

Monday Night Discipleship: Week 31

Overview:

1. Review: Joel-Nahum
2. Longman Chapter 32 discussion:
 - a. Content: What Is Habakkuk About?
 - b. Authorship and Date: Who Wrote Habakkuk and When?
 - c. Genre: What Style of Literature Is Habakkuk?
 - d. Connections: How Does Habakkuk Connect to the Gospel?

Review: Joel-Nahum

Week 26: Amos (If you missed this discussion, here is the link: <https://vimeo.com/887480852>)

1. Eight Prophecies Against the Nations (Amos 1-2) - God's word of judgment begins with the eight foreign nations that surround Israel, and then spirals down into the final judgment upon Israel itself. Both geographically and topically, these judgements move in such a way that crescendos into God's primary target of judgment, His people, Israel. God's declaration that He "will send fire" occurs seven times, possibly communicating the completeness of God's judgment.
2. Sermons of God's Judgment (Amos 3-6)- Amos is then to deliver five sermons communicating God's judgment. Three of the larger sermons begin with his command "listen" and the two smaller prophecies begin with these statements of woe; ending with this emphatic "therefore" - explaining the judgment that will follow. The first large sermon (chapter 3) explains the reason for God's judgment. The next sermon (chapter 4) is much like a covenant lawsuit. The final sermon in chapter 5 and 6 is a mixture of identifying Israel's sin, and exhortations for them to repent.
3. Five Visions, One Message (Amos 7:1-9:10) - Although there are five visions, the one message that Amos is communicating is that the judgment of Israel is at hand. The first four visions show many similarities that make them distinct from the last vision. All four of these visions begin with "The Lord God showed me this..." but the final vision begins with "I saw the Lord..." (9:1). Unlike the other visions, the fifth has no dialogue between Amos and God. Amos remains silent as he listens to God's announcement of His unavoidable judgment.
4. God's Promise of Restoration and Renewal (9:11-15) - Like the other minor prophets, this book transitions from the message of God's judgment, to a message of hope. God will preserve His righteous remnant because of His promise of hope that will come from the line of David. He will renew the land and make it fruitful again. And He will restore them.

Week 27: Obadiah (If you missed this discussion, here is the link: <https://vimeo.com/889282270>)

1. The Announcement of Edom's Destruction (Obadiah 1-9) - It begins with a call for all nations to rise up and fight against Edom. Edom has prided themselves on their security

because of their mountainous regions. Despite their fortifications, their wise men, and their mighty warriors, Edom will be devastated and even their allies will betray them. Verses 5-9 describe some of the details, depicting that thieves will come, their fields will be utterly stripped, and they will be completely without any food or supplies.

2. The Cause of Edom's Destruction (Obadiah 10-14) -The prophet makes the general statement in verse 10 that they are being destroyed "Because of the violence done to [their] brother Jacob."¹ In this indictment, Judah is referred to as Jacob in order to highlight their sibling relationship and the treachery of the descendants of Esau, Edom.
3. The Outcome of Edom's Destruction (Obadiah 15-18) - The turning point in this book is verse 15, where the prophet opens this next section with a grand announcement that the Day of the Lord is coming upon all the nations. Edom represents the rest of the nations. This message indicates that God's just judgment has universal scope, no one will be able to escape it. For God's enemies, the coming of the Day of the Lord, was a terrible announcement. But for God's people who were faithful to Him, they looked forward to the coming of the Day of the Lord when they would be delivered and restored. The prophet uses a play on words here when he uses the words "drink" and "drunk" to indicate that just as Jerusalem drank from the cup of God's wrath, all the foreign nations will soon drink from the same cup. Just as Edom drank in celebration of Babylonia's conquest and plundering of Jerusalem, all the nations will soon drink and drink continually, wave after wave, of God's wrath.
4. God's Announces the Future Restoration of His People (Obadiah 19-21)- Some scholars consider these last three verses to be an exegesis of verses 16-18.² The prophet announces the future of Jerusalem, where he gives a report of the land being back in their possession and dispersed amongst God's people. Following the theme of Edom being a representative of all the nations, verse 21 communicates that God's judgment upon all the nations will be complete and He will establish His kingdom.

Week 28: Jonah (If you missed this discussion, here is the link: <https://vimeo.com/891631178>)

1. Jonah's First Commission and Disobedience (Jonah 1-2)
 - a. Jonah's blatant disobedience (Jonah 1:1-3)- Jonah begins with God's commissioning of him to deliver His message to the people of Nineveh. Because of Jonah's bitterness towards the Ninevites he didn't want to see God spare them. Instead, Jonah boarded a ship that was headed 2,000 miles in the opposite direction, Tarshish. His disobedience couldn't have been more blatant.
 - b. God's Sovereignty Experienced (Jonah 1:4-1:17) -God responds to Jonah's disobedience with grace by pointing him back to God's power over all of creation. It's possible that Jonah believed he had certainly run away from God's control. But out of God's grace, God sent a storm to call him back. This storm threatened

¹ Obadiah 10.

² Ackroyd, "Obadiah, Book of," 3.

the lives of the pagan crew and the destruction of the boat. They cast lots and believed that Jonah was the cause of this calamity. He had the sailors throw him overboard, and God sent a great fish to deliver Jonah from drowning. Jonah stayed there for three days and three nights.

- c. Jonah's Psalm of Deliverance (Jonah 2)- God restores Jonah as he resided in the belly of the great fish. Like the sailors before him, Jonah is confronted again with God's sovereign hand over all creation and offers psalms of praise unto God. After this, God directed the great fish to vomit Jonah out upon dry land.
2. Jonah's Second Commission and God's Lesson (Jonah 3-4)
- a. Jonah's Half-hearted Obedience and Nineveh's Repentance (Jonah 3) - God commissioned Jonah a second time. This time, Jonah agreed to obey this divine calling but he seems to do so begrudgingly. With only five Hebrew words, Jonah entered the city and reluctantly announced in "forty days, Nineveh will be overthrown!" (3:4). Jonah wanted the Assyrians as well as all in Nineveh to experience the full measure of God's wrath. He didn't want them to repent. Nonetheless, the people of Nineveh believed God and responded with repentant hearts. The king of Nineveh himself made a royal decree that declared the need for repentance, evidencing the genuineness of his contrition. God saw their repentant hearts and withheld his judgment upon them.
 - b. Jonah's Anger, Bitterness, and Need for Repentance (Jonah 4) - This final section records the emphasis of the whole book, God's lesson for Jonah. This section begins with the statement, that their repentance and God's decision to withhold his judgment "displeased Jonah exceedingly, and he was angry" (4:1). Jonah prayed to God again, but this time he expressed his regret for obeying God and was so distraught that he wanted to die. Verses 5-11 jump back to the previous section of the narrative, right after he gives his half-hearted announcement of their destruction. Jonah finds himself a spot with a view, East of the city, to watch God unleash His wrath on the city. God then gives a lesson to both Jonah as well as other Israelites who share Jonah's bitterness. Jonah became angry and God explained His lesson to Jonah.

Week 29: Micah (If you missed this discussion, here is the link: <https://vimeo.com/893882121>)

- 1. The First Cycle of Judgement and Salvation (1-5)-
 - a. Samaria and Judah guilty of apostasy and cruelty (1-3)- Micah begins with what feels like a courtroom scene, where God the judge is coming to announce His judgment on the Northern Kingdom of Israel (Samaria) and the Southern Kingdom of Judah for their sin. These people lie in bed at night devising evil against one another, only to carry it out the next day. The wealthy were violating the covenant by coveting the possessions of the lower class. Micah uses wordplay using the names of cities and towns to foreshadow the coming future judgements.

These corrupt leaders, the prophets, priests, and political leaders of Israel; have only done their duties based on bribes from others. They believed that they were untouchable.

- b. Salvation and hope in the Lord (4-5)- Micah then delivers seven oracles concerning the hope that the Messiah will bring deliverance. It is noteworthy that Micah speaks of the birth of God's Messiah (5:2). This verse accurately gives the name of the specific town where the Messiah will be born, in a small town village named Bethlehem. Because of the Messiah's coming, God's kingdom will be established, centered on Mount Zion, which will be a new beginning for Judah. This will be exalted as the highest mountain and will be the gathering place of worship unto the Lord for the entire world. The Messiah will deliver His people, preserve them, cleanse them from their sin, and establish them in His everlasting kingdom.
2. The Second Cycle of Judgement and Salvation (6-7)
 - a. The reason for God's judgment and His rebuke (6) -Micah then focuses again on the entire nation, not just their corrupt leaders. Here we see again this covenant lawsuit, this case against Israel's breach of their covenant with God. Therefore, Micah explains to them what real, authentic worship unto God looks like compared to their empty rituals.
 - b. Micah's lament over Israel's sin (7:1-7) - Micah then laments over all the different sins within Israel, both societal and individual.
 - c. Micah's Psalms of Hope: Worship of God (7:8-20) - Micah then concludes on God's restoration of God's people.

Week 30: Nahum (If you missed this discussion, here is the link:

https://waialaebaptist.org/discipleship_phase_2/)

1. God's Announcement of Nineveh's Destruction (Nahum 1:1-2:1) - Nahum begins with words like, "jealous", "avenging", and "wrathful" to describe different characteristics about God. The context of these descriptions are given with Nahum's descriptions of God's patience, great power, and His perfect justice (1:3). Much like the other minor prophets, Nahum's message is two-fold: God's grace is available for all who repent and respond; but for those who do not repent, they will be removed (1:7-8). This section ends with a message of hope for Judah because of God's power to bring peace; and it also ends with an announcement to how God will do this, through His destruction of Judah's oppressors, Nineveh.
2. Details of Nineveh's Destruction (Nahum 2) - Nahum refers to God as "the scatterer" (2:1), pointing out God's power to wipe out even the strongest of nations. He explains how God will bring restoration to Judah and will bring destruction on Nineveh because they have warred against His people.

2. Authorship and Date: Who Wrote Habakkuk and When?
 - a. Author: Habakkuk (1:1)
 - b. Date: Habakkuk was written sometime between _____ and _____ B.C.

3. Genre: What Style of Literature Is Habakkuk?
Minor Prophets-

4. Connections: How Does Habakkuk Connect to the Gospel?
“The righteous will live by faith” (2:4)-

R.E.A.P.

Habakkuk 3:17-19

¹⁷ Though the fig tree should not blossom,
 nor fruit be on the vines,
 the produce of the olive fail
 and the fields yield no food,
 the flock be cut off from the fold
 and there be no herd in the stalls,
¹⁸ yet I will rejoice in the LORD;
 I will take joy in the God of my salvation.
¹⁹ GOD, the Lord, is my strength;
 he makes my feet like the deer's;
 he makes me tread on my high places.

To the choirmaster: with stringed^[d] instruments.³

³ The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2016), Habakkuk 3:17-19. All passages of Scripture will come from this translation unless otherwise referenced.

