

Program: SS Panel 2025 1 Q

Quarterly title: God’s Love and Justice

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Lesson Title: #3 To Be Pleasing to God

For Lesson Dates: *January 11-17*

Section title: Monday - Rejoicing With Gladness

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Lesson 3

January 11-17

To Be Pleasing to God

SABBATH AFTERNOON

Read for This Week’s Study: *Luke 15:11–32, Zeph. 3:17, Eph. 5:25–28, Isa. 43:4, Rom. 8:1, Rom. 5:8, Mark 9:17–29.*

Memory Text: “The LORD your God in your midst, the Mighty One, will save; He will rejoice over you with gladness, He will quiet you with His love, He will rejoice over you with singing” (*Zephaniah 3:17, NKJV*).

MONDAY

January 13

Rejoicing With Gladness

Hard as it is for us to imagine, God considers each person of incalculable value, which is why He rejoices over the salvation of even one soul.

Read Zephaniah 3:17. How does this verse shed light on the parable of the prodigal son?

Zephaniah 3:17. 14 Sing, O daughter of Zion! Shout, O Israel! Be glad and rejoice with all *your* heart, O daughter of Jerusalem!

15 The Lord has taken away your judgments, He has cast out your enemy. The King of Israel, the Lord, *is* in your midst; You shall see disaster no more.

16 In that day it shall be said to Jerusalem: “Do not fear; Zion, let not your hands be weak.

17 The Lord your God in your midst, The Mighty One, will save; He will rejoice over you with gladness, He will quiet *you* with His love, He will rejoice over you with singing.”

Zep 3:17 The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

Silent (rest KJV) H2790 (Strong) חָרַשׁ chârash khaw-rash'

A primitive root; to *scratch*, that is, (by implication) to *engrave*, *plough*; hence (from the use of tools) to *fabricate* (of any material); figuratively to *devise* (in a bad sense); hence (from the idea of secrecy) **to be silent, to let alone**; hence (by implication) to *be deaf* (as an accompaniment of dumbness): - X altogether, cease, conceal, be deaf, devise, ear, graven, imagine, leave off speaking, hold peace, plow (-er, -man), be quiet, rest, practise secretly, keep silence, be silent, speak not a word, be still, hold tongue, worker.

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he will rest in his love — content with it as His **supreme delight** (compare [Luk 15:7](#), [Luk 15:10](#)) [Calvin], ([Isa 62:5](#); [Isa 65:19](#)). Or, *He shall be silent*, namely as to thy faults, not imputing them to thee [Maurer] ([Psa 32:2](#); [Ezk 33:16](#)). I prefer explaining it of **that calm silent joy in the possession of the object of one's**

love, too great for words to express: just as God after the six days of creation *rested* with silent satisfaction in His work, for “behold it was very good” ([Gen 1:31](#); [Gen 2:2](#)). So the parallel clause by contrast expresses the joy, not kept silent as this, but uttered in “singing.”

Isaiah 62:5 (KJV) 5 For *as* a young man marrieth a virgin, so shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

Isaiah 65:19 (KJV) 19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

Luke 15:7 (KJV) 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

*****READ*****

Zephaniah 3:17 emphatically displays the delight of God over His redeemed people. Just about every word for joy and delight in the Hebrew language is packed into this single verse, descriptive of God’s delight over His redeemed people. It’s almost as if no one of the terms by itself is sufficient to describe the magnitude of God’s delight on that day.

Notice, too, where God is according to this verse—in the “**midst**” of His people. The reconciliation that arises from the relationship of love comes with the immediate presence of God. Just like the father—when he sees the son afar off, he comes running—here God is in the midst of His people.

Isaiah 62:4 You shall no longer be termed Forsaken, Nor shall your land any more be termed Desolate; But you shall be called Hephzibah, and your land [Beulah; For the Lord delights in you, And your land shall be married.

*****READ*****

In Isaiah 62:4, similar imagery is couched with a marriage analogy. According to Isaiah 62:4 (NKJV), **God’s people will “be called Hephzibah,” which means “My delight is in her,”** and the land will be called “Beulah,” which means “married.” Why? Because, the text says, “the LORD delights in you, and your land shall be married.” The very pinnacle of God’s joy is reserved for the day of

restoration, when **He will receive His people and rejoice over us, even as the father rejoiced over his prodigal son.**

Ezk 34:11 For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek them out.

Ezk 34:12 As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

Ezk 34:13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

Ezk 34:14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

Ezk 34:15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

Read Ephesians 5:25–28. What does this say about the kind of love we are also called to display?

Ephesians 5:25–28. 25 Husbands, love your wives, just as Christ also loved the church and gave Himself for her,
26 that He might sanctify and cleanse her with the washing of water by the word,
27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.
28 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.

This passage exhorts husbands to love their wives “just as Christ also loved the church and gave Himself for her,” and to love their wives “as their own bodies” (*Eph. 5:25, 28, NKJV*). These texts not only highlight the kind of unselfish and sacrificial love a husband is to have for his wife but also show that Christ Himself loves His people (the church) *as part of Himself*.