with His people. This time, the people repent and thereby receive the blessings of being in right relationship with God.

Longman Chapter 26 discussion:

1. Content: What Is Joel About?
 - a. Introduction:
 - i. The mystery behind the author-
 - ii. Joel's name-
 - iii. Unique to Joel-

² Hosea 3:3.

b. Outline:

i. The Current Event: The Locust Plague (Joel 1) -

ii. The Impending Event: The Day of the Lord is Coming (Joel 2:1-17)

iii. The Hope of God's Restoration and Vindication (Joel 2:18-3:21) -

2. Authorship and Date: Who Wrote Joel and When?

a. Author: _____ the son of Pethuel.

b. Date: Some scholars believe that he wrote this book about _____ BC, during the Babylonian Captivity and near the Fall of Jerusalem.

3. Genre: What Style of Literature Is Joel?

Minor Prophets-

4. Connections: How Does Joel Connect to the Gospel?

a. God's response to sin-

b. God's gift of the Holy Spirit-

c. Calling on the Lord-

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Joel 2:12-17

¹² “Yet even now,” declares the Lord,
 “return to me with all your heart,
 with fasting, with weeping, and with mourning;
¹³ and rend your hearts and not your garments.”

Return to the Lord your God,
 for he is gracious and merciful,
 slow to anger, and abounding in steadfast love;
 and he relents over disaster.

¹⁴ Who knows whether he will not turn and relent,
 and leave a blessing behind him,
 a grain offering and a drink offering
 for the Lord your God?

¹⁵ Blow the trumpet in Zion;
 consecrate a fast;
 call a solemn assembly;

¹⁶ gather the people.
 Consecrate the congregation;
 assemble the elders;
 gather the children,
 even nursing infants.

Let the bridegroom leave his room,
 and the bride her chamber.

¹⁷ Between the vestibule and the altar
 let the priests, the ministers of the Lord, weep
 and say, “Spare your people, O Lord,
 and make not your heritage a reproach,
 a byword among the nations.^[a]

Why should they say among the peoples,
 ‘Where is their God?’”³

³ The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2016), Joel 2:12-17. All passages of Scripture will come from this translation unless otherwise referenced.

1. **Read aloud together**
2. **Explain by answering the three questions: What does this passage teach us about _____?**
 - a. **God:**

 - b. **Man:**

 - c. **Christ:**
3. **Ask-** What question/s would help you understand the text more fully?
4. **Pray-** Using some of your observations and questions, write out a prayer to God.