

Studies In The Prophets



Study Outlines

Charts and Illustrations

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Studies in the Minor Prophets

Introduction

INTRODUCTION

1. While Christians are not under the Old Testament as a system of justification, it is of great value for us today...
 - a. Written for our learning, it is a source of comfort and hope - **Ro 15:4**
 - b. Written for our admonition, we learn what mistakes to avoid - **1 Co 10:11**
 - c. As with all scripture inspired of God, it is profitable *“for doctrine, for reproof, for correction, for instruction in righteousness”* - cf. **2 Ti 3:14-17**
2. This is especially true with regard to **“The Minor Prophets”**...
 - a. A collection of twelve books that make up the last part of the Old Testament
 - b. Beginning with Hosea, and ending with Malachi
3. Those willing to study these books will find their lives enriched as they increase...
 - a. Their knowledge of God’s holiness, righteousness, justice and mercy
 - b. Their understanding of God’s dealings in the nations of men
 - c. Their appreciation of the Bible as a literary masterpiece

[With this lesson, we begin a series of studies in which we will survey **“The Minor Prophets”**. Before we examine our first book, some introductory material should prove helpful...]

I. WHO WERE THE PROPHETS?

A. THE OLD COVENANT HAD DIFFERENT KINDS OF INSTRUCTORS...

1. There was **Moses**, the lawgiver - **Neh 8:1,14; 9:13-14; Jn 1:17; 7:19**
2. There were **the priests**, administrators of the law - **Lev 10:8-11; Hos 4:6; Eze 22:26; Mal 2:7**
3. There were **the wise men**, who gave counsel - **2 Sam 14:1-24; 20:16-22**
4. There were **the psalmists**, poets who were the “sweet singers” of Israel - cf. **2 Sam 23:1; 1 Chr 6:33**
5. There were **the prophets**, communicators of the Word of God

B. A “PROPHET” WAS A SPOKESMAN FOR ANOTHER...

1. Like Aaron was for his brother Moses - **Exo 4:16; 7:1**
2. The word literally means **“to boil up like a fountain”**
3. Under the influence of the Holy Spirit, a prophet...
 - a. Was a spokesman for God - **2 Pe 1:21**
 - b. Was given something to say, and had to say it! - **Jer 20:7-9**
4. A prophet was primarily a **“forth-teller”**, though sometimes a **“fore-teller”**
 - a. God’s word often pertained to future events
 - b. The fulfilled prophecies of these prophets are therefore a strong proof of inspiration

- - But much of their word pertained not to the future, but to current events

C. OTHER DESIGNATIONS HELP TO DEFINE THE ROLE OF A PROPHET...

1. Early in Israel's history they were called "*seers*" - 1 Sam 9:9
2. Another appellation was "*man of God*" - 1 Sam 9:6; 1 Kin 17:18
3. Also known as a "*servant of God*" - 1 Kin 18:36; 1 Chr 6:49
4. They served as God's "*messenger*" - Isa 42:19
5. They were also assigned the role of "*watchman*" - Eze 3:17; 33:7

[The prophets were therefore servants of God, divinely appointed and inspired to proclaim His Word. At times, they were messengers of God's word as it applied to the present, serving as watchmen of the people of God; other times, God's message pertained to the future, and as such they were "seers" of things to come.]

II. HOW ARE THE PROPHETS CLASSIFIED?

A. IT IS COMMON TO SPEAK OF ORAL AND LITERARY PROPHETS...

1. The "**oral**" prophets are those who left no writings bearing their names
 - a. Such as Elijah and Elisha - cf. 1 Kin 17; 2 Kin 2
 - b. Many others, including Nathan (2 Sam 12), Gad (2 Sam 24:11), Ahijah (1 Kin 11:29)
2. Those who left books bearing their names are called the "**literary**" prophets

B. THE LITERARY PROPHETS ARE CATEGORIZED AS MAJOR AND MINOR PROPHETS...

1. Augustine is credited with being the first to classify them in this way
2. The distinction pertains to the length of the books, nothing else
 - a. The "**major prophets**" include the books of Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel
 - b. The "**minor prophets**" are those twelve books from Hosea to Malachi

[As we consider the works of the "literary" prophets, we should note that the order of the books in our Bibles is not chronological. Therefore it may serve useful to review...]

III. THE LITERARY PROPHETS IN CHRONOLOGICAL ORDER

Please note: Dating the prophets is not without controversy, and with some it can be very difficult; what I am providing are the estimates among many conservative scholars...

A. NINTH CENTURY (EARLY ASSYRIAN PERIOD)...

1. **Obadiah** (ca. 845 B.C.)
2. **Joel** (ca 830 B.C.)
3. **Jonah** (790-750 B.C.)

- - This is during the period of "The Divided Kingdom" in Israel's history; to the north and east the empire of Assyria was beginning to make its presence known in Israel

B. EIGHTH CENTURY (ASSYRIAN PERIOD)...

1. **Amos** (755 B.C.)
2. **Hosea** (750-725 B.C.)
3. **Isaiah** (740-700 B.C.)
4. **Micah** (735-700 B.C.) -- In **722 B.C.**, the northern kingdom of Israel was taken into Assyrian captivity; these prophets were proclaiming God's message as the nation was being threatened from the north

C. SEVENTH CENTURY (CHALDEAN PERIOD)...

1. **Jeremiah** (626-586 B.C.)
 2. **Zephaniah** (630-625 B.C.)
 3. **Nahum** (625-612 B.C.)
 4. **Habakkuk** (625-605 B.C.)
- Assyria was eventually defeated by Babylon; these prophets served as God's messengers when the Babylonian empire threatened the kingdom of Judah

D. SIXTH CENTURY (THE EXILE)...

1. **Ezekiel** (593-570 B.C.)
 2. **Daniel** (605-536 B.C.)
- Like many of their countrymen, these prophets were taken into Babylonian captivity; from Babylon they served as God's messengers to both captives and kings

E. SIXTH AND FIFTH CENTURIES (POST-EXILIC PERIOD)...

1. **Haggai** (520 B.C.)
 2. **Zechariah** (520-518 B.C.)
 3. **Malachi** (ca. 440 B.C.)
- After the Jews were allowed to return home from Babylonian captivity, God used Haggai and Zechariah to encourage the people to rebuild the temple; later, Malachi was used to reform the priesthood during the time of Ezra and Nehemiah

[Finally, here are some thoughts on...]

IV. UNDERSTANDING THE MESSAGE OF THE PROPHETS

A. THREE THINGS TO BEAR IN MIND AS YOU STUDY THE PROPHETS...

1. Seek to understand the political, social and religious conditions of the times
 - a. Any interpretation must consider how the message was relevant for the people to whom the prophet spoke
 - b. Secondary fulfillment of prophecy is often found in the NT, but this can be understood only when applied by inspired writers of the NT
 - c. Guard against making interpretations that are purely speculative
 - d. Any application to modern events must be carefully harmonized in light of the NT
2. Consider God's relation to the heathen nations (i.e., other than Israel and Judah)

- a. The prophets often revealed how directed their destiny and judged them
 - b. This may provide insight as to how Christ rules the nations today! - cf. **Mt 28:18; Re 1:5; 2:26;27**
3. Note any teaching regarding the Messiah and His coming kingdom - **Ac 26:6-7; 28:20**
- a. The immediate mission of most prophets was to save God's people from idolatry and wickedness
 - b. Failing that, they were sent to announce God's judgment and the coming destruction of the nation
 - c. But many prophets left a message of hope for the future, regarding the Messiah who would come and establish a kingdom that could never be destroyed!

B. SOME OF THE GREAT THEMES DEVELOPED BY THE PROPHETS...

1. **The holiness of God** - He is absolutely pure, righteous, just, merciful, tender, loving, and longsuffering
2. **The sovereignty of God** - He rules the universe and is above all
3. **The immutability of God's word**
 - a. He carries out His promises
 - b. One can depend upon Him to act consistently with His Word
4. **The terribleness of sin**
 - a. God abhors iniquity, and will not tolerate, overlook, nor excuse it
 - b. But He willing to forgive those who humbly repent
5. **Repentance and righteousness**
 - a. This is the clarion call of the prophets
 - b. Though severe is God's punishment of the wicked, yet God's mercy is great in loving kindness upon the righteous who are of broken spirit and contrite heart
6. **The worship due God** - The proper reverence, awe, and respect for God will cause one to praise Him and give thanks for His wonderful grace and mercy!

CONCLUSION

1. Why study "**The Minor Prophets**"?
 - a. This question was asked by a dear sister in Christ, when I preached this series before
 - b. She did not see the value of Christians studying this portion of the Old Testament
 - c. Yet, she later remarked how much she got out of our study of the prophets
2. Why study "**The Minor Prophets**"? Because in them we learn about...
 - a. The nature of God, His holiness, justice, righteousness and mercy
 - b. The workings of God, as He dealt with nations, bringing judgment upon the guilty ...which can help us in our relationship with God today, giving us comfort and hope to face the future, knowing that God is in ultimate control!

I hope this brief introduction has whetted your appetite to study "**The Minor Prophets**". Our next lesson will begin the study in earnest with a look at the book of Obadiah...

Obadiah

The Judgment Of Edom

INTRODUCTION

1. The first of the “**The Minor Prophets**” we shall consider is **Obadiah**, whose book is the shortest of all the books in the Old Testament
 2. His name means “**Servant of Yahweh (Jehovah)**”, and was quite common...
 - a. Thirteen different people are called by this name in the Old Testament
 - b. One Jewish tradition identifies him as the one who was Ahab’s steward
 - 1) Who hid 100 prophets from Jezebel, Ahab’s wife - **1 Kin 18:3-4**
 - 2) Who feared the Lord from his youth - **1 Kin 18:12**
 - c. He may have also been...
 - 1) The Obadiah sent by Jehoshaphat to teach the law in Judah - **2 Chr 17:7**
 - 2) The Obadiah who was one of the overseers in repairing the temple under Josiah - **2 Chr 34:12**
- Whoever this Obadiah was, his message contains valuable lessons for us today

[Before looking at the book itself, let’s consider some...]

I. BACKGROUND INFORMATION

A. THE DATE...

1. Two dates are often proposed: **845 B.C.** and **586 B.C.**
2. The prophet refers to an attack on Jerusalem; commentators offer these two possibilities:
 - a. The days of Jehoram (848-844 B.C.), when Philistines and Arabians attacked the city - **2 Chr 21 :8-10,16-17**
 - b. The destruction of Jerusalem by the Babylonians (586 B.C.)
3. The internal evidence appears to support the early date of **845 B.C. (Keil, Hailey)**
 - a. The language of Obadiah is much different from Jeremiah
 - b. There is no mention of the destruction of the temple, the deportation to Babylon, the remnant who went to Egypt

B. THE MESSAGE...

1. **The fall of Edom**
 - a. Because of its pride
 - b. And its cruelty against Israel, their cousins
2. **The exaltation of Zion**
 - a. When Seir, the Edomite counterpart of Zion, will be cast down
 - b. The rescued of Israel will be in Zion, for in it the redeemed shall be found - - For this reason I have subtitled this lesson as “**The Judgment Of Edom**”

C. THE HISTORY OF EDOM...

1. The people of Edom descended from Esau, Jacob's twin brother
2. There was sibling rivalry between Edom and Israel, found first in Esau and Jacob
 - a. The twins struggled in their mother's womb - **Gen 25:22-26**
 - b. Esau sold his birthright to Jacob - **Gen 25:27-34**
 - c. Jacob stole Esau's blessing as the firstborn - **Gen 27**
3. While Jacob and Esau eventually reconciled (**Gen 32-33**), their descendants were often at odds with one another
 - a. In the Exodus, Edom refused Israel passage through their land - **Num 20:14-21**
 - b. Edom was finally subjected by David - **2 Sam 8:13-14**
 - c. During the reign of Jehoram, Edom revolted - **2 Kin 8:20-22**
4. Located south of the Dead Sea, they built their cities in the cliffs and thought themselves impregnable
5. After the prophecy of Obadiah...
 - a. The Edomites were overcome by the Nabataeans, forced to settle south of Judah
 - b. Around 100 B.C., they were conquered by John Hyrcanus of the Maccabees
 - 1) Who forced many of them to be circumcised and accept the Law
 - 2) As such, many became nominal Jewish proselytes (Herod the Great was one)
 - c. By 100 A.D., Edom as a race and nation had become lost to history

[With this background, let's now read through the prophecy of Obadiah, with the aid of the following...]

II. OUTLINE OF THE BOOK

A. THE COMING JUDGMENT ON EDOM... (1-9)

1. The decree has gone forth to the nations (1)
2. Deceived by pride in her location, Edom will be brought down (2-4)
3. Destruction will be complete (5-6)
4. Edom will be betrayed by allies (7)
5. Not even wisdom and might can save them (8-9)

B. THE REASON FOR JUDGMENT ON EDOM... (10-16)

1. For violence and unbrotherly conduct toward Jacob (10-11)
2. A rebuke against such conduct (12-14)
3. Therefore the **"Day of the Lord"** for them will mean receiving the same sort of treatment! (15-16)

C. THE EXALTATION OF ISRAEL OVER EDOM... (17-21)

1. Deliverance and holiness will be found on Mt. Zion, not Mt. Seir! (17a)
2. The house of Jacob shall consume the house of Esau (17b-18)
3. The children of Israel will possess Edom and surrounding nations (19-20)
4. The ultimate rule will be that of the Lord's (21)

[With this brief perusal of Obadiah's **"vision"** concerning Edom (1), here are some thoughts regarding...]

III. THE FULFILLMENT OF THE PROPHECY

A. ITS IMMEDIATE FULFILLMENT...

1. Edom's destruction began with the Babylonian invasion under Nebuchadnezzar (ca. 600 B.C.)
2. It continued into the fourth century B.C. with the invasion of the Arabs known as the Nabataeans, forcing them to a region south of Judah
3. In the second century B.C., the Maccabees brought them under subjection when Judas Maccabeus slew twenty thousand of them
4. John Hyrcanus (134-104 B.C.) forced the remnant to accept circumcision and the Law

B. ITS ULTIMATE FULFILLMENT...

1. May likely have been with the coming of the Messiah (Jesus Christ)!
2. For with His coming, and the establishment of the spiritual kingdom beginning in Jerusalem...
 - a. Deliverance and holiness did come from Mt. Zion (i.e. Jerusalem)! - **Lk 24:47**
 - b. The kingdom (rule) is the Lord's! - cf. **Lk 1:31-34; Mt 28:18; 1 Pe 3:22; Re 1:5**
 - c. The house of Jacob (i.e., the true spiritual Israel) did possess Edom as the Gentiles among them became Christians! - cf. **Ro 11:13-18** (where faithful Gentiles are spoken as being grafted into the stock of Israel)
3. As support for this interpretation, consider:
 - a. The prophecy of Balaam - **Num 24:15-19**
 - b. The prophecy of Amos - **Amo 9:11-12**
 - c. The application by James at the council in Jerusalem - **Ac 15:13-17**
 - 1) Who understood the conversion of the Gentiles to be a fulfillment of Amos
 - 2) Therefore the fulfillment is figurative, not literal, as Gentiles become Christians

[Finally, a few thoughts about some...]

IV. LESSONS FROM THE BOOK OF OBADIAH

A. "PRIDE GOES BEFORE DESTRUCTION..." - Pro 16:18

1. Pride leads to vanity and a sense of independence from God
2. Just as Edom took pride in their geographical location, allies, wisdom and might
3. Such arrogance God will punish - cf. **Isa 13:9-11**
- - Are we on guard against such pride?

B. DO NOT MISTREAT YOUR BRETHREN...

1. This was Edom's guilt also (**10**)
2. How we treat our brethren affects our relationship with the Lord - cf. **1 Co 8:12** - - Are we careful about our dealings with our brethren?

C. "DO NOT REJOICE WHEN YOUR ENEMY FALLS..." - Pro 24:17-18

1. This Edom did when Judah was plundered (**12**)
2. This sort of gloating is displeasing to God!
- - Do we rejoice when our enemy falls?

D. IN TIME OF DIVINE JUDGMENT, GOD PROVIDES A MEANS AND PLACE OF ESCAPE FOR THOSE WHO TURN TO HIM...

1. Note again **verse 17**, where Mount Zion would become a place of deliverance
2. Today, spiritual Mount Zion is a place to which we can turn - cf. **He 12:22-24**
3. It is a place where we can find:
 - a. *“the city of the living God”*
 - b. *“the heavenly Jerusalem”*
 - c. *“an innumerable company of angels”*
 - d. *“the firstborn registered in heaven”*
 - e. *“God the Judge of all”*
 - f. *“the spirits of just men made perfect”*
 - g. *“Jesus the Mediator of the new covenant”*
 - h. *“the blood of sprinkling that speaks better things than that of Abel”* -- Of course, this is what we come to as we obey the gospel of Christ!

CONCLUSION

1. With this brief look at **“The Book Of Obadiah”**, we have seen that...
 - a. The prophets were not limited in their prophecies to just the nation of Israel
 - b. God held the heathen nations accountable for their actions
 - c. While it was written primarily to comfort the Israelites in Obadiah’s day, there are lessons to be gleaned for us as well
 - d. The message of hope may have had its ultimate fulfillment in what we can enjoy ourselves today, in the person and work of Jesus Christ!
2. In **verse 15**, we find the expression *“the day of the Lord”*...
 - a. An expression often used by the prophets referring to God’s judgment upon the nations
 - b. The particular “day of the Lord” of which Obadiah wrote was *“near”*, and was fulfilled with the destruction of Edom
 - c. But there is another “day of the Lord” yet to come...!
 - 1) Of which God’s judgments upon the nations were only a shadow, a type
 - 2) Peter writes of that day, in which the whole world will be judged - **2 Pe 3:7-13**

Are we ready for that “day of the Lord”? Or do we in our arrogance take pride in our wisdom, might, or position in life? If so, *“the pride of your heart has deceived you”* (3). How much better to humbly recognize that...

“... on Mount Zion there shall be deliverance, and there shall be holiness;” (17)

Have you come to Mount Zion, and to Jesus the Mediator of the New Covenant?

Joel

The Day of The Lord (1:1-2:27)

INTRODUCTION

1. We now turn to the book of **Joel**, and this will be the first of two lessons
2. The name “Joel” means “**Jehovah is God**”, and we know very little about the author...
 - a. The name appears frequently, with at least a dozen men sharing the name in the O.T.
 - b. Described as “*the son of Pethuel*” (1:1), there is no reason to associate him with any other Joel mentioned in the Bible

[As we begin our study, let’s do so with some...]

I. BACKGROUND INFORMATION

A. THE DATE...

1. The date of the book is uncertain
 - a. Some place it as one of the earliest of the “literary prophets” (ca. 900 B.C.)
 - b. Others believe it was written after the Exile (ca. 400 B.C.)
2. Hailey, Young, and other scholars defend the early date
 - a. Suggesting a date of **830 B.C.**
 - b. Which is the date I am presuming for our study

B. THE OCCASION...

1. Joel’s prophecy was occasioned by a calamity that had struck the land
 - a. Literally, it is described as a locust plague
 - b. Some suggest that the locusts were symbolical of an army that had invaded
2. I take the description of the plague as literal

C. THE MESSAGE...

1. Joel sees the locust plague as a warning from God
 - a. That the calamity was heralding “the day of the Lord” which was coming
 - b. That if the people did not repent, this “day” would bring even more destruction
2. So Joel’s message is “**Seek the Lord through repentance!**” (1:1-2:27)
3. Joel also has some things to say about what shall come to pass “**afterward**” (2:28-3:21)

[With this brief background as an introduction, let’s now begin reading the book with the aid of the following outline...]

II. OUTLINE OF THE BOOK (1:1-2:27)

A. THE LAND IS LAID WASTE... (1:1-12)

1. Joel provides a graphic description of the locust plague (1-4)
2. He calls for people to weep over the devastation (**5-12**)

B. A PLEA TO CRY OUT TO THE LORD... (1:13-20)

1. To be led by the priests, consecrating a fast and calling the people together (**13-14**)
2. For the present destruction is heralding the coming “*day of the Lord*” (**15-18**)
3. Joel and the beasts take the lead, with their own cry to the Lord (**19-20**)

C. THE COMING “DAY OF THE LORD”... (2:1-11)

1. A cry to warn the people, for the day is coming! (**1**)
2. This particular “*day of the Lord*” is vividly described (**2-11**)
 - a. It will be a recurrence of the locust plague
 - b. Described as an invading army, an army led by God!

D. A CALL TO REPENTANCE... (2:12-17)

1. Voiced first by God Himself (**12**)
2. Then elaborated upon by Joel (**13-17**)
 - a. Repent, for God Who is gracious may relent and provide a blessing
 - b. Make it a national repentance, led by the priests

E. THE LORD’S PROMISE IF THERE IS REPENTANCE... (2:18-20)

1. He will be zealous for His land, and show pity to the people (**18**)
2. He will bless them with grain, wine, and oil (**19**)
3. He will remove the “army” (locusts) from the north (**20**)

F. A CALL TO COURAGE AND GLADNESS... (2:21-24)

1. A call directed by Joel towards:
 - a. The land, for the Lord has done marvelous things (**21**)
 - b. The beasts of the field, for the pastures and trees are fruitful once again (**22**)
 - c. The children of Zion, for the Lord is blessing the land with rain and a full harvest (**23-24**)
2. This passage implies the people repented, and the Lord was keeping His promise!

G. THE LORD’S REASSURANCE... (2:25-27)

1. God will restore what His “army” (the locusts) had destroyed (**25**)
2. They be blessed with plenty, and praise God for His grace (**26**)
3. Then they shall truly know that God is over them (**27**)

[This ends the first part of Joel’s prophecy. It clearly pertained to the people of his day. The rest of the book looks forward to a period described as “*afterward*” (**2:28**), “*in those days and at that time*” (**3:1**), and “*in that day*” (**3:18**). This section we will examine in our next lesson.

But from what we have read thus far, what lessons can we learn from Joel?

III. LESSONS FROM THE BOOK OF JOEL

A. THE VALUE OF NATURAL CALAMITIES... 1. They can serve to turn men back to God

2. God certainly used them to reach out to His people in O.T. times - cf. **Amo 4:6-12**
3. But not all calamities come from God; some came from Satan - cf. **Job 1:6-19**

4. Whether calamities come from God, Satan, or are purely coincidental, they should be times of reflection concerning life and our relationship to God - e.g., **Job 1:20-22**

B. THE NATURE OF TRUE REPENTANCE... (2:12-13a)

1. It must be with all our heart (**12a**)
2. It must be inward, not just outward (**12b-13a**)

C. THE NATURE OF GOD... (2:13b)

1. He is gracious and merciful, slow to anger and of great kindness - cf. **Psa 103:8-14**
2. He relents from doing harm when we repent - cf. **Jer 18:7-8**

D. “THE DAY OF THE LORD” CAN BE AVERTED...

1. *“The day of the Lord”* often refers to God’s judgment upon a nation
 - a. Such judgments were many, and often described in terms indicative of the final judgment at the end of time - cf. the judgment of Babylon, **Isa 13:1-13**
 - b. In the first part of Joel’s prophecy, it referred to a plague of locusts that would be greater than what they had already experienced - **Joel 2:1-11**
2. But such judgments could be averted - cf. **Jer 18:7-8**
 - a. Such happened with the city of Nineveh - cf. **Jonah 3:1-10**
 - b. And when we compare **Joel 1:11; 2:1,11** with **2:13-14,18-23**, it appears to have been averted in Joel’s day!
3. Of course, this does not pertain to the **“ultimate”** day of the Lord at the end of time, but to the **“preliminary”** judgments that God often brings upon a nation

CONCLUSION

1. Our next lesson will complete our survey of the book of Joel, in which we will find...
 - a. Joel writing of events that heralded the beginning of the Christian dispensation
 - b. More lessons that are of value to the Christian
2. But in closing, may I remind you of that “day of the Lord” which is yet to come?
 - a. A day vividly described in **2 Pe 3:7-10**
 - b. A day which cannot be averted, but for which we can prepare - **2 Pe 3:11-14**

For those who prepare themselves for this coming “day of the Lord”, they will find that indeed the Lord is **“gracious and merciful, slow to anger, and of great kindness”** (**Joel 2:13**). But for those who continue in their sins, we can only say with Joel...

“Alas for the day! For the day of the LORD is at hand; It shall come as destruction from the Almighty.” (**Joel 1:15**)

Joel

The Day Of The Lord (2:28-3:21)

INTRODUCTION

1. In our previous lesson on Joel, we saw that...
 - a. Joel's prophecy was occasioned by a plague of locusts - **1:2-4**
 - b. He proclaimed the plague as a warning from God - **1:15-16**
 - 1) If the people would not repent, "*the day of the Lord*" would come and bring greater destruction- **2:1-5**
 - 2) If they did repent, then material blessings would follow - **2:12-14**
 - c. Joel therefore called for a national repentance - **2:15-17a**
 - d. Evidently his work was effective, for he describes the blessings that had come - **2:21-27**
2. We also noticed some lessons to be learned from the book...
 - a. The value of natural calamities (which can serve to turn men to God)
 - b. The nature of true repentance - **2:12-13**
 - c. The character of the Lord - **2:13b**
 - d. "*The day of the Lord*", when referring to God's judgment on a city or nation, can be averted - cf. also **Jer 18:7-8; Jonah 3:1-10**
3. In this lesson, we shall complete our survey of Joel by reading **2:28-3:21**...
 - a. With attention to the prophetic element of this passage
 - b. Offering comments concerning its interpretation

[Let's begin with a careful reading of this passage...]

I. JOEL'S PROPHECY OF THE FUTURE

- A. **WHAT SHALL COME TO PASS "AFTERWARD"...** (2:26-32)
 1. God's Spirit will be poured out on all flesh - **2:28-29**
 2. Wonders in heaven and earth to appear before the coming of "the day of the Lord" - **2: 30-31**
 3. There shall be deliverance in Mount Zion and Jerusalem - **2:32**
- B. **WHAT SHALL OCCUR "IN THOSE DAYS"...** (3:1-17)
 1. God will judge all the nations on account of His people - **3:1-3**
 2. Specifically mentioned are Tyre, Sidon and Philistia - **3:4-8**
 - a. Who had mistreated God's people
 - b. Who shall be treated as they treated others
 3. The nations are called to do battle - **3:9-12**
 - a. "*Prepare for war!*"
 - b. Come to the "*Valley of Jehoshaphat* ", where the Lord will judge the nations
 - 1) Jehoshaphat means "**God shall judge**"

- 2) The valley referred to may be the Kidron near Jerusalem
- 4. The outcome - **3:13-17**
 - a. There will be a great harvest
 - b. ***“The day of the Lord”*** is described...
 - 1) As near in this ***“valley of decision”***
 - 2) In which the heavenly bodies are diminished and shaken
 - c. While God’s people find shelter and strength in Him
 - d. The Lord will be known and dwell in Zion, Jerusalem forever remaining holy

C. WHAT SHALL COME TO PASS “IN THAT DAY”... (3:18-21)

- 1. Judah shall be blessed by a ***“fountain...from the house of the Lord”*** - **3:18**
- 2. Egypt and Edom will be desolate because of their violence - **3:19**
- 3. Judah and Jerusalem shall abide forever, acquitted of their guilt - **3:20-21**

[Such is the prophetic message of Joel. What he **says** is clear enough. What he **means** is something else! Here are a few thoughts on...]

II. INTERPRETING JOEL’S PROPHECY

A. THERE ARE THREE KEY PHRASES...

- 1. ***“it shall come to pass afterward”*** - **2:28**
 - a. This period of time is clearly defined by Peter in **Ac 2:14-21**
 - b. In which he applies it to the events on the Day of Pentecost
- 2. ***“in those days and at that time”*** - **3:1**
 - a. The same period of time as described in **2:28-32**
 - b. I.e., at some point during the Messianic age or dispensation
- 3. ***“in that day”*** - **3:18**
 - a. The context places this **after** ***“the day of the Lord”***
 - b. I.e., at some point during the Messianic age, but not until **after** the judgment of the nations in the ***“Valley of Jehoshaphat”***

B. DETERMINING THE TIME AND EVENTS...

- 1. Certainly **2:28-29** refers to a period beginning with the events described in Acts 2
 - a. Peter said ***“this is what was spoken by the prophet Joel”*** - **Ac 2:16**
 - b. An inspired statement pinpointing when this prophecy began to be fulfilled
- 2. However, there are different opinions regarding **Joel 2:30-3:21**
 - a. ***“The day of the Lord”*** in **2:30-31** is variously interpreted as:
 - 1) The destruction of Jerusalem in 70 AD
 - 2) The final coming of the Lord
 - b. The judgment in the ***“valley of Jehoshaphat”*** in **3:1-17** is variously interpreted:
 - 1) As figurative, by some; literal, by others
 - 2) Referring to no specific judgment, by some
 - 3) Referring to a specific judgment at some time, by others...
 - 1) E.g., after the destruction of Jerusalem in 70 AD
 - 2) E.g., The “Battle of Armageddon” prior to the “millennium” - **Re 16:14-16**

- 3) E.g., the battle after the “millennium” described in **Re 20:7-10**
- c. Various views are also offered for the blessing of Judah and Jerusalem in **3:18-21** - - With such differences in interpretation, one should not be dogmatic

C. HERE IS MY OWN UNDERSTANDING OF 2:30-3:21...

1. The passage is not to be taken literally
 - a. It would be physically impossible for **all** the nations to gather in the “*Valley of Jehoshaphat*” - **3:2,12**
 - b. The “*Valley of Acacias*” is located on the other side of the Jordan River, making it geographically impossible to be watered by a stream from Jerusalem - **3:18**
2. This passage speaks in terms meaningful and comforting to Israelites in Joel’s day
 - a. The prophecy was initially given to comfort them, give them hope for the future
 - b. Therefore prophetic elements are described in terms to which they could relate
 - 1) E.g., deliverance in their capital, Jerusalem - **2:32**
 - 2) E.g., judgment upon those enemies who oppressed them - **3:1-8**
 - 3) E.g., desolation of such enemies as Edom and Egypt - **3:19**
 - 4) E.g., blessings to befall the nation and the land - **3:18, 20-21**
3. But it refers to spiritual realities fulfilled with the coming of the Messiah!
 - a. Salvation and deliverance will indeed come out of Zion and Jerusalem - cf. **2:32** with **Lk 24:44-47**; **He 12:22-24**
 - b. God will judge the enemies of His people - cf. **3:1-17** with **Re 4-20** (esp. **Re 20:7-10**)
 - c. In the end, God’s people will prosper and the wicked will be desolate - cf. **3:18-21** with **Re 21-22** (esp. **Re 22:1-2**)
4. This is true whether or not any particular event is referred to in this passage
 - a. I lean toward the view that “the day of the Lord” in this passage is the **Final Judgment** when the Lord comes again
 - b. Others think that it refers to the **Destruction Of Jerusalem** in 70 A.D
 - c. Whatever one’s interpretation, the application is the same...
 - 1) The means and source of salvation: The Lord Himself - **2:32**
 - 2) The day of the Lord is coming!
 - a) A terrible day for the wicked - cf. **3:14-16a**
 - b) But for God’s people there is shelter and strength - cf. **3:16b**

CONCLUSION

1. In studying “**The Minor Prophets**”...
 - a. Determining the proper **interpretation** is certainly a worthy goal
 - b. But determining the proper **application** is our essential task!
2. If this be true, then the crucial question is this: Have we found that salvation, deliverance, shelter and strength only the Lord can provide when the final “day of the Lord” comes?

To know where to look, one should carefully read Peter’s sermon on the Day of Pentecost, after he had quoted Joel - cf. **Ac 2:22-39**

Jonah

Messenger To Nineveh

INTRODUCTION

1. To the most well known of “**The Minor Prophets**” we now come: **Jonah**, whose name means “**Dove**”
2. His book does not contain prophecy per se, rather it contains the history of a prophet...
 - a. A prophet who was reluctant to fulfill the mission God assigned him
 - b. A prophet who complained when his mission proved successful
 - What kind of prophet is that? Perhaps one that reveals what may be true of ourselves!
3. This short book of **Jonah** easily falls into four sections...
 - a. **Running Away From God** (chapter one)
 - b. **Running To God** (chapter two)
 - c. **Running With God** (chapter three)
 - d. **Running Ahead of God** (chapter four)
4. In this brief survey of the book, we will simply read our way through it...
 - a. Making observations as we go along
 - b. Offering lessons that can be glean from each section

[With the first chapter then, we soon find Jonah...]

I. RUNNING AWAY FROM GOD (1:1-17)

A. AN OUTLINE OF THE CHAPTER...

1. God commissions Jonah to preach in Nineveh - **1:1-2**
2. Jonah rebels against God’s plan - **1:3**
3. God has a plan for Jonah - **1:4-17**
 - a. He sends “**a great wind on the sea**” - **1:4-16**
 - b. He prepares “**a great fish**” - **1:17**

B. OBSERVATIONS IN READING THE TEXT...

1. Jonah is also mentioned in **2 Kin 14:23-25**
 - a. He prophesied during the reign of **Jeroboam II** (ca. **793-753 B.C.**)
 - b. He was from **Gath Hopher** (**4 miles NE** of what was later **Nazareth** in Galilee)
2. **Nineveh** was the capital of Assyria
 - a. It was located about **220 miles NNW** of the present city of **Baghdad**
 - b. The Assyrians were noted for their cruelty, especially to prisoners
3. The city of **Tarshish**
 - a. A Phoenician outpost in **SW Spain**
 - b. On the edge of the Mediterranean world, Jonah was running in the opposite direction of Nineveh

4. In retrieving Jonah, God gained some converts (the sailors) - cf. **1:14-16**

C. LESSONS FROM CHAPTER ONE...

1. God concerns Himself with the wickedness of heathen nations - **1:2**
2. One cannot run away from God! - cf. **Ps 139:7-11**
3. God is able to use incidents in the lives of His servants for His glory - cf. **1:5** with **1:14-16**

[With the end of chapter one, Jonah is now in the belly of the great fish. Having run away from God, we now find him...]

II. RUNNING TO GOD (2:1-10)

A. AN OUTLINE OF THE CHAPTER...

1. Jonah's prayer - **2:1-9**
2. Jonah's deliverance - **2:10**

B. OBSERVATIONS IN READING THE TEXT...

1. The prayer is written like a psalm; its present form may have been composed after the fact, looking back
2. Jonah realized that what happened was God's doing - **1:3**
3. It is interesting to note that his prayer is more of a **thanksgiving**, than a petition

C. LESSONS FROM CHAPTER TWO...

1. "Someone has observed that there are times when we must be made to go into the lowest depths that we may regain a living faith" (**Hailey**)
2. Prayers in time of need should be made with an attitude of thanksgiving as well as petition - cf. **Ph 4:6**

[Having learned his lesson, Jonah is now ready to do God's will; so we next see him...]

III. RUNNING WITH GOD (3:1-10)

A. AN OUTLINE OF THE CHAPTER...

1. The Lord again commissions Jonah to preach in Nineveh - **3:1-2**
2. Jonah obeys and proclaims God's message - **3:3-4**
3. The people of Nineveh are moved to repent, including the king - **3:5-9**
4. The Lord takes notice, and relents of the disaster He had intended to bring - **3:10**

B. OBSERVATIONS IN READING THE TEXT...

1. Jonah's message was brief, yet clear - **3:4**
2. An unusual fast is proclaimed - **3:5-7**
 - a. Three days without food and water
 - b. For both man and beast
3. With sackcloth for both man and beast, the king calls for a true change of behavior - **3:8-9**
4. The king of Assyria reasons like the prophet Joel - cf. **3:9** with **Joel 2:14**
5. Nineveh's example of repentance is a rebuke of Israel...
 - a. Israel in Jonah's own day - cf. **2 Kin 17:13-14,18; 2 Chr 36:15-16**
 - b. Israel in the days of Jesus - cf. **Mt 12:41**

C. LESSONS FROM CHAPTER THREE...

1. Such preaching of condemnation is often conditional - cf. **Jer 18:7-10**
2. The least likely prospects might be the ones who will convert - e.g., **1 Co 6:9-11**
3. We see the place of fasting and prayer, as one seeks to petition God - e.g., **Ezr 8:21-23**

[Jonah's mission was a success! Souls headed for destruction were saved! You would think that Jonah would have been elated. But in the final chapter we are surprised to see this prophet...]

IV. RUNNING AHEAD OF GOD (4:1-11)

A. AN OUTLINE OF THE CHAPTER...

1. Jonah vents his anger - **4:1-4**
 - a. Angry because he knew that God would relent - **4:1-2**
 - b. So angry that he desires to die - **4:3-4**
2. God uses a plant, a worm, and a hot east wind to teach Jonah - **4:5-18**
 - a. A plant to provide shade for Jonah - **4:5-6**
 - b. A worm to destroy the plant - **4:7**
 - c. A vehement east wind that with the sun exhausts Jonah - **4:8**
3. God uses the plant to teach Jonah an object lesson - **4:9-11**
 - a. Jonah is angry about the plant - **4:9**
 - b. Shouldn't he have similar pity on Nineveh? - **4: 10-11**

B. OBSERVATIONS IN READING THE TEXT...

1. We find Jonah manifesting a sectarian spirit
 - a. Perhaps there was an underlying racism in Jonah's heart
 - b. This may explain why he fled to Tarshish in the beginning
2. He possessed the same spirit as:
 - a. The elder brother of the prodigal son - cf. **Lk 15:11-32**
 - b. The Pharisees toward Jesus eating with sinners - **Mt 9:10-11**
3. Jonah is shown to have more compassion for a plant, than for innocent children!

C. LESSONS FROM CHAPTER FOUR...

1. We learn the danger of a sectarian spirit
 - a. It makes us to be petty
 - b. It blinds us to matters of greater importance
2. We see God's nature
 - a. He is gracious, merciful, slow to anger
 - b. Abundant in loving kindness, He is willing to relent when there is repentance

CONCLUSION

1. The book of Jonah is of value to **preachers...**
 - a. Never prejudge an audience
 - b. Don't try to avoid the responsibility God has placed on you

2. The book of Jonah is of value to **all Christians...**
 - a. Don't have a selfish, narrow-minded, sectarian spirit
 - b. Be concerned for all the wicked, whoever and wherever they might be

3. The book of Jonah is of value to **sinner...**
 - a. God loves you
 - b. Destruction is coming...
 - 1) But He sent Christ and the apostles to reveal His will and save you
 - 2) Today He has His preachers and teachers to warn you
 - c. Salvation is available wherever there is true repentance and obedience!

Finally, may the example of Nineveh's repentance remind us of what Jesus said:

***“The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here.”
(Mt 12:41)***

Nineveh repented at the preaching of Jonah; have we repented at the preaching of One (Jesus) Who is much greater?

Amos - The Country Prophet (1:1-2:16)

INTRODUCTION

1. In our survey of “**The Minor Prophets**”, we have already considered...
 - a. **Obadiah**, who prophesied of the judgment to befall Edom
 - b. **Joel**, who proclaimed a locust plague as a harbinger of “the day of the Lord”
 - c. **Jonah**, God’s messenger to the Assyrian city of Nineveh

2. Our next prophet is **Amos**...
 - a. A shepherd and gatherer of sycamore fruit called by God to prophesy - **Amo 7:14-15**
 - b. Who proclaimed God’s message concerning eight nations, with an emphasis on the northern kingdom of Israel

3. His book is divided into three sections...
 - a. A series of **oracles** concerning sin and judgment of eight nations (ch. **1-2**)
 - b. A series of **sermons** concerning the sin and judgment of Israel (ch. **3-6**)
 - c. A series of **visions** regarding the sin and judgment of Israel (ch. **7-9**)

[This lesson will examine the first section, with a look at the **oracles** Amos proclaimed against eight nations. We begin with a reading of **Amo 1:1-2**, which serves as an...]

I. INTRODUCTION (1:1-2)

A. THE MAN...

1. **Name** - Amos means “burden-bearer”
2. **Home** - The village of **Tekoa**
 - a. 12 miles south of Jerusalem, 18 miles west of the Dead Sea
 - b. Near the wilderness of Judea, a very rugged area- - So while he was Judah, he primarily prophesied against Israel in the north
3. **Occupation** - “*a sheep breeder and a tender of sycamore fruit.*” (**Amo 7:14**)
 - a. An outdoorsman, accustomed to the wilds of nature, and of hard, honest toil
 - b. It would be easy for him to have little sympathy for the lazy and materialistic conduct of his northern kinsman
4. **Character**
 - a. Not known for his sympathy or warmth, but for his sense of justice and right
 - b. “Not a sob is to be found in his book for the nation of wicked apostates, and there is only a sigh for the poor” (**Hailey**)
 - c. He is reminiscent of John the Baptist

B. THE DATE...

1. He prophesied in the days of:
 - a. Uzziah, king of Judah
 - b. Jeroboam II of Israel
2. Two years before an earthquake
3. While the actual date is unknown, **755 B.C.** is often suggested

C. THE PEOPLE...

1. His audience is primarily the northern kingdom of Israel
2. Conditions which characterized them at this time:
 - a. Wealthy, enjoying great luxury
 - b. Morally, religiously, and politically corrupt

D. HIS MESSAGE...

2. In **Amo 1:2**, we see a vivid picture of the Lord as a lion whose roar to the north reaches all the way to Mt. Carmel
3. This describes what God is doing through Amos, proclaiming a fiery message of condemnation and judgment against Israel and the surrounding nations
4. “The people of Israel were now at the summit of worldly prosperity, but were rapidly filling up the measure of their sins. The mission of Amos was, therefore, rather to threaten than to console. He rebukes, among other things, the corruption of their manners, which kept pace with their prosperity; he charges the great men with partiality as judges, and violence towards the poor; and he foretells, as a punishment from God, the captivity of the ten tribes in a foreign country...” - **The Bible Handbook, Angus and Green**

[With **verse 2** as a good preview of the nature of Amos’ prophecy, let’s now survey the first main section of the book of Amos...]

II. THE “ORACLES” OF SIN AND JUDGMENT UPON THE NATIONS (1:3-2:16)

A. DAMASCUS - Amo 1:3-5

1. **Sin** - cruelty toward the inhabitants of Gilead (the tribes of Gad and Reuben)
2. **Judgment** - destruction and captivity
 - a. Hazael was the murderer of Ben-Hadad I, and usurper of his throne - **2 Kin 8:7-15**
 - b. Ben-Hadad II was the son of Hazel - cf. **2 K 13:3,22-25**
3. **Fulfillment** - by the Assyrians - cf. **2 Kin 16:1-9**

B. GAZA (PHILISTIA) - Amo 1:6-8

1. **Sin** - engaging in slave traffic
2. **Judgment** - total devastation
3. **Fulfillment** - by the Assyrians

C. TYRE - Amo 1:9-10

1. **Sin** - slave traffic; did not remember the covenant of “brotherhood” (between Solomon and Hiram? - cf. **1 Kin 5:12**)
2. **Judgment** - destruction

3. **Fulfillment** - started by Nebuchadnezzar; finished by Alexander the Great

D. EDOM - Amo 1:11-12

1. **Sin** - cruelty to brethren - cf. **Oba 1:10-12**
2. **Judgment** - destruction upon Teman (capital) and Bozrah (another chief city)
3. **Fulfillment** - by the Nabateans, ca 400 B.C.

E. AMMON - Amo 1:13-15

1. **Sin** - murder of pregnant women in Gilead (the tribes of Gad and Reuben)
2. **Judgment** - destruction of Rabbah (capital) and captivity
3. **Fulfillment** - by Nebuchadnezzar, king of Babylon

F. MOAB - Amo 2:1-3

1. **Sin** - burned the king of Edom's bones to lime
2. **Judgment** - destruction of the chief city of Kerioth
3. **Fulfillment** - by the Babylonians

G. JUDAH - Amo 2:4-5

1. **Sin** - apostasy from the Law
2. **Judgment** - Jerusalem (the capital) to be destroyed
3. **Fulfillment** - by Nebuchadnezzar, 586 B.C.

H. ISRAEL - Amo 2:6-16

1. **Sin** - several sins are listed...
 - a. Social injustice (slave trade and abuse of the poor)
 - b. Immorality (prostitution)
 - c. Idolatry (worshipping other gods)
 - d. Rebellion against God, who...
 - a. Cast out the Amorites before them
 - b. Delivered them from the land of Egypt
 - c. Gave them prophets and Nazarites, whom they corrupted-- The effect of which weighed God down like a cart full of sheaves - **Amo 2:13**
2. **Judgment** - their inability to flee when destruction comes upon them
3. **Fulfillment** - by the Assyrians in 722-721 B.C. - **2 Kin 17:5-23**

[It is apparent that the focus in this section is primarily upon the northern kingdom of Israel, even though Judah did not escape condemnation. What lessons might we glean from these first two chapters...?]

III. LESSONS FROM THE "ORACLES" OF AMOS

A. GOD HOLDS THE NATIONS OF MEN ACCOUNTABLE...

1. He was not just concerned with His covenant people of Israel
2. As we saw with Obadiah and Jonah, God judged the surrounding nations as well 3 As **Farrar** says of Amos: "His whole message centers in the common prophetic conviction that God is the sole and righteous Governor of the world, judging the people righteously, and when they rebel, dashing them to pieces like a potter's vessel."

3. The same authority is given to Christ today! - cf. **Mt 28:18; Re 1:5; 2:26-27**

B. APOSTASY AND CRUELTY TREATED ALIKE...

1. God condemned:
 - a. The heathens for their cruelty
 - b. Judah and Israel for their apostasy from the Law
2. But their judgments were basically the same!

C. THE STANDARDS TO WHICH NATIONS WERE HELD ACCOUNTABLE...

1. The heathen were judged for their violation of basic principles of righteousness
2. The people of God were judged by their faithfulness to God's revealed Word! -- Akin to what we find Paul writing in **Ro 2:12-15**

CONCLUSION

1. In our next lesson we will continue our study of Amos...
 - a. Looking at chapters **3-6**, which concentrate on the sins and judgment of Israel
 - b. Where more lessons can be gleaned for us to apply today
2. Having read of the many judgments God pronounced upon these eight nations...
 - a. We are reminded that God is a righteous God
 - b. One who holds men and nations accountable for their actions

Are we ready for that great Day of Judgment, in which we will one day be held accountable for our actions? As Paul wrote:

“For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad. Knowing, therefore, the terror of the Lord, we persuade men...”

(2 Co 5:10-11a)

Are you willing to let the Word of God persuade you to do what is right?

Amos - The Country Prophet (3:1-6:14)

INTRODUCTION

1. In our previous study we began our survey of the book of **Amos**...
 - a. A prophet of God, who was...
 - 1) A country shepherd and gatherer of sycamore fruit - **Amo 7:14-15**
 - 2) Called to proclaim God's judgments on the nations, especially Israel
 - b. Whose book is divided into three sections, in which we find...
 - 1) **Oracles** concerning sin and judgment of eight nations (ch. **1-2**)
 - 2) **Sermons** concerning the sin and judgment of Israel (ch. **3-6**)
 - 3) **Visions** regarding the sin and judgment of Israel (ch. **7-9**)
 - c. In his "oracles", we saw that God pronounced judgment upon...
 - 1) Heathen nations, such as Damascus, Gaza, Tyre, Edom, Ammon, and Moab
 - 2) The people of God, both Judah and Israel
 - - With emphasis placed upon the sins and judgment of the northern kingdom of Israel
2. In this lesson, we shall direct our attention to the "sermons" in **chapters 3-6**
 - a. There are three sermons, each beginning with "**Hear this word...**" - **3:1; 4:1; 5:1**
 - b. The focus of these sermons is Israel, the kingdom in the north

[From an outline by **Ryrie**, the first "sermon" could be entitled...]

I. THE DOOM OF ISRAEL (3:1-15)

A. AMOS DEFENDS HIS RIGHT TO PROPHECY...

1. The Lord has spoken against Israel - **Amo 3:1-2**
 - a. With whom He has had a special relationship
 - b. Whom He now will punish for their sins
2. Seven questions with obvious answers - **Amo 3:3-6**
 - a. The purpose and meaning of these questions have been variously interpreted
 - b. But their intent appears to enforce the logic of what follows in the next two verses
3. Can a prophet remain silent when God speaks? - **Amo 3:7-8**
 - a. The Lord does nothing unless He reveals it by one of His prophets
 - b. Like a lion that has roared (cf. **Amo 1:2**), God has spoken and Amos must prophesy!

B. ISRAEL'S DOOM...

1. Ashdod and Egypt are called to witness Israel's wickedness - **Amo 3:9-10**
2. Israel will be plundered by an adversary - **Amo 3:11-15**
 - a. Though never identified by Amos, Isaiah declared that it would be Assyria
 - b. Concerning Israel's coming punishment:
 - 1) Only a remnant will survive of those who dwell in luxury, like a piece of lamb left over after being

ravaged by a lion

- 2) Destruction will come upon the altars of Bethel (cf. Jeroboam's idolatry)
- 3) Destruction will befall their luxurious homes

[With this first "sermon", destruction is pronounced upon Israel. The sin of some of the men was mentioned earlier (**Amo 2:6-8**), with the next "sermon" we see the wickedness of the women...]

II. THE DEPRAVITY OF THE WOMEN OF ISRAEL (4:1-13)

A. THE "COWS OF BASHAN", THEY ARE INSATIABLE...

1. Living in Samaria (Israel) they were:
 - a. Oppressing the poor and needy - **Amo 4:1**
 - b. Crying out for wine - **Amo 4:2**
2. For which they will suffer painful deportation to a foreign land - **Amo 4:3**

B. A SARCASTIC CALL TO WORSHIP...

1. To worship their false gods at Bethel and Gilgal - **Amo 4:4-5**
2. Designed to show how far they have departed from God

C. THEY HAD REJECTED GOD'S CHASTISEMENTS...

1. They had failed to respond to God's efforts to get them to repent
 - a. Famine - **Amo 4:6**
 - b. Drought - **Amo 4:7-8**
 - c. Pestilence - **Amo 4:9**
 - d. Plague and war - **Amo 4:10**
 - e. Earthquake, or perhaps volcanic eruptions - **Amo 4:11**
2. Therefore they must prepare to meet their God!
 - a. Who is bringing such judgments upon them - **Amo 4:12**
 - b. Whose name is "*The LORD God of hosts*" - **Amo 4:13**

[In light of such a judgment to befall Israel, it is not surprising to see that the third "sermon" is in the form of a lamentation or dirge....]

III.A DIRGE OVER ISRAEL (5: 1-6:14)

A. A LAMENTATION FOR THE HOUSE OF ISRAEL...

1. In view of her coming fall - **Amo 5:1-2**
2. In which only a remnant will be left - **Amo 5:3**

B. A CALL TO REPENTANCE, FOR THERE IS STILL HOPE...

1. Seek the Lord and live, lest He come with fiery judgment! - **Amo 5:4-7**
2. Seek Him who is all powerful! - **Amo 5:8-9**
3. For He knows your manifold sins! - **Amo 5:10-13**
4. Seek that which is good, not evil; perhaps God will be gracious! - **Amo 5:14-15**

- C. THE COMING DAY OF THE LORD...** 1. The Lord is coming, and there shall be wailing in the streets and fields - **Amo 5:16-17**
2. The day of the Lord is not to be desired by sinful men
 - a. For it will be a day of darkness - **Amo 5:18-20**
 - b. For God is repelled by their show of religion, when there should be righteousness and justice - **Amo 5:21-24**
 - c. For they have never really served God, even in the wilderness - **Amo 5:25-26**
 3. Therefore they will be taken "***beyond Damascus***" (Assyria!) - **Amo 5:25-27**
- D. A WARNING EVEN TO THOSE IN ZION...**
1. Woe to those who are at ease, trusting in Samaria - **Amo 6:1-2**
 - a. Perhaps to defend them?
 - b. Consider what happened to kingdoms far greater!
 2. Woe to those who say the day of the Lord is far off - **Amo 6:3-6**
 - a. Who bask in their luxury
 - b. While their brethren are afflicted
 3. They shall be among the first to go into captivity - **Amo 6:7**
- E. THE EXTENT OF THE COMING DESTRUCTION...**
1. Coming because God hates their pride - **Amo 6:8**
 2. A destruction where men will be scarce, and their houses destroyed - **Amo 6:9-11**
 3. Why? Because they perverted justice and righteousness, priding themselves in their own strength - **Amo 6:12-13**
 4. But God raise up a nation (Assyria) against them, who will afflict them from the north ("***the entrance of Hamath***") to the south ("***the Valley of the Arabah***") - **Amo 6:14**

[So ends the third of these three "sermons" of Amos. But before we conclude our study, let me share some...]

IV. OBSERVATIONS FROM THE "SERMONS" OF AMOS

- A. THE RECURRING THEMES OF JUSTICE AND RIGHTEOUSNESS...**
1. Several times we find a reference to justice and righteousness - **Amo 5:7,15,24; 6:12**
 2. Their opposites are also mentioned: oppression and evil - **Amo 3:10; 4:1; 5:10-12**
 3. Lacking justice and righteousness, all their religion, wealth, and power were in vain! - - Is there not a lesson for us to learn here? - cf. **Mt 5:23-24**
- B. ISRAEL'S FAILURE TO HEED GOD'S CHASTISEMENTS...**
1. That God used natural calamity to get their attention is evident - **Amo 4:6-11**
 2. Why did they not heed God's efforts?
 - a. Perhaps they did not make the connection
 - b. Perhaps they assumed it was just a coincidence
 3. One would be amiss to always attribute natural calamities to God's working; yet...
 - a. Should we not be open to the possibility that God may be saying something?

- b. Should we not at least use such occasions to reflect on our relationship with God?

C. REGARDING THE DAY OF THE LORD... 1. The “day of the Lord” is a day of judgment, and a day of darkness - **Amo 5:18**

- a. In Amos it has reference to God’s judgment upon Israel, which came when Assyria took them into captivity
 - b. But such judgment prefigures the Final Judgment, the “day of the Lord”
 - 1) In which Christ will come to judge the world - **Ac 17:30-31**
 - 2) It too will be a day of “darkness” - cf. **2 Pe 3:7,10-12**
2. While we might not desire that “day” per se, we do look forward to what is to follow - cf. **2 Pe 3:13-14**

D. GOD’S GRACIOUS OFFER OF REPENTANCE...

- 1. Even with the pronouncement of judgment, there is an offer to have life if one repents - **Amo 5:4-6,14-15**
- 2. As we saw with Joel and Jonah, God was willing to relent for those who repented
- 3. Even today, while the gospel proclaims judgment and condemnation, it also offers salvation! - cf. **2 Co 6:1-2**

CONCLUSION

- 1. Unfortunately, not many heeded the warnings of Amos - cf. **2 Kin 17:13-23**
 - a. Within thirty years, the nation of Israel was taken into captivity
 - b. Under the cruel hand of the Assyrians, they experienced the righteous judgment of God
- 2. What about us, will we heed the warnings of Christ and His apostles?
 - a. Their message is really not that different (“*seek the Lord and live*”, “*seek good and not evil*”)
 - b. They too call upon us to repent and seek the Lord through faith and obedience, though it is obedience to the gospel of Christ and not the Law of Moses

Remember that the book of Amos, along with the rest of the Old Testament, was:

“...written for our admonition, upon whom the ends of the ages have come.” (1 Co 10:11)

Are we willing to learn from the admonition?

Amos - The Country Prophet (7:1-9:15)

INTRODUCTION

1. In the first two studies on the book of Amos, we briefly surveyed...
 - a. The **Oracles** of Amos, concerning sin and judgment of eight nations (ch. **1-2**)
 - b. The **Sermons** of Amos, concerning the sin and judgment of Israel (ch. **3-6**)

2. In this third and final lesson on Amos, we will...
 - a. Focus our attention on the last three chapters which contain...
 - 1) Five **Visions** of Amos
 - 2) An “interlude” in which Amos defends his prophetic role
 - 3) A closing glimpse of a brighter future
 - b. Offer a summary of lessons gleaned from the book of Amos

[Let's begin, then by noting...]

I. **THE “VISIONS” OF AMOS (7:1-9:15)**

A. **THE VISION OF THE LOCUSTS... (7:1-3)**

1. The vision and the Lord's response to Amos' prayer...
 - a. The Lord shows Amos a swarm of locusts devastating the crops
 - b. Amos cries out in behalf of Jacob (Israel)
 - c. The Lord hears, and relents so that the locust plague will not happen
2. The meaning of the vision...
 - a. Some take the locust plague to be a figurative symbol of an invading army
 - b. Whether literal or figurative, the judgment it represented is averted by the pleading of the prophet
 - c. It is reminiscent of what we saw in Joel, how the nation's repentance averted the reoccurrence of the “locust invasion” - cf. **Joel 2:1-24**

B. **THE VISION OF THE FIRE... (7:4-6)**

1. The vision and the Lord's response to Amos' prayer...
 - a. The Lord shows Amos a fire consuming the “great deep” and the territory
 - b. Once again Amos cries out in behalf of Jacob (Israel)
 - c. The Lord again hears, and relents from bringing the conflagration upon Israel
2. The meaning of the vision...
 - a. Clearly figurative, for the “great deep” is likely the Mediterranean Sea
 - b. Whatever judgment it represents is also averted by the prayer of Amos
 - c. These first two visions appear to illustrate God's longsuffering due to the prayers of the righteous

C. THE VISION OF THE PLUMB LINE... (7:7-9)

1. The vision and the Lord's explanation...
 - a. The Lord is standing on a wall with a plumb line in hand
 - b. The Lord explains He is setting a plumb line in the midst of Israel, and will now bring destruction upon
 - 1) The places of idolatrous worship ("**high places**" and "**sanctuaries**")
 - 2) The house of Jeroboam (the ruling king of Israel, cf. **Amo 1:1**)
2. The meaning of the vision...
 - a. A plumb line is used to measure the correctness of any construction
 - b. God has so measured Israel, and found her so defective that He cannot overlook her anymore
 - c. The judgment will involve destruction of her religious and political leaders

D. AN INTERLUDE: AMAZIAH'S COMPLAINT AGAINST AMOS... (7:10-17)

1. Amaziah, priest of Bethel (center of idolatrous worship), accuses Amos of conspiracy against Jeroboam king of Israel - **Amo 7:10-11**
2. Amaziah tells Amos to leave Bethel and go back to his own country of Judah - **Amo 7: 12-13**
3. Amos defends his prophetic mission - **Amo 7:14-15**
4. Amos then prophesies against Amaziah and Israel - **Amo 7:16-17**

E. THE VISION OF THE SUMMER FRUIT... (8:1-14)

1. The vision and the Lord's explanation - **Amo 8:1-3**
 - a. Amos is shown a basket of summer fruit (evidently quite ripened)
 - b. The Lord reveals that Israel's end is near, and is ripe for judgment
2. Once again, the nature of Israel's sin is described - **Amo 8:4-6**
 - a. Oppression of the poor and needy - cf. **Amo 2:6-7**
 - b. Disdain for religious observances, because they hinder economic enterprise
 - c. Dishonest economic practices, to further abuse the poor and needy
3. The nature of Israel's judgment is described - **Amo 8:7-14**
 - a. A day of mourning is coming - **Amo 8:7-10**
 - b. A day of famine for the word of God is coming - **Amo 8:11-12**
 - c. Those who trust in idolatry will fall and never rise again - **Amo 8:13-14**

F. THE VISION OF THE LORD BY THE ALTAR... (9:1-10)

1. Is this the altar of Jerusalem, or Bethel? (I suspect the latter)
2. The altar shall be destroyed, and none shall escape - **Amo 9:1-4**
3. The One who shall accomplish this is described - **Amo 9:5-6**
4. Israel has become little different than the heathen nations - **Amo 9:7**
5. The careful, discriminate, nature of the Lord's judgment - **Amo 9:8-10**
 - a. The "kingdom" will be utterly destroyed
 - b. But the "house of Jacob" will not
 - c. What little is good will be spared, as grain sifted in a sieve
 - d. But the sinners shall not escape, despite their claims to the contrary

- G. A GLIMPSE OF A BRIGHTER FUTURE... (9:11-15)**
1. The restoration of the tabernacle of David is foretold, in which even the remnant of Edom and Gentiles who are called by His name are possessed - **Amo 9:11-12**
 2. The restoration described in terms of agricultural abundance - **Amo 9:13-15**
 3. James applied the fulfillment of this prophecy to the church and the inclusion of the Gentiles by the gospel - cf. **Ac 15: 13-17**
 4. So the prophecy is figurative...
 - a. Given in terms especially comforting to those of Amos' day
 - b. Yet actually referring to spiritual blessings found in Christ today!

[Visions in the Bible often are designed to impact more the heart of man rather than his mind. So it is with these visions of Amos: depicting God's longsuffering, His judgment upon the nation of Israel, and His promise of future blessings for Israel and the nations (the last fulfilled with the coming of Christ). Before we close, let's review...]

II. A SUMMARY OF LESSONS GLEANED FROM AMOS

A. CONCERNING GOD...

1. He rules over the nations, and holds them accountable - **Amo 1,2**
2. His omnipotence may be seen in:
 - a. His acts of creation - **Amo 4:3; 5:8**
 - b. His control over the forces of nature - **Amo 4:6-11**
 - c. His supremacy over the nations - **Amo 1,2**
3. His omnipresence is plainly taught (**Amo 9:2-4**), also His omniscience (**Amo 4:13**)
4. The righteousness of God is constantly emphasized by Amos - e.g., **Amo 5:24**

B. CONCERNING ISRAEL...

1. They were the people of God, having a special relationship with God - **Amo 3:1-2**
2. They should have reflected the glory of God - cf. **Amo 5:14-15,24**
3. They failed, and so judgment would follow; but a remnant would be spared that would later bless the Gentiles - **Amo 9:11-12**

C. MISCELLANEOUS LESSONS...

1. Justice between man and man is one of the divine foundations of society
2. Privilege implies responsibility
 - a. Israel had enjoyed special privileges
 - b. Therefore she had been give special responsibilities
3. Failure to recognize and accept responsibility is sure to bring God's judgment
4. The most elaborate worship is but an insult to God when offered by those who have no mind to conform to His commands

- - These lessons were offered by **Homer Hailey** in his book, "**A Commentary On The Minor Prophets**" (**Baker Book House**)

CONCLUSION

1. Many other lessons can likely be gleaned from a book like Amos; the “**Disciple’s Study Bible**” offers these:
 - a. Merely observing proper forms of worship is not sufficient for a right relation with God (pure Studies In The Minor Prophets 31 religion takes into consideration one’s treatment of the poor and needy - cf. **Ja 1:27**)
 - b. Being a part of God’s people does not guarantee exemption from judgment (Israel and Judah certainly weren’t exempt)
 - c. Not all judgment seeks to penalize and hurt (many were designed to restore man back to God, **Amo 4:6-11**)
2. Can we not see the value of studying the Old Testament prophets?
 - a. They are truly “*written for our admonition*” - **1 Co 10:11**
 - b. They are truly “*profitable for doctrine, for reproof, for correction, for instruction in righteousness,*” - **2 Ti 3:16**

In **Amo 8:11-12**, we read of a famine for the Word of the Lord that would befall Israel, which occurred when they were taken into Assyrian captivity. Let’s be sure that we do not experience a self-imposed famine of the Word by neglecting to study and glean from such prophets like Amos!

Hosea - God's Redeeming Love (1:1-3:5)

INTRODUCTION

1. About the time that **Amos** (the “country prophet”) was prophesying to the northern kingdom of Israel, another prophet came on to the scene...
 - a. His name was **Hosea**
 - b. Whose name means “**salvation**” (**Joshua** and Jesus are derived from the same word)
2. While the audience was the same, there were some major differences...
 - a. Amos was from Judah (Tekoa); Hosea appears to have been from Israel
 - b. While Amos showed little patience with his northern relatives, Hosea displayed a large degree of sympathetic understanding toward his own people
 - c. Just as Amos is reminiscent of John the Baptist in his approach, so Hosea is reminiscent of how Jesus approached people

[In this lesson, the first of several on Hosea, we will see why Hosea was so sympathetic, even as he condemned his own people for their sins. Let’s start with some...]

I. BACKGROUND MATERIAL

A. THE MAN...

1. His father was named Beeri (**Hos 1:1**), but nothing more is known of his ancestors
2. Some think he may have been a priest, in view of his high regard for the duties and responsibilities of the priesthood
3. We read of his wife (Gomer, **Hos 1:3**) and his children...
 - a. Jezreel, a son - **Hos 1:4**
 - b. Lo-Ruhamah, a daughter - **Hos 1:6**
 - c. Lo-Ammi, another son - **Hos 1:8-9**-- Through his family, the basic message of Hosea will be illustrated (see below)

B. THE DATE...

1. Hosea prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah; Jeroboam II also reigned during this time in Israel - **Hos 1:1**
2. Most place the time of his work at **750-725 B.C.**
3. Hosea was possibly a young man when Amos was almost through with his ministry
4. His work in relation to other prophets during this period of time:
 - a. Amos and Hosea prophesied to Israel
 - b. Isaiah and Micah were prophesying in Judah

C. BACKGROUND OF THE TIMES...

1. For a good background of this period of Bible history, cf. **2 Kin 14-17; 2 Chr 26-29**
2. The northern kingdom of Israel was on its last legs...
 - a. Sin was even more rampant than seen in the book of Amos
 - b. Religious, moral, and political corruption was rampant
3. One word sums the condition of the nation of Israel: harlotry (whoredom, KJV), used thirteen times throughout the book

D. KEY TO UNDERSTANDING THE BOOK...

1. An analogy is made between Hosea's experience with Gomer, and the Lord's experience with Israel
2. This analogy is described in **chs. 1-3**, and serves as the backdrop to **chs. 4-14**

[With this brief introduction to the book of Hosea, let's now survey the first three chapters...]

II. HOSEA'S FAMILY, AND THE ANALOGY WITH ISRAEL (1:1-3:5)

A. ISRAEL'S REJECTION SYMBOLIZED... (1:2-9)

1. Hosea commanded to marry "a wife of harlotry" - **Hos 1:2-3**
 - a. Her name was **Gomer**
 - b. If the parallel between Gomer and Israel is exact, then she was not a harlot at the time of the marriage; but her background would prompt her to become one
 - c. She certainly would come to symbolize what Israel had become
2. Gomer bears three children - **Hos 1:4-9**
 - a. The first son is named "**Jezreel**"
 - 1) Which means "**God scatters**", or "**God sows**"
 - 2) His name prefigured God's judgment on the ruling house of Israel - **Hos 1:4-5**
 - b. The daughter is named "**Lo-Ruhamah**"
 - 1) Which means "**no mercy**"
 - 2) Her name describes God's attitude toward Israel, though Judah still found grace in God's sight - **Hos 1:6-7**
 - 3) Some suggest that the daughter (and the son to follow) were not Hosea's
 - a) Note it does not say she bore "him" (Hosea) a daughter, as before
 - b) I.e., Gomer had become a harlot - cf. **Hos 2:4**
 - c. The second son is named "**Lo-Ammi**"
 - 1) His name means "**not my people**"
 - 2) Thus God declares his rejection of Israel - **Hos 1:8-9**

B. ISRAEL'S RESTORATION FORETOLD... (1:10-2:1)

1. Though cast off, God promises a restoration
2. There might be a reference to the restoration from Assyrian and Babylonian captivity
3. However, both Paul and Peter apply this promise to believing Jews and Gentile in the church – **Ro 9:25-26; 1 Pe 2:10**

C. ISRAEL'S UNFAITHFULNESS... (2:2-13)

1. Condemnation for her sinful conduct - **Hos 2:2-5**

- a. Charges of harlotry and adultery
 - b. No mercy on her children, as the children of harlotry
-- God's rage for Israel's unfaithfulness described in terms of an enraged husband who learns not only of his wife's adultery, but that the children are not his
2. Punishment for her sinful conduct - **Hos 2:6-13**
- a. God will prevent Israel from finding her lovers
 - b. God will take away the blessings and the feasts that Israel enjoyed
 - c. God will destroy what Israel has used to commit spiritual harlotry
-- Israel's sin was foremost her idolatry (cf. references to "Baal"); God viewed such idolatry as a form of "harlotry"!

D. ISRAEL'S RESTORATION DESCRIBED... (2:14-23)

1. Using a "wilderness", God will win her back, just as He did in the days of Moses and Joshua – **Hos 2:14-15**
2. God will cure her of using the language of Baal worship - **Hos 2:16-17**
3. God will establish a covenant of peace and safety, and betroth Israel to Him once again - **Hos 2:18-20**
4. God will once again bless them, and be merciful to them as His people - **Hos 2:21-23** - - While there may be references to the restoration from captivity, it also foreshadows the age of the Messiah and His spiritual blessings - cf. **Ro 9:25-26; 1 Pe 2:10**

E. ISRAEL'S RESTORATION SYMBOLIZED... (3:1-5)

1. Hosea is charged to love an adulterous woman - **Hos 3:1-3**
 - a. Most take this to be Gomer, who had gone into harlotry
 - b. Hosea takes her back, though with a period of probation
2. This symbolizes God's willingness to take Israel back - **Hos 3:4-5**
 - a. Also with a probationary period, in which there be no king, sacrifices, etc.
 - b. But Israel would return, and seek the Lord and David their king (the Messiah?)

CONCLUSION

1. In these first three chapters, it appears God used Hosea to teach Israel an object lesson...
 - a. Through Hosea's experience with Gomer, God provided Israel a concrete illustration of what His relationship with Israel had been like
 - b. Israel had played the harlot; but God would take her back, following a period of punishment and probation
-- Keeping this analogy in mind will assist our understanding of the remaining chapters
2. A lesson to be learned from this analogy is how God views apostasy: spiritual harlotry!
 - a. Christians, we are "betrothed to Christ - cf. **2 Co 11:2**
 - b. But we too can become spiritual harlots" if we are not careful! - **2 Co 11:3**

Are we being true to our betrothal? May the words of the Lord in Hosea encourage us to remain ever faithful:

***"I will betroth you to Me forever; Yes, I will betroth you to Me in righteousness and justice, in loving kindness and mercy; I will betroth you to Me in faithfulness, and you shall know the LORD."** (Hos 2:19-20)*

Hosea - God's Redeeming Love (4:1-7:16)

INTRODUCTION

1. In our previous lesson we began our survey of the book of Hosea...
 - a. Noting that Hosea was a prophet to the northern kingdom of Israel
 - b. Whose work began as Amos' was ending, and prophesied from 750-725 B.C.
2. The key to understanding the book is the analogy illustrated in the first three chapters...
 - a. In which Hosea and his wife Gomer illustrates God's experience with Israel
 - b. Which served as an object lesson to express "**God's Redeeming Love**" for His people
3. We therefore saw in the first three chapters...
 - a. Israel's rejection symbolized, in the names of Hosea and Gomer's children - **Hos 1:2-9**
 - b. Israel's restoration foretold - **Hos 1:10-2:1**
 - c. Israel's unfaithfulness described, depicted as a wife guilty of harlotry - **Hos 2:2-13**
 - d. Israel's restoration described, cured of her idolatry - **Hos 2:14-23**
 - e. Israel's restoration symbolized, depicted as a harlot taken back to be a wife - **Hos 3:1-5**
4. The rest of the book contains the messages of Hosea, proclaimed with this analogy in the background; there is...
 - a. God's **indictment** of Israel and her sins - **Hos 4:1-7:16**
 - b. God's **warning** of punishment that is to befall her - **Hos 8:1-10:15**
 - c. God's **promise** of a future restoration - **Hos 11:1-14:9**

[In this lesson, we shall continue our survey of Hosea by noticing God's indictment of Israel for her sins, chapters **4-7...**]

I. GOD'S INDICTMENT OF ISRAEL (4:1-7:16)

A. THE CHARGE AGAINST ISRAEL... (4:1-5:15)

1. **Against the nation as a whole - Hos 4:1-3**
 - a. For no truth, mercy, or knowledge of God is in the land
 - b. All forms of wickedness are rampant
2. **Against the priests in particular - Hos 4:4-14**
 - a. It does no good to contend with the people, for people do not respect their priests
 - b. The priests themselves have rejected knowledge, which is to their destruction
 - c. The priests feed off the sins of the people, increasing their own spiritual adultery
3. **A word of warning to Judah in the south - Hos 4:15-19**
 - a. Judah, don't be like Israel!
 - b. Judah, leave Ephraim (Israel) to her idols!

4. **Against the priests, rulers, and people - Hos 5:1-7**
 - a. They have been a snare, not a help
 - b. Their idolatry has led Israel to stumble, even Judah as well
 - d. God has withdrawn Himself from them
5. **The impending sentence - Hos 5:8-15**
 - a. Ephraim (Israel) shall be laid waste, and Judah shall not escape either
 - b. Like a lion, God will come upon them and tear them away
 - c. This God will do until they confess their sin and diligently seek Him

B. THEIR APPEAL REJECTED... (6:1-7:16)

1. The call to repentance - Hos 6:1-3

- a. Some believe these three verses are Hosea's desperate plea to Israel to repent
- b. Others think that these are the words of Israel, but was not sincere
- - In either case, verse four reveals the shallowness of Israel's faithfulness

2. Rejected because of Israel's true condition - Hos 6:4-7:16

- a. Faithfulness was only temporary, like the morning cloud or early dew
- b. They offered sacrifices, but did not show mercy or truly know God
- c. They transgressed the covenant, and become defiled, even influencing Judah
- d. When God would have healed them, their iniquity was even worse
- e. Idolatry, alliances with pagan nations, rejection of God's efforts to discipline them; all these things were the charges brought against Israel!

[Like a **Judge in court** God has brought His charges against unfaithful Israel. Like **an unfaithful spouse** who committed adultery, so Israel has done to God! Our next study will consider God's warning of the punishment to befall Israel, but before we finish this lesson let's review..]

II. SOME KEY PASSAGES IN THIS SECTION

A. "MY PEOPLE ARE DESTROYED FOR LACK OF KNOWLEDGE..."

1. Notice **Hos 4:1,6**
2. This verse, like many others in the Bible, emphasizes the importance of knowing the Word of God - cf. **Ja 1:21**
- How is your knowledge of God's Word?

B. "EPHRAIM IS JOINED TO IDOLS, LET HIM ALONE..."

1. Consider **Hos 4:17**
2. The context is that of warning Judah to stay away from Israel
3. There often comes a time when efforts to restore the erring are futile; rather than risk being influenced adversely, withdrawal of association is necessary - cf. **1 Co 5:11-13**

C. "YOUR FAITHFULNESS IS LIKE A MORNING CLOUD..."

1. Read **Hos 6:4**
2. Many people are quick to profess repentance, but do remain true to the Lord; how faithful to the Lord are we?

D. “FOR I DESIRE MERCY AND NOT SACRIFICE...”

1. This passage (**Hos 6:6**) was often quoted by Jesus - **Mt 9:13; 12:7**
2. It reflects what was said in the Proverbs - **Pro 21:3**
3. Micah vividly taught the same principle - **Mic 6:6-8**
4. It is not that God did not call for sacrifice, but all the worship in the world will not cover a lack of mercy and true knowledge of God! - cf. **Hos 4:6**, also **Jer 9:23-24**

E. “THEY DO NOT CONSIDER IN THEIR HEARTS THAT I REMEMBER...”

1. Look at **Hos 7:2**
 2. How sad that people sin, as though there is no God who takes notice of what they are doing
 3. But a time is coming when all that has been done will be brought to light! - cf. **Ecc 12:14; Ro 2:16; Rev 20:12**
- Our only hope is to have our sins forgiven by the blood of Jesus!

F. “EPHRAIM HAS MIXED HIMSELF AMONG THE PEOPLES...”

1. Cf. **Hos 7:8**
2. Through unsavory associations, Israel had been corrupted
3. Such is the danger of the wrong companions - cf. **1 Co 15:33**
4. Thus we need to heed warnings such as those found in **2 Co 6:14-18**

CONCLUSION

1. Truly the words of prophets like Hosea were “*written for our admonition*” - **1 Co 10:11**
 - a. Like Israel, we have been richly blessed - **Ep 1:3**
 - b. Like Israel, we are expected to remain faithful - **Re 2:10**
2. The question is, will we “*fall after the same example of disobedience*”? - cf. **He 4:11**
 - a. Will we fall for lack of knowledge?
 - b. Will we fall because our faithfulness is like a morning cloud or early dew?
 - c. Will we fall because we forget the importance of mercy in our service to God?
 - d. Will we fall because we do not consider that God remembers what we do?
 - e. Will we fall because rather than be the “salt of the earth”, we become so “mixed” by those in the world we lose our flavor? (cf. **Mt 5:14**)

Through a careful and serious study of the prophets, we are more likely to avoid making the same mistakes as Israel, and to heed the words of the apostle Paul:

“Therefore let him who thinks he stands take heed lest he fall.” (1 Co 10:12)

Hosea - God's Redeeming Love (8:1-10:15)

INTRODUCTION

1. Thus far in our survey of the book of Hosea, we have seen...
 - a. The analogy of Hosea and Gomer, illustrating God's experience with Israel
 - 1) Israel's rejection symbolized, in the names of Hosea and Gomer's children - **Hos 1:2-9**
 - 2) Israel's restoration foretold - **Hos 1:10-2:1**
 - 3) Israel's unfaithfulness described, depicted as a wife guilty of harlotry - **Hos 2:2-13**
 - 4) Israel's restoration described, finally cured of her idolatry - **Hos 2:14-23**
 - 5) Israel's restoration symbolized, depicted as a harlot taken back to be a wife - **Hos 3:1-5**
 - b. God's indictment of Israel
 - 1) The charges brought against Israel - **Hos 4:1-5:15**
 - 2) Israel's appeal rejected - **Hos 6:1-7:16**
- The theme proposed for this book has been "**God's Redeeming Love**"
2. The love God has for Israel does not preclude the need for punishment if she is to be truly redeemed...
 - a. As mentioned in **Hos 2:13**
 - b. This punishment will be seen in the form of the Assyrian invasion, as foretold in the section now before us

[In this lesson, we shall continue our survey of Hosea by noticing God's warning of punishment that is to befall Israel, chapters **8-10...**]

I. GOD'S PUNISHMENT FOR ISRAEL (8:1-10:15)

A. WARNING OF APPROACHING JUDGMENT... (8:1-14)

1. Judgment is coming because they transgressed the covenant - **Hos 8:1-6**
2. They have sown the wind, through their alliances with Assyria, and shall reap the whirlwind- **Hos 8:7-10**
3. The altars of their religion has made them sin, their punishment will be a "return to Egypt" (Egypt as a symbol of captivity) - **Hos 8:11-13**
4. Israel has forgotten his Maker, and even Judah places more trust in fortified cities; but judgment will come upon them both - **Hos 8:14**

B. ASSYRIAN CAPTIVITY FORETOLD ... (9:1-17)

1. Because Israel has Played the harlot – Hos 9:1-2
2. Ephraim (Israel) shall "return to Egypt" – Hos 9:3-9
 - a. Egypt used as a type for captivity, but then Assyria is mentioned by name
 - b. They will be unable to celebrate the feasts
 - c. They will be punished for their sins
3. The fleeting glory of Israel - **Hos 9:10-17**
 - a. Though considered the first fruits, they soon gave themselves over to idolatry
 - b. their glory will fly away, and they will be like one childless
 - c. For their wickedness, God will cast them away

C. ISRAEL'S SIN AND CAPTIVITY REITERATED... (10:1-15)

1. Her guilt and coming captivity - **Hos 10:1-8**
2. Her sin and coming punishment - **Hos 10:9-15**

[With such ample warnings through prophets like Hosea, God let Israel know what was to befall her. Yet the prophet's message did not end there. A message of hope concerning restoration was also proclaimed, which we will shall consider in our next lesson. For a few remaining moments, let's review...]

II. SOME KEY PASSAGES IN THIS SECTION

A. "I HAVE WRITTEN FOR HIM THE GREAT THINGS OF MY LAW, BUT THEY WERE CONSIDERED A STRANGE THING..."

1. Notice **Hos 8:12**
2. This is a sad commentary on the condition of Israel
 - a. God had done a wondrous thing by giving them His Word - cf. **Ps 19:7-11**
 - b. Yet they had become so perverted that God's word seemed strange to them!
3. Is this not true today as well?
 - a. We have been richly blessed with the full revelation of God's will through His Son Jesus Christ
 - b. Yet many people (even some in the church)...
 - 1) ...are so unaware of what the Bible says
 - 2) ...are so caught up in the thinking of the world
...that the principles and truths of God's word are "*considered a strange thing*"!
- - Is God's word considered a strange thing to you?

B. "SOW FOR YOURSELVES RIGHTEOUSNESS, REAP IN MERCY..."

1. Consider **Hos 10:12**
2. While we cannot earn our salvation by good works, works of righteousness can result in experiencing God's grace and mercy
 - a. A case in point is the conversion of Cornelius - cf. **Ac 10:1-6**
 - b. His fear of God, prayers, and alms did not save him, but God did take notice
 - c. By striving to serve and please God, he came to know the way of mercy and salvation- - Thus we should be diligent in our service, not to earn salvation, but to receive God's gracious mercy - e.g., Onesiphorus - **2 Ti 1:16-18**

C. "YOU HAVE PLOWED WICKEDNESS, YOU HAVE REAPED INIQUITY..."

1. Read **Hos 10:13**
2. Iniquity (injustice, NASB) is the natural consequence of wickedness
 - a. When people turn their ears away from hearing the Word of God, they will be wicked
 - b. And the consequence is great injustice and lawlessness- Sadly, I believe we can see why our society is reaping so much injustice and lawlessness Studies in the Minor Prophets today (because of the wickedness that is sown)

CONCLUSION

1. The messages of Hosea, though first spoken to a people of an earlier time, speak to us also...
 - a. History tends to repeat itself; we need to learn from the mistakes of others
 - b. The people of God are not immune from apostasy, wickedness and rebellion
2. As Paul wrote to the church of Corinth, after reviewing parts of Israel's history...

***"Now these things became our examples, to the intent that we should not lust after evil things as they also lusted."* (1 Co 10:6)**
3. God's "*intent*" in preserving the Old Testament was that we might benefit from Israel's mistakes...
 - a. The works of prophets like Hosea can certainly help
 - b. Will his words be well known to us, or will they too be "*considered a strange thing*"?

I pray this study will help his words become more familiar to us...

Hosea - God's Redeeming Love (11:1-14:9)

INTRODUCTION

1. In our survey of the book of Hosea we have proposed the theme as “**God’s Redeeming Love**”; this may have seemed strange...
 - a. As we considered “**God’s Indictment of Israel**” in chapters 4-7
 - b. As we considered “**God’s Punishment for Israel**” in chapters 8-10

2. But as we saw in the first three chapters, Hosea’s experience with Gomer serves as an analogy of God’s experience with Israel...
 - a. Following the adultery there was a period of separation
 - b. Following the separation there was the ultimate restoration- - Therefore Israel would be restored, but only after a period of separation

3. Here is another way to summarize chapters 4-14...
 - a. God is holy (which is why He must indict Israel for her sins) - **Hos 4-7**
 - b. God is just (which is why Israel must be punished for her sins) - **Hos 8-10**
 - c. God is love (which is why He will restore Israel) - **Hos 11-14**- - So having declared the holiness and justice of God, Hosea now proclaims His great love for Israel
[In this lesson we shall complete our study of Hosea by first looking at...]

I. GOD’S PROMISE OF A FUTURE RESTORATION (11:1-14:9)

A. GOD’S LOVE DESPITE ISRAEL’S REBELLION... (11:1-11)

1. God brought Israel out of Egypt, yet they worshipped the Baals - **Hos 11:1-2**
2. God nurtured Israel though they knew it not - **Hos 11:3-4**
3. God will send them to Assyria because of their backsliding - **Hos 11:5-7**
4. Yet God will return them to their homes - **Hos 11:8-11**

B. ISRAEL’S REBELLION AND GOD’S CHASTISEMENT... (11:12-13:16)

1. Ephraim (Israel) is full of sin, and while Judah still walks with God to a degree, God has a complaint against Judah as well - **Hos 11:12-12:6**
2. Ephraim is cunning and boastful, and so God will bring his reproach upon him - **Hos 12: 7-14**
3. Ephraim and Samaria (both representative of Israel), shall be held guilty and punished accordingly - **Hos 13:1-16**

C. ISRAEL’S FUTURE RESTORATION... (14:1-9)

1. A call to return to the Lord, for Assyria will not save - **Hos 14:1-3**
2. God promises to heal their backsliding and return them to the land - **Hos 14:4-7**
3. Ephraim (Israel) will finally be cured of her idolatry - **Hos 14:8**
4. A concluding call to wisely consider these things - **Hos 14:9**

[God fulfilled His promise to restore Israel (and Judah) starting with the decree of Cyrus and under the leadership of Zerubbabel, Ezra, and Nehemiah (cf. the books of Ezra and Nehemiah). As indicated in **Hos 14:8**, Israel was once for all cured of her idolatry. Her faith in God may have weakened later on, but idolatry never had the appeal it once had. In the spirit of **Hos 14:9**, which calls upon us to understand and know what is revealed in this book, here are some...]

II. CONCLUDING LESSONS TO BE DRAWN FROM HOSEA

A. GOD IS A GOD OF LOVE...

1. He loves His people
 - a. Like a man loves his wife (cf. Hosea and Gomer)
 - b. Like a father loves his child - cf. **Hos 11:1**
2. Because He loves His people...
 - a. He blesses them abundantly
 - b. He nurtures them patiently - cf. **Hos 11:3-4**

B. GOD IS A GOD OF HOLINESS...

1. He expects His people to know His will - cf. **Hos 4:1-2,6; 8:12**
2. He expects His people to avoid harmful influences - cf. **Hos 7:8-9**
3. He expects His people to sow righteousness, not wickedness - cf. **Hos 10:12-13**

C. GOD IS A GOD OF JUSTICE...

1. He cannot let sin go unpunished - cf. **Hos 9:9**
2. Those who remain in sin He will devour - cf. **Hos 13:7-8**

D. GOD IS A GOD OF MERCY...

1. He call upon His people to repent - cf. **Hos 14:1**
2. He will gladly heal those who do so - cf. **Hos 14:4**

CONCLUSION

1. Hosea presents a picture of God who is certainly desirous of redeeming those He loves
 - a. Sadly, not many took Hosea's message seriously
 - b. I.e., only a remnant of Israel returned after the restoration
2. Today, God's redeeming love is offered through His Son Jesus Christ - cf. **Ep 1:3-7**
 - a. Sadly, not many take the gospel message seriously either
 - b. Even as Jesus warned - cf. **Mt 7:13-14; 21-23**

What many need to heed is the call of Hosea at the end of his book...

“Who is wise? Let him understand these things. Who is prudent? Let him know them. For the ways of the LORD are right; The righteous walk in them, But transgressors stumble in them.”
(Hos 14:9)

Are we growing in our knowledge and walking in the ways of the LORD?

Micah - Judgment Now, Blessings Later (1:1-2:13)

INTRODUCTION

1. The eighth century (800-700 B.C.) was filled with prophetic activity...
 - a. Starting with Jonah, who prophesied to the city of Nineveh (ca. 790 B.C.)
 - b. Continuing with prophets sent primarily to the northern kingdom of Israel
 - 1) Amos (755 B.C.)
 - 2) Hosea (750-725 B.C.)
 - c. The southern kingdom of Judah was also the recipient of God's prophets
 - 1) Isaiah (740-700 B.C.)
 - 2) Micah (735-700 B.C.)
2. In our study of "**The Minor Prophets**"...
 - a. We have looked at the works of Jonah, Amos, and Hosea
 - b. We now come to the works of Micah, the last prophet of the eighth century B.C.

[Before we take a look at the messages of Micah as recorded in his book, it may be helpful to first look at some...]

I. BACKGROUND MATERIAL

A. MICAH - THE MAN...

1. His name means "**Who is like Jehovah?**" - cf. **Mic 7:18**
2. His home was Moresheth-Gath - **Mic 1:1,14**
 - a. In the lowlands of Judah, near Philistia
 - b. About 20-25 miles southwest of Jerusalem
3. Nothing is known of his occupation prior to becoming God's prophet
4. Characterization
 - a. "He was the prophet of the poor and downtrodden." (**Homer Hailey**)
 - b. "He had Amos' passion for justice and Hosea's heart for love." (**J. M .P. Smith**)
 - c. Comparing Micah to his contemporary Isaiah (as suggested by **Hailey**)
 - 1) Micah was a man of the fields, Isaiah was of the city
 - 2) Micah took little interest in politics, giving himself to the concern over spiritual and moral problems; Isaiah was in close contact with world affairs, the associate of kings and princes
 - 3) Both Micah and Isaiah...
 - a) Saw God as the infinite Ruler of nations and men
 - b) Recognized the absolute holiness and majesty of God
 - c) Stressed that violating principles of God's divine sovereignty and holiness would bring judgment and doom

B. MICAH - THE BOOK...

1. The date: 735-700 B.C.

- a. During the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah - **Mic 1:1**
- b. Just as the northern kingdom of Israel was falling under Assyria's attack

2. The message: "Present Judgment, Future Blessings"

- a. Present judgment is coming because of Israel's unfaithfulness to God
- b. Future blessings will come because of God's faithfulness to Israel
 - 1) Cf. the promise God made to Abraham - **Gen 22:18**
 - 2) God would fulfill in the person of Jesus Christ - cf. **Ac 3:24-26**

3. A brief outline: The book appears to contain three messages or oracles, all beginning with the word "Hear"; therefore the book can be divided as follows:

- a. The coming judgment, with a promise of restoration - **Mic 1:1-2:13**
- b. God's condemnation of Israel, with a glimpse of the future hope - **Mic 3:1-5:15**
- c. God's indictment of Israel, with a plea for repentance and promise of forgiveness - **Mic 6:1-7:20**

[In the remaining part of this lesson, let's take look at Micah's first message...]

II. THE COMING JUDGMENT AND PROMISED RESTORATION

A. JUDGMENT PRONOUNCED ON ISRAEL AND JUDAH...

1. Micah's message is for both Samaria (Israel) and Jerusalem (Judah) - **Mic 1:1**
2. The Lord announces His coming judgment - **Mic 1:2-5**
3. The destruction of Samaria (representing the northern kingdom of Israel) - **Mic 1:6-7**
4. Micah's mourning - **Mic 1:8-16**
 - a. For the judgment has reached even Judah and Jerusalem
 - b. His lament involves making a play on words involving the names of cities, for example...
 - 1) "***Tell it not in Gath***" (Gath is similar to the Hebrew word for "tell")
 - 2) "***Weep not at all in Beth Aphrah, Roll yourself in the dust***" (Beth Aphrah means "house of dust")
 - 3) "***Pass by in naked shame, you inhabitant of Shaphir***" (Shaphir means "fair, beautiful, pleasant")
 - 4) "***The inhabitant of Zaanan does not go out***" (Zaanan means "come out")
 - 5) "***Beth Ezel mourns; its place to stand is taken away from you***" (Beth Ezel can be paraphrased as "nearby house")
 - c. As revealed in **verse 16**, their judgment will involve captivity

B. REASONS FOR THE INEVITABLE JUDGMENT...

1. The arrogance and violence of the nobles - **Mic 2:1-5**
 - a. For coveting fields and taking them by violence
 - b. So it will happen to them
2. For rejecting true prophets, and accepting false ones - **Mic 2:6-11**
 - a. They tell the prophets of God not to speak of God's words
 - b. They abuse the people of God
 - c. Destruction is coming, because they are defiled and accept false prophets

C. RESTORATION PROMISED...

1. It will involve God assembling a remnant - **Mic 2:12**
2. God will lead them like a flock of sheep, with a king at their head - **Mic 2:12-13**

CONCLUSION

1. Later, Micah will tell us more about the ultimate fulfillment of that restoration, and from where that “king” shall arise who shall lead God’s flock! - cf. **Mic 5:2-5**
2. But for now we have seen that Micah certainly follows the pattern of God’s prophets at that time...
 - a. Proclaiming the coming judgment, which would involve captivity
 - b. Providing the basis for such judgment, describing the nature of their sins and departure from God
 - c. Promising that God would one day restore the good fortunes of Israel, but requiring repentance and involving a “remnant”
3. How sad that Israel and Judah did not heed the words of such men like Micah, Amos, Hosea, and Isaiah...
 - a. But are we heeding God’s spokesmen for today?
 - b. Such as His apostles Peter and Paul, and of course, His Son Jesus Christ?

We would do well to remember the preaching of Micah as we read in the New Testament...

“For this reason we must pay much closer attention to what we have heard, lest we drift away from it. For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just recompense, how shall we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard, God also bearing witness with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.”

(He 2:1-4)

Israel as a nation failed to heed the message sent to them; are we heeding the message for us today?

Micah - Judgment Now, Blessings Later (3:1-5:15)

INTRODUCTION

1. In our previous lesson on the book of Micah...
 - a. We briefly considered some background material
 - 1) Concerning Micah, the man
 - a) His name means **“Who is like Jehovah?”**
 - b) He was from Moresheth-Gath, 20-25 miles SW of Jerusalem
 - c) A contemporary of Isaiah
 - d) A prophet of the poor and downtrodden
 - 2) Concerning Micah, the book
 - a) The prophecies occurred around 735-700 B.C.
 - b) They were directed toward both Israel and Judah
 - c) The general theme appears to be **“Present Judgment, Future Blessings”**
 - b. We briefly considered the first of three messages in the book
 - 1) Each message begins with “Hear...” - **Mic 1:2; 3:1; 6:1**
 - 2) The first message proclaimed **“The Coming Judgment And Promised Restoration”**, as it described:
 - a) The judgment pronounced upon Israel and Judah - **Mic 1:2-16**
 - b) The reasons for the coming judgment - **Mic 2:1-11**
 - c) The promise of the restoration of a remnant - **Mic 2:12-13**
2. In this lesson, we shall consider Micah’s second message...
 - a. As presented in **Mic 3:1-5:15**
 - b. Which follows a similar theme as in the previous message:
 - 1) God’s condemnation of Israel
 - 2) With a glimpse of the future hope

[This second message has much more to say about the future hope, especially regarding the Messiah. But it begins with...]

I. GOD’S CONDEMNATION OF ISRAEL’S LEADERS

A. INDICTMENT OF ISRAEL’S CIVIL LEADERS...

1. The outrageous conduct of the rulers - **Mic 3:1-3**
 - a. They hate good and love evil
 - b. They consume the people (i.e., oppress them)
2. The judgment to come upon them - **Mic 3:4**
 - a. They will cry to the Lord, but He will not hear them
 - b. He will hide His face from them

B. INDICTMENT OF ISRAEL'S RELIGIOUS LEADERS...

1. The judgment to come upon the false prophets - **Mic 3:5-7**
 - a. Because they lead God's people astray
 - b. They shall have no vision, they shall be made ashamed
2. Micah's own ministry, in contrast to that of the false prophets - **Mic 3:8**
 - a. He is full of the power of the Spirit, and of justice and might
 - b. He declares the transgression and sin of Israel

C. INDICTMENT OF ISRAEL'S LEADERS RENEWED...

1. Addressing once again the rulers of Israel, their sins are categorized - **Mic 3:9-11**
 - a. They abhor justice and pervert equity (fairness)
 - b. They build up Jerusalem with bloodshed and iniquity
 - c. Whether judges, priests, or prophets, they do it only for the money, belying their claim to trust in the Lord
2. The judgment to come upon Israel because of them - **Mic 3:12**
 - a. Zion shall be plowed like a field
 - b. Jerusalem shall become heaps of ruins

[This prophecy of Micah was fulfilled when Babylon destroyed Jerusalem in 586 B. C. (cf. **2 Chr 36:17-21**). But his message is not finished; as ominous as it was in proclaiming the coming judgment, he now continues with a glimpse into the future...]

II. THE FUTURE EXALTATION OF ZION AND MESSIANIC HOPE

A. THE GLORY TO COME IN "THE LATTER DAYS"...

1. What will happen "*in the latter days*"
 - a. The "*mountain of the Lord's house*" will be established, and many people will want to go it - **Mic 4:1-2**
 - b. They will want to learn of God's ways, and the word of the Lord will go forth from Jerusalem - **Mic 4:2**
 - c. The Lord will judge the nations, and there will be peace - **Mic 4:3**
 - d. Everyone will be content, walking in the name of the Lord forever - **Mic 4:4-5** -- Isaiah had a similar prophecy - **Isa 2:1-4**
2. What is the fulfillment of this prophecy?
 - a. Some believe it is all yet to come (e.g., the premillennialist)
 - b. Some believe it is all past (e.g., some amillennialists)
 - c. I am inclined to believe there are past, present, and future elements
 - 1) It began in Jerusalem with the preaching of the gospel on Pentecost
 - a) For Peter identifies the events of that day as beginning the fulfillment of what would occur in the "*last days*" - cf. **Joel 2:28-32; Ac 2:16-17**
 - b) For Jesus said the gospel would go forth from Jerusalem as prophesied - **Lk 24:46-47**; cf. **Mic 4:2; Isa 2:3**
 - 2) It continues as people respond to the gospel that originated from Jerusalem

- a) Such people **“have come to Mount Zion”** - **He 12:22-24**; cf. **Mic 4:2**
- b) They learn the ways of the Lord - **Ep 4:20-24**; cf. **Mic 4:2**
- 3) The “judging among many people” may be both present and future
 - a) The book of Revelation reveals the Lord as judging both in the present and in the future – cf. **Re 1:5; 2:26-27; 17:14; 20:11-15**
 - b) Peter viewed some of Isaiah’s prophecies as yet to be fulfilled - **2 Pe 3:13**; cf. **Isa 65:17-19; 66:22**
 - c) Therefore **Mic 4:3-5** may find some of its fulfillment in the eternal destiny of the redeemed, as part of the “New Jerusalem” of the “new heaven and new earth” described in **Re 2 1-22**
- 3. As Micah continues, he describes what will occur **“in that day”** - **Mic 4:6-8**
 - a. The Lord will assemble a remnant of those whom He afflicted - cf. **Ro 11:5**
 - b. He will reign over them forever - cf. **Lk 1:30-33**

- - I understand that the fulfillment of this prophecy began with the first coming of Christ, and that the church is a spiritual kingdom in which the “former dominion” of Israel has been restored and given to Jesus who reigns from heaven - cf. **Mt 28:18; Ac 1:6-8; 2:30-36; Re 1:5; 2:26-27; 3:21**

B. THE DISTRESS AND CAPTIVITY BEFORE RESTORATION...

- 1. The **“Now”** of **Mic 4:9** suggests that Micah has returned from his glimpse of the future hope to what will occur in the immediate present
- 2. Their judgment will involve distress like a woman in labor, as they will be delivered to Babylon, from which they will also be redeemed - **Mic 4:9-10**
- 3. Even **“now”**, many nations (e.g., Assyria) have come up against them - **Mic 4:11-5:1**
 - a. Who seek to defile Zion, whom God will use to break them into many pieces
 - b. Yet the daughter of Zion (Israel) shall be humbled also - cf. **Mic 5:1**

C. THE COMING MESSIAH...

- 1. Here we find the prophecy of the Messiah’s birthplace - **Mic 5:2**; cf. **Mt 2:1-6**
 - a. The Messiah would be born in Bethlehem Ephrathah
 - b. He would become the ruler of Israel - cf. **Isa 9:6-7; Lk 1:30-33**
 - c. His **“goings forth have been from old, from everlasting”** - cf. **Jn 1:1-3**
- 2. The Messiah will lead His people in peace - **Mic 5:3-5a**
 - a. Though first they must be given up for a short time (Babylonian captivity)
 - b. Then a remnant shall return, whom the Ruler shall feed in the strength of the Lord

D. FURTHER JUDGMENT ON ISRAEL AND HER ENEMIES...

- 1. Some take this section to be Messianic
- 2. I tend to take it as pertaining to Micah’s day and those that followed shortly after...
 - a. The Assyrian threat would prove to be no real threat (for Judah) - **Mic 5:5b-6**; cf. **Isa 36-37**
 - b. When the remnant is dispersed (as a result of the Babylonian captivity), they shall be a lion among flocks of sheep - **Mic 5:7-9** (e.g., Daniel, Esther?)
 - c. God would cut off her false strengths (such as horses and chariots, cf. **Isa 31:1**) and her idolatry - **Mic 5:10-15**

CONCLUSION

1. With the recurrent theme in his messages (“**Present Judgment, Future Blessings**”), Micah’s purpose appears to be twofold...
 - a. To warn the people, that they may repent as necessary
 - b. To encourage the people, that their hope for the future might help them to endure the hard times to come

2. A similar twofold message is found in the New Testament as well...
 - a. Warnings to persevere, lest we fall away - e.g., **He 4:1,11**
 - b. Promises to encourage us for whatever lies ahead - e.g., **2 Pe 3:13-14**

3. Today, we have an advantage over the Israelites of Micah’s day...
 - a. We have already seen much of his prophecy fulfilled with the first coming of the Messiah
 - b. As Peter wrote, “*we also have the prophetic word made more sure*” - **2 Pe 1:19**
 - c. Made more sure by virtue of its fulfillment, it can serve to comfort us and strengthen our hope regarding any future promise of God - cf. **Ro 15:4**-- If God kept His promise concerning the first coming of His Messiah, we can have confidence He will keep His promise concerning His return!

Perhaps that is why Peter went on to say concerning “*the prophetic word*” (e.g., The Minor Prophets)...

“which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts” (2 Pe 1:19)

By careful study and consideration of the prophets, both in the Old Testament and New Testament, our hope for the future is strengthened!

Micah - Judgment Now, Blessings Later (6:1-7:20)

INTRODUCTION

1. This is the third of three lessons in our survey of the book of Micah...
 - a. Micah was a prophet of God, a contemporary of Isaiah (ca. 735-700 B.C.)
 - b. His prophecies were directed to both Israel and Judah, though mostly to the latter
 - c. His general theme: **“Present Judgment, Future Blessings”**
2. In his first message...
 - a. He proclaimed **“The Coming Judgment And Promised Restoration”**
 - b. In which he described:
 - 1) The judgment pronounced upon Israel and Judah - **Mic 1:2-16**
 - 2) The reasons for the coming judgment - **Mic 2:1-11**
 - 3) The promise of the restoration of a remnant - **Mic 2:12-13**
3. In his second message...
 - a. He proclaimed **“God’s Condemnation of Israel, And The Future Hope”**
 - b. In which he described:
 - 1) God’s condemnation of Israel’s civil and religious leaders - **Mic 3:1-12**
 - 2) The future exaltation of Zion and Messianic hope - **Mic 4:1-5:15**
4. In his third and final message, Micah’s message is **“God’s Indictment of Israel, With A Promise Of Forgiveness And Restoration” - Mic 6:1-7:20**

[Similar to what we saw in Hosea, the prophet Micah presents the Lord’s complaint as though He were taking Israel to court...]

I. THE LORD’S CONTROVERSY WITH ISRAEL

A. GOD’S COMPLAINT...

1. The people called to present their case against God, as He has a complaint against them - **Mic 6:1-2**
2. How has the Lord wearied them? Testify against Him! - **Mic 6:3**
3. Did He not redeem them from Egyptian bondage with the aid of His servants Moses, Aaron, and Miriam? - **Mic 6:4**
4. Remember how He even had Balaam counter the counsel of Balak - **Mic 6:5**

B. WHAT THE LORD REQUIRED OF THEM...

1. What must they offer for their sins? - **Mic 6:6-7**
2. What God wanted was for them to do justly, love mercy, and walk humbly before Him - **Mic 6:8**

C. THE PUNISHMENT FOR ISRAEL'S INJUSTICE...

1. Justified, for they were full of dishonesty and violence - **Mic 6:9-12**
2. Judgment is coming in the form of desolation, for they hold on to the idolatry of Omri and works of Ahab - **Mic 6:13-16**

[Once again, for the third time, Micah has foretold of the judgment to come. As before, he does not close without offering a hope for blessings in the future...]

II. A LAMENT FOLLOWED BY A PROMISE OF RESTORATION

A. PERHAPS SPEAKING FOR THE FAITHFUL REMNANT, MICAH LAMENTS... .

1. His sorrow because the faithful man had perished - **Mic 7:1-4**
2. Things are so bad, only the Lord can be trusted - **Mic 7:5-7**

B. A CONFESSION OF SIN, WITH COMFORT IN WHAT THE LORD WILL BRING...

1. His enemy is not to rejoice over him - **Mic 7:8-10a**
 - a. For though he may fall, he will arise; the Lord will be a light to him
 - b. He is willing to bear the indignation of the Lord, for he has sinned; he knows also that the Lord will eventually plead his case and execute justice for him
2. He takes comfort in the future restoration of Zion - **Mic 7:10b-13**
 - a. Though first to be trampled down like mire in the streets
 - b. When restored, all will come to her (a messianic reference akin to **Mic 4:1-2?**)
 - c. But first there will be desolation (cf. the destruction of the city by Babylon)

C. A CLOSING PRAYER, WITH PRAISE TO GOD...

1. A prayer for God's protection, to shepherd them as in days gone by - **Mic 7:14**
2. God answer: "***I will show them marvelous things***" - **Mic 7:15**
3. Micah's song of praise - **Mic 7:16-20**
 - a. The nations shall be made afraid when they see what the Lord has done
 - b. Who is a God like Jehovah?
 - 1) Who pardons iniquity
 - 2) Who passes over the transgressions of the remnant of His heritage
 - 3) Who does not retain anger forever, for He delights in mercy
 - 4) Who will again have compassion, subdue their sins, and cast their sins away
 - 5) Who will give truth and mercy to Jacob and Abraham (i.e., their descendants) as He has sworn from days of old (cf. **Gen 12:2-3**)

CONCLUSION

1. Thus Micah ends his book like he ended each of his three messages: offering hope concerning the future for the people of Israel.
2. In our previous lesson we noted how these promises concerning a glorious future to a great extent were fulfilled “*in the latter days*”, beginning with the coming of our Lord.
 - a. Certainly their restoration and rebuilding of temple following Babylonian captivity were a partial fulfillment.
 - b. But even that was just a glimpse of what Jesus Christ would offer in His spiritual kingdom, which we now enjoy by being in Him.
3. From Micah, we can learn a lot about...
 - a. The nature of God - cf. Mic **7:18-20**
 - b. How God would have us live - cf. Mic **6:6-8**
4. We also can have our faith strengthened by observing those prophecies which have been fulfilled...
 - a. Such as the birthplace of the Messiah - Mic **5:2**
 - b. Such as the establishment of the Lord’s house - Mic **4:1-2**

So while Micah may have been sent first to the nation of Israel, let’s not forget what Peter said concerning the Old Testament prophets...

“To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven; things which angels desire to look into.” (1 Pe 1:12)

Yes, when the prophets like Micah foretold of the “*the glories that would follow*” (cf. **1 Pe 1:11**), they were serving us who would be later be in the kingdom of God. Do we appreciate how blessed we are? If so, then let’s also do what God requires of us, as expressed in Micah’s own words:

“...to do justly, to love mercy, and to walk humbly with your God” (Mic 6:8)

Zephaniah - Through Judgment to Blessing

INTRODUCTION

1. In our survey of “**The Minor Prophets**” we now come to the first of three prophets who preached to Judah alone, following the downfall of the northern kingdom of Israel
2. The prophet is **Zephaniah**, whose name means “**Jehovah Hides**”...
 - a. Concerning the **man**
 - 1) King Hezekiah was his great-great-grandfather - **Zeph 1:1**
 - 2) This has prompted some to call him “**the royal prophet**”
 - 3) He was contemporary with Jeremiah, as were Nahum and Habakkuk
 - b. Concerning his **message**
 - 1) Zephaniah prophesied in the days of Josiah, king of Judah
 - a) Josiah ruled from **640-609 B.C.**
 - b) He was a good king, a great reformer - **2 Chr 34: 1-3,29-34; 35:1-19**
 - c) Josiah’s reforms were short-lived, however, and the nation soon apostasized after his death
 - 2) Zephaniah proclaimed the coming “**day of the Lord**” - cf. **Zeph 1:7,14-16**
 - a) So vivid are his descriptions, that George Adam Smith wrote: “**No hotter book lies in all the Old Testament.**”
 - b) And yet it ends on an encouraging note concerning the future - - Therefore its overall message is: “**Through Judgment To Blessing**”

[As we get into the book, we note that it can be divided into three sections. The first section encouraged the people to “**look within**”...]

I. GOD’S WRATH COMING UPON JUDAH

A. THE LORD IS BRINGING JUDGMENT...!

1. The prophet announces a universal and all-consuming judgment - **Zeph 1:1-3**
2. With special mention and attention given Judah - **Zeph 1:4-6**

B. THE “DAY OF THE LORD” IS AT HAND...!

1. This “day” as it will affect Judah and Jerusalem - **Zeph 1:7-13**
 - a. Punishment upon the princes and king’s children (note, the king himself is not mentioned), and upon those who are full of violence and deceit
 - b. There will wailing and mourning in the city of Jerusalem
 - c. The Lord will search out and punish the complacent
2. This great “day” described - **Zeph 1:14-18**
 - a. A day that is near and hastens quickly
 - b. A day of devastation, desolation, darkness, and distress

- c. A day in which silver and gold cannot deliver one from the Lord's wrath

C. AND SO - A CALL FOR THE NATION TO REPENT...!

- 1. Before the day of the Lord's anger comes upon them - **Zeph 2:1-2**
- 2. To seek the Lord, to seek righteousness, to seek humility - **Zeph 2:3**

[Having encouraged the people to “**look within**” and see the need for their own repentance, Zephaniah now prompts the people to “**look around**” to see...]

II. GOD'S WRATH COMING UPON SURROUNDING NATIONS

A. GOD'S JUDGMENT ON NATIONS EAST AND WEST...

- 1. Philistia - **Zeph 2:4-7**
 - a. It's cities will be made desolate, the inhabitants destroyed
 - b. The land will be for the remnant of Judah, whose captivity God will restore
- 2. Moab & Ammon - **Zeph 2:8-11**
 - a. They shall be like Sodom and Gomorrah
 - b. Because of their pride, and for their mocking reproach of God's people
 - c. And God will one day be worshipped by people from all nations

B. GOD'S JUDGMENT ON NATIONS SOUTH AND NORTH...

- 1. Ethiopia will be slain by the sword - **Zeph 2:12**
- 2. Assyria with its capital Nineveh will become desolate - **Zeph 2:13-15**

C. AND SO - WOE TO JERUSALEM...

- 1. She has rebelled against the Lord - **Zeph 3:1-5**
 - a. She has not obeyed His voice nor drawn near to Him
 - b. Her civil and religious leaders are like lions and wolves, insolent and doing violence to the Law
 - c. The unjust knows no shame; the Lord, however, is righteous and never fails in His justice
- 2. She has ignored God's judgment upon other nations - **Zeph 3:6-7**
 - a. Which should have prompted her to receive God's instruction
 - b. But instead the people corrupted all their deeds

[Finally, lest the faithful remnant despair, Zephaniah ends his message with a “**look beyond**”...]

III. THROUGH JUDGMENT TO BLESSING

A. WAIT UPON THE LORD...

- 1. The faithful are told to wait for Lord to carry out His judgment - **Zeph 3:8**
- 2. Even as Micah said he would do - cf. **Mic 7:7-9**

B. GOD WILL RESTORE HIS PEOPLE...

- 1. After His judgment, God will restore to the peoples (Gentiles?) a “*pure language*” to worship and serve Him in one accord - **Zeph 3:9**
- 2. His dispersed ones (Israel?) shall bring offerings from afar - **Zeph 3:10**

3. God will remove the proud from His *“holy mountain”*, leaving a meek and humble people who will trust and rest in the Lord - **Zeph 3:11-13**

C. AND SO - THERE WILL BE JOY IN JERUSALEM...

1. For the Lord will remove their judgments and their enemies - **Zeph 3:14-15**
2. For the Lord will be in their midst, providing them with gladness, love and singing - **Zeph 3:16-17**
3. For the Lord has given them great assurance - **Zeph 3:18-20**
 - a. God will gather those who sorrow over the reproach of His people
 - b. God will deal with those who afflicted His people
 - c. God will gather those who have been driven out, and give them fame and praise

CONCLUSION

1. The message of Zephaniah is a simple one: **Judgment is coming, but blessings will follow for those who heed the warning to repent...**
 - a. It was a message that would later comfort the remnant taken away into Babylonian captivity
 - b. It was a message that perhaps had an initial fulfillment following their restoration under Zerubbabel, Ezra and Nehemiah
 - c. But I believe the ultimate fulfillment pertains to the age of the Messiah
 - 1) Which began with the establishment of His spiritual kingdom, the church
 - a) Into which God is “gathering” His people - cf. **1 Th 2:12**
 - b) In which we enjoy the presence of God and His blessings - cf. **He 12:22-24**
 - 2) Which will be culminated when Jesus comes again - **Re 21:1-22:5**
2. The message of the apostles is not really much different today...
 - a. The *“day of the Lord”* (of which Zephaniah’s “day” was a type) is coming - **2 Pe 3:7-10**
 - b. God’s people (i.e., the church) are admonished to remain faithful - **2 Pe 3:11-14**

Are we heeding that message? For those willing to listen, here is what else Peter had to say...

“Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that He may send Jesus Christ, who was preached to you before, whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. (Ac 3:19-21)

Be converted through your obedience to the gospel of Christ (cf. **Mk 16:15-16; Ac 2:38**), and you too can **“look beyond”** the coming judgment for the blessings to follow!

Nahum - The Fall of Nineveh

INTRODUCTION

1. At the same time Jeremiah and Zephaniah were pronouncing judgment against Judah, another prophet was directing his attention at one of her enemies
2. The prophet was **Nahum**, whose name means “**Consolation**”
 - a. The name “is in a sense symbolical of the message of the book, which was intended to comfort the oppressed and afflicted people of Judah” (**Eiselen**)
 - b. Concerning the **man**
 - 1) His home was Elkosh, of which little is known - **Nah 1:1**
 - 2) Some think that **Capernaum** (lit., “village of Nahum”) may have been his birthplace
 - 3) He was contemporary with **Jeremiah, Habakkuk, and Zephaniah**
 - b. Concerning his **message**
 - 1) His message is usually dated around **630-612 B.C.**
 - a) The northern kingdom of Israel was already in Assyrian captivity
 - b) Assyria itself was still a world power, though in a state of decline
 - 2) The theme of his message is simple: “**The Fall Of Nineveh**”
 - a) This makes his work a complement to that of **Jonah**
 - b) Though by this time no mercy would be shown, judgment would be final

[The book of Nahum can easily be divided into three sections which coincide with the three chapters. In the first section we find...]

I. NINEVEH’S DOOM DECLARED

A. THE CHARACTER AND POWER OF THE LORD...

1. God’s vengeance, even though He is slow to anger - **Nah 1 :1-3a**
2. The fierceness of His anger described - **Nah 1:3b-6**
3. The goodness of the Lord, as a stronghold to the faithful - **Nah 1:7**
4. The pursuer of His enemies - **Nah 1:8**

B. THE COMPLETE OVERTHROW OF NINE VEH...

1. She will not afflict again, despite her plotting against the Lord - **Nah 1:9-11**
2. Judah will be delivered from Nineveh’s affliction - **Nah 1:12-13**
3. Nineveh’s destruction has been commanded by the Lord - **Nah 1:14**
4. There shall be good tidings in Judah, she can keep her feasts - **Nah 1:15**

[Having **declared** Nineveh’s doom in the first section, we now find...]

II. NINEVEH'S DOOM DESCRIBED

A. THE SIEGE AND CAPTURE OF THE CITY...

1. Furious preparation for the battle is described - **Nah 2:1-4**
2. Resistance is futile, captivity has been decreed - **Nah 2:5-7**
 - a. Note **verse 6**: "The gates of the rivers are opened, and the palace is dissolved"
 - b. "The Babylonian Chronicle tells that Nineveh fell because the flooding rivers made breaches in the city's defenses." (**Believers' Study Bible**)

B. THE UTTER SACK OF THE CITY...

1. Her inhabitants flee, the city is plundered - **Nah 2:8-10**
2. Her destruction will be complete, Nineveh as a dwelling of devouring lions will be no more - **Nah 2:11-13**

[Thus far, Nineveh's doom has been **declared** and **described** by Nahum. In the third and final section, we find him saying...]

III. NINEVEH'S DOOM DESERVED

A. BECAUSE OF HER SINS...

1. Her woe will be due to her sins - **Nah 3:1-4**
2. The Lord will uncover her shame and make her a spectacle - **Nah 3:5-7**

B. SHE IS NO BETTER THAN NO-AMON...

1. Nineveh is no better than No-Amon (Thebes in Egypt) - **Nah 3:8**
2. Who despite her strength, was carried away into captivity - **Nah 3:9-10**
3. So it will be with Nineveh - **Nah 3:11**

C. HER STRENGTH AND WEALTH WILL NOT SAVE HER...

1. Her strongholds will fail - **Nah 3:12-13**
2. All her efforts, her wealth, her army, will be futile - **Nah 3:14-17**

D. HER END HAS COME...

1. Her leaders are dead, her people scattered - **Nah 3:18-19a**
2. Those who hear of her fall will rejoice - **Nah 3:19b**

CONCLUSION

1. The message of Nahum for the people of God is one of **consolation...**
 - a. That those who afflict God's people will be judged - **Nah 1:2-3**; cf. **Lk 18:7-8**
 - b. That God is a stronghold in time of trouble - **Nah 1:7**; cf. **Ps 27:5**- - Are you trusting in God as your Stronghold?

2. The message of Nahum for those who do evil is one of **warning...**
 - a. Don't rely on what mercy was shown to your ancestors (e.g., as in the days of Jonah)
 - b. The Lord may be merciful and slow to anger, but the day of judgment does finally come! - - Are you trusting in what your parents or ancestors may have done, to escape the judgment of God?

This message of Nahum is reminiscent of the words of Paul:

“Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off.” (Ro 11:22)

Let us be sure to *“continue in His goodness”*, lest we too experience the *“severity of God”*!

Habakkuk - From A Sob To A Song

INTRODUCTION

1. We have seen that during the O.T. period known as “Judah Alone”...
 - a. Zephaniah was prophesying to Judah
 - b. Nahum was pronouncing God’s judgment upon Nineveh

2. Then there was Habakkuk, a prophet filled with troubling questions...
 - a. Concerning his **name**
 - 1) It means “**Embrace**”
 - 2) “His name, as Luther well puts it, speaks as one who took his nation to his heart, comforted it and held it up, as one embraces and presses to his bosom a poor weeping child, calming and consoling it with good hope.”
(**Geikie**)
 - b. Concerning the **date**
 - 1) Around **612-606 B.C.**
 - 2) Just as Babylon was making her westward move toward world conquest
 - c. Concerning his **message**: the book easily falls into three sections
 - 1) A “burden” - **Hab 1:1-2:1**
 - 2) A “vision” - **Hab 2:2-20**
 - 3) A “prayer” - **Hab 3:1-19**

3. We note an immediate difference between Habakkuk and other prophets...
 - a. Instead of taking the Lord’s message directly to the people (as do most prophets)
 - b. He takes the complaint of the people directly to the Lord, representing them in the complaint - - As he does so, it has been said that Habakkuk goes “**From A Sob To A Song**”

[This process begins with a **burden** as found in the first section of his message...]

I. HIS “BURDEN”: FAITH GRAPPLING WITH A PROBLEM

A. THE PROPHET RAISES A QUESTION...

1. He laments over apparent rule of wickedness and violence
2. How can the Lord justify His apparent indifference to such things? - **Hab 1:1-4**

B. GOD’S ANSWER...

1. He is not indifferent!
2. He is doing something that will be hard to fathom - **Hab 1:5-11**
 - a. Raising up the Chaldeans (Babylon) to execute His judgment
 - b. Using a violent nation that arrogantly thinks it is serving its own god (and purpose)

C. THE PROPHET'S SECOND QUESTION...

1. How can a holy God employ such an impure and godless agent? - **Hab 1:12-17**
2. This is hard for Habakkuk to understand, but he will watch to see what the Lord will say to him - **Hab 2:1**

[Indeed, it is a heavy **burden** for Habakkuk. God has answered his first question by saying He will use the Chaldeans to punish the wickedness and violence in Judah. But the Chaldeans are wicked also, how can God use them? Habakkuk receives his answer in the form of a **vision...**]

II. HIS "VISION": FAITH GRASPING THE SOLUTION

A. GOD'S ANSWER: FIRST, THE JUST SHALL LIVE BY HIS FAITH...

1. Habakkuk is to write what God reveals to him - **Hab 2:2-3**
2. The proud is not upright; but the just shall live by his faith - **Hab 2:4**

B. GOD'S ANSWER: SECOND, GOD WILL JUDGE THE PROUD...

1. Woe to the proud possessed with the lust of conquest and plunder - **Hab 2:5-8**
2. Woe to their efforts to build a permanent empire through cruelty and godless gain - **Hab 2:9-11**
3. Woe to those who build cities with bloodshed - **Hab 2:12-14**
4. Woe to those with cruelty in their treatment of those they conquered - **Hab 2:15-17**
5. Woe to those given over to idolatry - **Hab 2:18-20**
 - a. Who worship that in which there is no breath at all
 - b. While the Lord is in His holy temple, before whom the earth should keep silence

[The answer to Habakkuk's second question appears to be this: While God may use a wicked nation like Babylon to punish the wickedness of Judah, He will not let Babylon's wickedness go unpunished either! In the meantime, the just (righteous) person will live by his faith in God, which Habakkuk illustrates with his **prayer...**]

III. HIS "PRAYER": FAITH GLORYING IN ASSURANCE

A. PETITION FOR GOD'S ACTION AND MERCY...

1. Written in the form of a psalm - **Hab 3:1**
2. Asking God to revive His works, and in His wrath remember mercy - **Hab 3:2**

B. PRAISE FOR GOD'S PAST DELIVERANCE...

1. His mighty works in the past - **Hab 3:3-7**
2. Bringing both judgment to the wicked and salvation to His people - **Hab 3:8-15**

C. PROFESSION OF FAITH...

1. He trembled at what he has heard, that he will have rest in the day of trouble - **Hab 3:16**
2. But he expresses his faith, that while trouble may come he will rejoice in the Lord who will be his strength - **Hab 3:17-19**

- - Here we find one of the greatest expressions of faith found anywhere!

CONCLUSION

1. What lessons can we glean from this short book? (as suggested by **Homer Hailey**)...

a. **The universal supremacy of God's judgment upon the wicked**

- 1) God would use Chaldea to punish wicked Judah
- 2) Then Chaldea would be destroyed for its own wickedness

b. **Evil is self-destructive**

- 1) If the righteous can be patient, trusting in the Lord
- 2) The tyranny and arrogance of the wicked will eventually fall

c. **The fact of divine discipline**

- 1) In Job it is shown in the suffering of the individual
 - 2) In Habakkuk it is shown in the suffering of the nation
- In both cases, suffering is disciplinary

2. Perhaps the most important lesson concerns **the value of faith...**

- a. By it the righteous in Habakkuk's day would live
- b. Even more so today!

- 1) In receiving salvation - **Ro 1:16-17**
 - 2) In persevering - **He 10:35-39**
- Notice that both quote from **Hab 2:4**

But our faith must not be a shallow faith; it must be like that expressed by Habakkuk...

“Though the fig tree may not blossom, Nor fruit be on the vines; Though the labor of the olive may fail, And the fields yield no food; Though the flock may be cut off from the fold, And there be no herd in the stalls;”

“Yet I will rejoice in the LORD, I will joy in the God of my salvation.”

“The LORD God is my strength; He will make my feet like deer's feet, And He will make me walk on my high hills.”

- Hab 3:17-19

Is this our kind of faith?

Haggai - Build The Temple!

INTRODUCTION

1. In our survey of “**The Minor Prophets**”, we now jump ahead about 100 years...
 - a. Prophets like Zephaniah, Nahum, and Habakkuk prophesied shortly before the seventy years of Babylonian captivity (i.e. before 606-536 B.C.)
 - b. Following the return under the leadership of Zerubbabel (536 B.C.), it was not long before two more prophets were sent to the people of Israel
2. These prophets were **Haggai** and Zechariah, the first of which we shall consider in this lesson...
 - a. Concerning the **man**
 - 1) His name means “**Festival**” or “**Festive**”
 - 2) What we know of Haggai is limited to his book and references in **Ezra** (see below)
 - 3) Together with Zechariah he motivated the Jews in rebuilding the temple
 - b. Concerning the **message**
 - 1) It is commonly dated around 520 B.C. (the second year of King Darius - Hag 1:1)
 - a) For the foundation of the temple had been laid shortly after the arrival under the leadership of Zerubbabel (i.e., 536 B.C.) - cf. **Ezra 3:8-13**
 - b) Yet opposition to rebuilding the temple stopped it for 16 years - **Ezra 4:1-24**
 - c) God then raised up Haggai and Zechariah - **Ezra 5:1-2; 6:14**
 - 2) The theme of Haggai’s preaching: **Build The Temple!**
 - a) His message contains four separate proclamations
 - b) All within four months - cf. **Hag 1:1; 2:1,10,20**

[As we outline and briefly consider the message of Haggai, we begin by noticing...]

I. A WORD OF REPROOF

A. BUILDING THE TEMPLE IS LONG OVERDUE...

1. Haggai takes the Lord’s message to Israel’s leaders - **Hag 1:1**
 - a. Zerubbabel the governor (who lead the first group of exiles back home)
 - b. Joshua the high priest (also known as Jeshua, **Ezra 2:1-2,36,40; 3:2-8**)
2. The Lord takes issue with what the people have been saying - **Hag 1:2-4**
 - a. They have been saying the time is not right to build the temple
 - b. The Lord challenged them as to whether they should live in paneled houses while the temple lies in ruins

B. THE PEOPLE SHOULD CONSIDER THEIR WAYS...

1. The Lord challenged them to consider what was happening - **Hag 1:5-6**
 - a. Their efforts were much

- b. But they received little in return
- 2. To motivate them in building the temple, their trouble is explained - **Hag 1:7-11**
 - a. They needed to build the temple and thereby glorify God
 - b. For their efforts to obtain much for themselves was frustrated by God
 - 1) They looked for much, but God blew it away
 - 2) While His house lay in ruins, they were busy building their own
 - 3) Therefore God had called for a drought on the land and its fruit

C. THE TESTIMONY OF THE PROPHET IS HEEDED...

- 1. With the leadership of Zerubbabel and Joshua the people obeyed - **Hag 1:12**
- 2. The Lord promises to be with them - **Hag 1:13**
- 3. Stirred up by the Lord, Zerubbabel and Joshua lead the remnant to resume work on the temple - **Hag 1:14-15**

[From **Hag 1:1,15**, we can determine that it took 24 days for the people to begin rebuilding the temple. About a month later (cf. **Hag 2:1**), another message from the Lord comes by way of Haggai. This message is...]

II. A WORD OF SUPPORT

A. ARE THE PEOPLE DISCOURAGED...?

- 1. Haggai is sent again to Zerubbabel, Joshua, and the faithful remnant - **Hag 2:1-2**
 - 2. Those who had seen the former temple in its glory are asked if the present temple appears as nothing in comparison - **Hag 2:3**
- The new temple evidently did not compare with the temple built by Solomon

B. THE LORD PROVIDES A WORD OF ENCOURAGEMENT...

- 1. The Lord encourages them to be strong, for He is with them - **Hag 2:4-5**
- 2. The Lord promises to make the glory of this temple greater - **Hag 2:6-9**
 - a. By shaking the nations and having them come to “*the Desire of All Nations*”
 - 1) This can be translated “the desired of all nations will come”, perhaps speaking of the nations bringing their wealth to the temple - cf. **Hag 2:8; Isa 60:5**
 - 2) Many see a Messianic reference in this phrase, though no reference is so made in the New Testament (**He 12:26-27** does make an allusion to verse 6)
 - b. By giving peace “*in this place*”
 - 1) Some see another Messianic reference in this phrase
 - 2) Certainly Jesus as the Prince of Peace, came to the temple

[With such a word of encouragement, the people would continue with their task of rebuilding the temple. But all was not well in the eyes of the Lord; He needed Haggai once again to prophesy to the people, so two months later (cf. **2:1,10**) comes...]

III. A WORD OF EXPLANATION

A. THE PEOPLE ARE OFFERING A WORK THAT IS UNCLEAN...

Through two questions, the Lord challenges the priests to think - **Hag 2:10-13**

- a. Can holiness be transferred through casual contact? - No
- b. Can defilement be transferred through casual contact? - Yes

2. Well, the people are unclean, and what they therefore offer is unclean! - **Hag 2:14**

- a. Unclean people can't build a holy temple
- b. Therefore, their offering is unclean!

B. ONCE AGAIN THE PEOPLE ARE ASKED TO CONSIDER...

1. First, begin considering what God has done in the past - **Hag 2:15-17**

- a. Before the stone was laid in the temple, things were scarce
- b. The Lord even brought blight, mildew and hail to frustrate their labors, but they did not heed Him

2. Now, begin considering what God is promising to do - **Hag 2:18-19**

- a. Begin considering that very day (24th day of the ninth month)
 - 1) Consider what has occurred from the day the temple's foundation was laid
 - 2) Is there seed in the barn? (no) Nor has the produce yielded its fruit
- d. But beginning that very day (24th day of the ninth month), God was going to bless them!

[With such a promise, they would likely repent and build the temple as they should. To encourage them further, Haggai has one last message...]

IV. A WORD OF PROMISE

A. GOD WILL OVERTHROW THE KINGDOMS OF THE NATIONS...

1. This message came at the same time as the third message - **Hag 2:20**

- a. On the 24th day of the ninth month, of the second year of Darius
- b. Nearly four months after the first message - cf. **Hag 1:1**

2. Directed to Zerubbabel, governor of Judah - **Hag 2:21-22**

- a. God proclaims He will shake heaven and earth
- b. He will overthrow the kingdoms of the Gentiles
- c. This He will do, "*everyone by the sword of his brother*" -- **Note:** Just as He did before, using Assyria to punish Israel, Babylon to punish Assyria, Medo-Persia to punish Babylon, etc.

B. GOD'S SPECIAL PROMISE TO ZERUBBABEL...

1. In the same day that God will overthrow the nations - **Hag 2:23a**

2. God will make Zerubbabel as a signet ring, for God has chosen him - **Hag 2:23b**

- a. Many see a Messianic reference in this promise
 - 1) For God calls Zerubbabel "*My servant*", an expression often used in Isaiah in reference to the Messiah - cf. **Isa 52:13; 53:11**
 - 2) And God says "*for I have chosen you*" (Messiah means anointed, chosen)
- b. That as governor of Judah and descendant of David, Zerubbabel represents the Messianic hope that has been renewed and would be ultimately fulfilled with the coming of Jesus!

-- **Note:** With His exaltation to the right hand of God, Jesus began to rule the nations "with a rod of iron", as Revelation vividly depicts - **Re 1:5; 2:26-27; 3:21; 17:14**

CONCLUSION

1. Haggai's message was primarily designed to encourage Zerubbabel and the faithful remnant of Israel who had returned from Babylonian captivity...
 - a. To finish rebuilding the temple
 - b. To do so in a manner that would honor and glorify God
 - c. To look to the future with hope and promise

2. Like other books of the Old Testament...
 - a. Haggai was ***“written for our learning”*** - **Ro 15:4**
 - b. There are lessons that can easily be gleaned from this book, such as:
 - 1) The importance of putting God first - **Hag 1:2-4**
 - 2) The need for every one to work, not just the leaders - **Hag 1:12-15**
 - 3) The danger of letting evil contaminate our efforts to serve God - **Hag 2:11-14**

3. As Christians, we are blessed to be “a holy temple in the Lord” (**Ep 2:19-22**; cf. **1 Pe 2:5**)...
 - a. The foundation of this temple has been laid
 - b. But the need for building upon the foundation continues!

Living in a highly materialistic society, it may easy for us to neglect the ongoing construction of the Lord's house. Perhaps we need to remember the words of the Lord through Haggai:

“Is it time for you yourselves to dwell in your paneled houses, and this temple to lie in ruins?”
(Hag 1:4)

If we are indeed guilty of neglecting the Lord's house, then heed also these words of Haggai: “Consider your ways!”

Zechariah - I Am Zealous For Zion (1:1-3:10)

INTRODUCTION

1. Following 70 years of Babylonian exile, Israel was allowed to return home...
 - a. Precipitated by the decree of Cyrus, they returned to rebuild the temple - **Ezra 1:1-5**
 - b. The first group of exiles were led by Zerubbabel - **Ezra 2:1-2**
 - c. While they were quick to build the altar and the foundation of the temple, resistance by adversaries soon resulted in a long delay - **Ezra 4:1-5**
 - d. To encourage Zerubbabel and the others, God sent two prophets: Haggai and Zechariah - **Ezra 5:1-2; 6:14-15**

2. Our previous study looked at the book of Haggai; now we begin our study of **Zechariah**...
 - a. Concerning the **man**
 - 1) His name means “**Whom Jehovah Remembers**”
 - 2) At least 27 men bear this name in the Old Testament
 - 3) Like Ezekiel, he was of priestly descent
 - 4) He was also called to be a prophet, to stir up the people in building the temple
 - b. Concerning the **message**
 - 1) He prophesied around **520-518 B.C.** - cf. **Zech 1:1,7; 7:1**
 - 2) In view of these dates, his book can be thought of as a sequel to Haggai’s book
 - 3) His book is the longest and most obscure of “**The Minor Prophets**”
 - a) Considered by some as the most difficult in the O.T.
 - b) Apocalyptic in nature; filled with symbolic visions, like Ezekiel and Daniel
 - c) Very messianic in nature; comparative to Isaiah
 - d) Should certainly be approached with humility
 - 4) The basic message and theme seems clear enough: **I Am Zealous For Zion** - cf. **Zech 1:14**

[As we read through the book, we must keep in mind that the primary purpose of Zechariah’s preaching was to encourage the people in building the temple. This will be especially helpful later on, when we get into the “visions” of Zechariah. But we notice that the book begins with...]

I. A CALL TO REPENTANCE

A. ZECHARIAH’S FIRST MESSAGE...

1. Dated in the 8th month of the second year of Darius (520 B.C.) - **Zech 1:1**
2. This places his prophecy between Haggai’s 2nd and 3rd prophecies - **Hag 2:1,10**
3. Comparing this prophecy with Haggai’s third suggests that while the temple was being rebuilt, some repentance was still necessary - cf. **Hag 2:14**

B. KEY THOUGHTS IN THIS CALL TO REPENTANCE... 1. The Lord has been angry with their fathers (e.g., Babylonian captivity) - **Zech 1:2**

2. The people need to return to the Lord to gain His favor - **Zech 1:3**; cf. **Ja 4:8**
3. Don't be like their fathers, who ignored the prophets - **Zech 1:4**; cf. **2 Chr 36:15-18**
4. Learn from their fathers, who learned things the hard way - **Zech 1:5-6**

[The first message is certainly clear enough, and seems to complement Haggai's third message. Then three months later, Zechariah had a series of eight visions that occurred in one night...]

II. VISIONS IN THE NIGHT - Part One

A. THE RIDER AND THE HORSES...

1. Zechariah sees a man riding on a red horse among myrtle trees in a hollow, followed by red, sorrel, and white horses - **Zech 1:7-9**
 2. The horses are explained as sent by the Lord to walk throughout the earth, who report (or perhaps those on them) that the earth is resting quietly - **Zech 1:10-11**
 3. The "Angel of the Lord" asks how long will God not show mercy on Jerusalem and Judah - **Zech 1:12**
 4. The Lord responds with comforting words, which Zechariah is told to proclaim - **Zech 1: 13-17**
 - a. Words describing the Lord's zeal for Jerusalem and Zion
 - b. Words conveying God's anger at the nations
 5. So while the nations may appear "at ease", their judgment is forthcoming and God will show mercy to Jerusalem
- The purpose of this vision (and the one to follow) appear to confirm the promise made to Zerubbabel by Haggai - cf. **Hag 2:20-22**

B. THE FOUR HORNS AND FOUR CRAFTSMEN...

1. Zechariah sees four horns that are identified as that which scattered Judah, Israel, and Jerusalem - **Zech 1:18-19**
 2. He is then shown four craftsmen, who will cast out the horns (nations) that scattered Judah - **Zech 1:20-21**
- This vision appears to confirm the promise made in the first vision; both visions designed to comfort the people who were building the temple!

C. THE MAN WITH THE MEASURING LINE...

1. This vision appears to develop further the thought expressed in **Zech 1:16c**
2. The **first part** of the vision indicates that Jerusalem would be inhabited to overflowing, and protected by the Lord - **Zech 2:1-5**
3. The **second part** calls for the dispersed Jews to return - **Zech 2:6-9**
 - a. To flee from Babylon
 - b. For the Lord is against such nations
4. The **third part** proclaims the future joy of Zion and many nations - **Zech 2:10-12**
 - a. Fulfilled in part soon after the completion of the temple?
 - b. Fulfilled in part with the coming of the Messiah?
5. Finally, a call to all to be silent, for God is aroused (i.e., is about to act!) - **Zech 2:13** -- This vision also appears designed to encourage the building of the temple!

D. JOSUA, THE HIGH PRIEST ...

1. In the first part of the vision... - **Zech 3:1-5**
 - a. Joshua, the high priest (cf. **Hag 1:1**), stands in filthy garments before Satan and “the Angel of the Lord”
 - b. Satan is rebuked, while Joshua is forgiven and clothed with rich robes, as “the Angel of the Lord” stands by
 2. In the second part of the vision... - **Zech 3:6-10**
 - a. Joshua is admonished by “the Angel of the Lord”
 - b. He is given conditions for serving as priest before God
 - c. Joshua and his companions (the restored priesthood?) are a sign
 - 1) Of the coming Servant, the “Branch”
 - 2) I.e., the coming Messiah - cf. **Isa 11:1-2; Mt 2:23**
 - d. A stone is laid before Joshua
 - 1) Upon which are seven eyes
 - 2) Upon which the Lord will engrave its inscription
 - e. The Lord promises the removal of iniquity, describes prosperity “in that day”
- This vision seems designed to encourage the re-establishment of the priestly service in the temple, and it certainly has Messianic overtones

CONCLUSION

1. Remember that the context of these visions is the work of Zechariah and Haggai, who were sent to stir up the people to complete building the temple...
 - a. Exhorting them through **messages** calling the people to repentance
 - b. Encouraging them by proclaiming the **visions** the Lord had revealed
2. This is not to discount the fact their messages and visions often had Messianic connotations...
 - a. As so much of what happened in the Old Testament was a type of what was to come
 - b. And even these prophecies of Zechariah often appear to have a double fulfillment
 - 1) A fulfillment pertaining to the people of that day
 - 2) A fulfillment that was realized with the coming of the Messiah, Jesus! - cf. **Zech 3:8b**
3. But we must be careful in seeking to understand these visions...
 - a. Unless we have an inspired interpretation provided for us in the New Testament...
 - b. We should use caution and humility in interpreting them outside of their context

We shall resume our study of Zechariah in the next lesson, in which we will consider the remaining four of the eight visions seen in one night...

Zechariah - I Am Zealous For Zion (4:1-6:15)

INTRODUCTION

1. Our previous study introduced us to the book of Zechariah...
 - a. A prophet of God who worked together with Haggai
 - b. Whose work focused mainly on the rebuilding of the temple - **Ezra 5:1-2; 6:14-15**
2. The book starts out in typical fashion with a call to repentance (**Zech 1:1-6**), but then we find eight visions that occurred in one night...
 - a. We briefly considered the first four in the previous study
 - 1) The rider and the horses - **Zech 1:7-17**
 - 2) The four horns and four craftsmen - **Zech 1:18-21**
 - 3) The man with the measuring line - **Zech 2:1-13**
 - 4) Joshua the high priest - **Zech 3:1-10**
 - b. These visions were designed to motivate the people in completing the temple
 - 1) As God related His zeal for Jerusalem and His house - e.g., **Zech 1:14,16,21; 2:4**
 - 2) As God reassured Joshua the high priest of his role - e.g., **Zech 3:6-7**
 - 3) As God revealed even greater things to come pertaining to His Servant (the Messiah) - e.g., **Zech 3:8-10**
3. In this study, we shall examine...
 - a. The remaining four visions - **Zech 4:1-6:8**
 - b. The command to crown Joshua the high priest - **Zech 6:9-15**

[From **Zech 4:1**, it appears that Zechariah had fallen into a deep sleep after the first four visions. Awakened by the angel, he is shown four more...]

I. VISIONS IN THE NIGHT - Part Two

A. THE GOLD LAMP STAND AND TWO OLIVE TREES...

1. Awakened from a deep sleep, Zechariah is shown a golden lamp stand with seven lamps and seven pipes, with olive trees on both sides - **Zech 4:1-3**
2. Asking the angel what they represent, he is told...
 - a. That it is a message to Zerubbabel (the governor) - **Zech 4:6a**
 - b. That by God's Spirit, not man's might or power, Zerubbabel shall bring forth the capstone (finishing stone) of the temple - **Zech 4:6b-7**
 - c. Thus Zerubbabel will finish the temple - **Zech 4:8-9**
 - d. For the eyes of the Lord (represented by the seven lamps) which scan the whole earth, rejoice to see the plumb line in the hand of Zerubbabel - **Zech 4:10**
 - e. And that the olive trees represent "*two anointed ones*" (Joshua the high priest and Zerubbabel the governor?) who stand beside the Lord - **Zech 4:11-14**

- With such encouragement, who can “*despise the day of small things?*” (as the temple looked when its foundation was first laid - cf. **Ezra 3:11-12; Hag 2:2-3**)

B. THE FLYING SCROLL...

1. Turning and raising his eyes, Zechariah sees a flying scroll, twenty cubits long and 10 cubits wide (approx. 30 feet by 15 feet) - **Zech 5:1-2**
 2. The scroll is explained as being the curse going out on the whole earth - **Zech 5:3-4**
 - a. According to what is written on one side, every thief will be expelled
 - b. According to what is written on the other side, every perjurer will be expelled
 - c. Thus it will enter and consume the houses of thieves and those who swear falsely
- Such people were responsible for the downfall of Israel and Judah (cf. **Hos 4:2-3; Mic 2: 2-3**); this vision ensures such will be removed from God’s people

C. THE WOMAN IN THE BASKET (EPHAH)...

1. Zechariah is directed to see a large basket, in which sits a woman - **Zech 5:5-7**
 2. As the woman is explained to represent wickedness...
 - a. She is thrust down into the basket with a lead cover over the top - **Zech 5:8**
 - b. Two women with wings like those of a stork lift the basket to take it a house in the land of Shinar (Babylon) - **Zech 5:9-11**
- This vision symbolizes that wickedness will be removed from the land

D. THE FOUR CHARIOTS...

1. Zechariah sees four chariots coming between two bronze mountains - **Zech 6:1-3**
 - a. The first chariot had red horses
 - b. The second chariot had black horses
 - c. The third chariot had white horses
 - d. The fourth chariot had dappled horses
 2. He is told what the chariots represent - **Zech 6:4-8**
 - a. They represent the four spirits of heaven
 - b. The chariot with the black horses is going to the north country, followed by the chariot with the white horses
 - c. The chariot with the dappled horses is going to the south country
 - d. The chariots go throughout the earth, with those going to the north giving rest to God’s Spirit in the north country
 3. This final vision appears to correspond with the first (cf. **Zech 1:7-11**)
 - a. In the first vision, the four horses report that the earth was at peace, while the temple lay uncompleted
 - b. Now, it is God’s Spirit which is given rest in the north country (Babylon?)
- Perhaps this vision reflects that God would be at ease once His purposes concerning Jerusalem (restoration of its temple) and Babylon (judgment for its sins) were completed

[With these eight visions in one night, Zechariah had a message to encourage Zerubbabel and Joshua in their efforts to rebuild the temple. That message would be reinforced with yet another given to Zechariah...]

II. THE COMMAND TO CROWN JOSHUA

A. THE INSTRUCTIONS TO ZECHARIAH...

1. Take the gift from the captives and make an elaborate crown - **Zech 6:9-11a**
2. Set the crown on the head of Joshua the high priest - **Zech 6:11b**
3. Speak the following words to Joshua - **Zech 6:12-13**
 - a. Behold, the Man whose name is the **Branch!**
 - b. From His place He shall branch out
 - c. He shall build the temple of the LORD
 - d. He shall bear the glory, and shall sit and reign on the His throne
 - e. He shall be a priest on His throne, with the counsel of peace
4. The elaborate crown to be a memorial in the temple - **Zech 6:14**
5. Those from far away will help build the temple - **Zech 6:15**

B. THE MESSIANIC ELEMENTS OF THIS SYMBOLIC CROWNING...

1. Certainly this symbolic crowning was intended to encourage Joshua and those captives who had returned to rebuild the temple
 2. But Joshua appears to be a type of the coming Messiah., i.e., Jesus
 - a. Jesus was called “a Nazarene” (branch) - **Mt 2:23**; cf. **Zech 3:8**
 - b. He would “branch out” - cf. **Isa 11:1-2; 53:2**
 - c. He would build the “temple of the Lord” (i.e., His church) - **Mt 16:18; Ep 2:21-22**
 - d. He would “rule on His throne” - cf. **1 Co 15:25; Re 1:5; 2:27-28**
 - e. He would be “a priest on His throne” - cf. **He 8:1-2; Re 3:21**
 - f. He would provide the “counsel of peace” - cf. **Ep 2:14-17**
- And so this symbolic crowning was not only to encourage Joshua, but those who looked forward to the coming of the Messiah, whom Joshua represented!

CONCLUSION

1. Through the use of such visions and symbolic representations...
 - a. Zechariah succeeded in motivating Joshua, Zerubbabel, and the captives who returned with them to rebuild the temple - cf. **Ezra 6:14-15**
 - b. Zechariah likely increased their anticipation of the future as well, as they would wonder about the fulfillment of these visions
2. Zechariah’s work is not finished, however...
 - a. He will provide answers to questions the people had regarding certain fasts
 - b. He will have more to say about the future of Jerusalem and the coming Messiah ...which we shall consider in the next couple of lessons

Having been reminded in this study of our Lord’s role as both king and priest, perhaps we can close by asking: Are you submitting to the Kingship of Jesus Christ? Are you making proper use of His intercession as our High Priest? How you respond to His gospel will answer such questions!

Zechariah - I Am Zealous For Zion (7:1-8:23)

INTRODUCTION

1. Thus far in our survey of the book of Zechariah...
 - a. We noticed “**A Call To Repentance**” - **Zech 1:1-6**
 - b. We surveyed the “**Visions In The Night**”, of which there were eight...
 - 1) The rider and the horses - **Zech 1:7-17**
 - 2) The four horns and four craftsmen - **Zech 1:18-21**
 - 3) The man with the measuring line - **Zech 2:1-13**
 - 4) Joshua the high priest - **Zech 3:1-10**
 - 5) The gold lamp stand and two olive trees - **Zech 4:1-14**
 - 6) The flying scroll - **Zech 5:1-4**
 - 7) The woman in a basket - **Zech 5:5-11**
 - 8) The four chariots - **Zech 6:1-8**
 - c. We considered “**The Command To Crown Joshua**” - **Zech 6:9-15**
2. In these different ways God used Zechariah...
 - a. To motivate Joshua, Zerubbabel, and the captives who returned with them to rebuild the temple - cf. **Ezra 6:14-15**
 - b. To increase their anticipation of the future as well, as they would wonder about the fulfillment of these visions
3. Zechariah’s work was not yet finished...
 - a. About two years later, as the temple was still under construction, he was asked concerning the observance of certain fasts
 - b. This provided the Lord the opportunity to do two things:
 - 1) To remind the people of what prompted their exile
 - 2) To once again proclaim His great zeal for Zion (Jerusalem)

[An important lesson or two can be gleaned from this section (**Zech 7:1-8:23**) that Christians would do well to remember. Also, God’s zeal for Zion as expressed in this section appears to have Messianic ramifications...]

I. THE QUESTION ABOUT THE FIFTH MONTH FAST

A. THE PRIESTS ARE ASKED...

1. In the fourth year of King Darius (ca. 518 B.C., nearly two years later) - **Zech 7:1**
2. When the people send messengers - **Zech 7:2**

B. THE PEOPLE WISH TO KNOW...

1. Should they continue to weep and fast in **the fifth month?** - **Zech 7:3**
2. The fifth month was the time of the year **the temple was destroyed** nearly seventy years before – cf. **2 Kin 25:8,9; Jer 52:12,13** [Perhaps because the temple was being rebuilt, they wanted to know if they should continue with a fast designed to commemorate the temple’s destruction. In response, the Lord challenges them to evaluate their devotion...]

II. THE FAILURE OF THE PEOPLE REVIEWED

A. THEIR FASTS: FOR THE LORD, OR FOR THEMSELVES...?

1. In addition to the fast on the fifth month, there was one on **the seventh (mourning the murder of Gedaliah - cf. 2 Kin 25:25; Jer 41:1-3)**
2. These fasts were developed during their seventy year exile
3. But the people are challenged to consider whether they had been serving themselves or the Lord in keeping these fasts - **Zech 7:4-6**
4. The Lord would have preferred them to obey Him from the beginning - **Zech 7:7**
5. Note: Which is better...
 - a. To worship God as He first instructed?
 - b. Or to develop traditions to bemoan your state after you have disobeyed Him? - - Clearly God desired the former

B. THEIR EXILE WAS BECAUSE OF THEIR SINS...

1. The Lord had asked them to display justice, mercy and compassion - **Zech 7:9-10**
2. But the people refused to hear, so God scattered them among the nations - **Zech 7:11-14**

[Their fasting, while appearing to express devotion for the loss of the temple, should never have been necessary. If they had served God to begin with, there would be no need to fast! As the Lord continues, He explains why their fasts should now be occasions for feasting...]

III. A TIME FOR FEASTING, NOT FASTING

A. THE LORD'S ZEAL FOR JERUSALEM...

1. The Lord is zealous for Zion with great zeal - **Zech 8:1-2**
2. He will return to Zion, and dwell in Jerusalem - **Zech 8:3a**
3. Jerusalem will be called "the City of Truth", "The Mountain of the LORD of hosts", and "The Holy Mountain" - **Zech 8:3b**

B. THE LORD'S FUTURE FOR JERUSALEM...

1. It will be place of peace for the elderly and young - **Zech 8:4-6**
2. The Lord will bring His remnant back, and He shall be their God - **Zech 8:7-8**
3. Those building the temple should take heart, for the Lord shall make them a blessing - **Zech 8:9-13**
4. Just as God once sought their punishment, now He is determined to do good for them - **Zech 8:14-15**

C. THE LORD'S DESIRE FOR JERUSALEM...

1. For the people to speak truth, show justice and peace, not evil (to do what should have been done before the exile!) - **Zech 8:16-17**
2. To let the fasts be a time for joy, gladness and cheerful feasts - **Zech 8:18-19**
 - a. The fast of the **fourth month** had commemorated **the breaching of the walls** when Jerusalem was destroyed - **2 Kin 25:3, 4; Jer 52:6, 7**
 - b. The fast of the **fifth month** commemorated **the destruction of the temple**
 - c. The fast of the **seventh month** commemorated **the murder of Gedaliah**

- d. The fast of the tenth month commemorated **the beginning of the siege** of Jerusalem
- **2 Kin 25:1,2; Jer 39:1; 52:4,5**
- - But now these were to be replaced with feasting!

D. THE LORD'S PROMISE FOR JERUSALEM...

- 1. Many nations will come to seek the LORD of hosts in Jerusalem - **Zech 8:20-22**
- 2. People of every language will seek to know the God of the Jews - **Zech 8:23**

CONCLUSION

- 1. How comforting and exciting this must have been to those in Zechariah's day!
 - a. It certainly should have encouraged them to continue with rebuilding the temple
 - b. It should have encouraged them to look forward to the future
- 2. While there may have been a partial fulfillment to these prophecies with the rebuilding of the temple and walls of Jerusalem, it is likely that there are Messianic elements as well...
 - a. With fulfillment **beginning** with the establishment of the **church** in Jerusalem - cf. **Isa 2:2-3; Ac 2:1-47; He 12:22**
 - b. With fulfillment **culminating** with the ushering in of the "**New Jerusalem**" in the "**new heavens and new earth**" following the Lord's second coming - cf. **He 11:16; 13:14; 2 Pe 3: 10-13; Re 21:1-22:5**
- 3. Finally, is there a not a lesson to be learned about "**self-imposed religion**"?
 - a. The exiles had begun fasting by their own design
 - b. What the Lord preferred was for them to have heeded His Word in the beginning!
 - c. Jesus taught that man-made traditions lead to vain worship - **Mt 15:8-9**
 - d. Paul described the inability of self-imposed religion to deal with the flesh - **Co 2:20-23**

If we desire to truly be citizens in the "New Jerusalem", then let's concentrate on doing the will of the Father, not on making up new ways to worship Him. As Jesus warned:

"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. (Mt 7:21)

In our acts of devotion, are we doing the Father's will, or things devised by men?

Zechariah - I Am Zealous For Zion (9:1-11:17)

INTRODUCTION

1. The last six chapters of the book of Zechariah contain two “burdens” (i.e., weighty words of judgment)...
 - a. The “burden” against Israel’s enemies - cf. **Zech 9:1-2**
 - b. The “burden” against Israel herself - **Zech 12:1**

2. There is a sharp contrast between these chapters and the first eight...
 - a. Prompting some to suggest they may have been written by a different author
 - b. While others (myself included) believe they were written much later in the life of Zechariah

3. Though the temple was completed by this time, and Zechariah’s initial work a success...
 - a. His work as a prophet was not over
 - b. Through him the Lord has much to say about the future of Israel, with glimpses concerning the coming Messiah (Jesus)

[In this lesson, we shall survey the first “burden”, which contains words of judgment against Israel’s longtime enemies, while offering words of hope to Israel herself...]

I. JUDGMENT AGAINST ISRAEL’S ENEMIES

A. AGAINST SYRIA...

1. Against its leading cities: Damascus, Tyre, Sidon - **Zech 9:1-2**
2. Despite her strength and wealth, the Lord will bring destruction - **Zech 9:3-4** -- Many commentators point to the conquests of Alexander the Great as the fulfillment of this prophecy (ca. 333 B.C.)

B. AGAINST PHILISTIA...

1. Her cities (Gaza, Ekron, Ashkelon) will be dismayed - **Zech 9:5**
2. Strangers will abide there; those that remain will be for God - **Zech 9:6-7**
3. In contrast, God will protect His house, or Israel - **Zech 9:8**
-- Alexander the Great did not destroy Jerusalem as he made his way through Palestine (cf. Josephus, Antiquities Of The Jews)

[Verse 8 might actually belong to what follows. If so, then it begins what appears to be designed to provide comfort to Israel concerning her future...]

II. ISRAEL’S HOPE FOR THE FUTURE

A. HER KING IS COMING...

1. The promise of the King - **Zech 9:9a**

2. The character of the King - **Zech 9:9b**
3. The nature of His kingdom - **Zech 9:10**
 - a. A peaceful kingdom
 - b. A universal reign

-- That Jesus fulfilled this passage is taught in the New Testament! - **Mt 21:1-7; 28:18; Ep 1:22; 2:14-17**

B. GOD WILL SAVE HIS PEOPLE...

1. Her prisoners will be delivered, even from her enemies like Greece - **Zech 9:11-13**
2. The Lord lead them to victory and glory - **Zech 9:14-17**

-- The fulfillment of this passage may be figurative, alluding to the spiritual victory we have in Christ (cf. **Lk 4:16-21**); some, however, believe Zechariah is returning to the theme of Israel overcoming the Greeks in the time of Alexander

C. ISRAEL WILL BE RESTORED...

1. The people are encouraged to seek blessings from the Lord, not idols - **Zech 10:1-2**
2. The Lord will provide proper shepherds - **Zech 10:3-5**
 - a. The old leaders removed
 - b. New leaders raised up to lead them to victory
3. Both Judah and Joseph (Ephraim) will be redeemed and restored - **Zech 10:6-8**
4. Though sown among the nations, they shall remember and return - **Zech 10:9-11**
5. Strengthened in the Lord, they shall walk in His name - **Zech 10:12**

-- While speaking in terms that may have been meaningful to the Israelites of that day, this section may also have its fulfillment in the work of Christ through the gospel

D. BUT NOT WITHOUT JUDGMENT...

1. With great imagery, coming judgment is described - **Zech 11:1-3**
 - a. Coming by way of the north (Lebanon)
 - b. In which the shepherds in particular wail for their loss
2. Zechariah is told to feed a flock destined for slaughter - **Zech 11:4-6**
 - a. Whose owners and shepherds do not pity them
 - b. For a time is coming when the Lord would not pity His flock
3. Zechariah does so, but not for long - **Zech 11:7-14**
 - a. He starts by making two staffs, one called “**Beauty**”, the other “**Bonds**”
 - b. He feeds the flock, but not without opposition from the other shepherds
 - c. He gives up on the flock, breaking his staffs
 - 1) The breaking of “**Beauty**” symbolizing the breaking of the covenant
 - 2) He is paid 30 pieces of silver, and is told to throw it to the potter
 - 3) Then he breaks “**Bonds**” which symbolizes the break of the brotherhood between Judah and Israel
4. Zechariah is then told to take the implements of a foolish shepherd - **Zech 11:15-17**
 - a. For the Lord will one day raise up a foolish shepherd
 - b. One who will not care for the flock, upon whom judgment will come
 - c.

5. What is this chapter about?
 - a. Many see in it the destruction that befell Israel and Jerusalem by the hands of the Romans in A.D. 70
 - b. Because Israel's shepherds (leaders) rejected its Good Shepherd for which they paid a paltry 30 pieces of silver (cf. **Mt 27:1-10**), they were rejected by God

CONCLUSION

1. The last six chapters of Zechariah have been described as some of the most difficult in the Bible...
 - a. The difficulty lies in discerning the true fulfillment of these prophecies
 - b. Not only their initial fulfillment, but whether a double fulfillment was intended as well - - Even the apostles were unable to fully discern Old Testament prophecy without the Lord's help - cf. **Lk 24:44-47**
2. As with all Old Testament prophecy, I recommend the following...
 - a. Where the inspired writers of the NT have provided inspired interpretation, we should certainly hold to what they wrote
 - b. But on those prophecies of the OT where NT writers have not commented, we should be very cautious:
 - 1) We can offer our understanding as to what they pertain
 - 2) But we should abstain from developing doctrines or practices based upon our uninspired interpretations of OT prophecy
3. Indeed, if the Lord had wanted us to know...
 - a. I am persuaded the New Testament would have made it known
 - b. Just as it did the "mystery" of the gospel - cf. **Ro 16:25-26; Ep 3:3-5**

Part of that "mystery" that had been hidden so long was contained in these very words of Zechariah:

"Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey. (Zech 9:9)

And again...

Then I said to them, "If it is agreeable to you, give me my wages; and if not, refrain." So they weighed out for my wages thirty pieces of silver. And the LORD said to me, "Throw it to the potter"; that princely price they set on me. So I took the thirty pieces of silver and threw them into the house of the LORD for the potter. (Zech 11:12-13)

Yes, the mystery concerning One who was coming to be their King. He has come, but some rejected Him for 30 pieces of silver (cf. **Mt 27:1-10**)! Have you rejected Jesus from being your King, for what is a paltry sum in comparison to the blessings He provides (cf. **Ep 1:3**)?

Zechariah - I Am Zealous For Zion (12:1-14:21)

INTRODUCTION

1. With this final lesson on the book of Zechariah, we come to the second of two “burdens” which make up the last six chapters...
 - a. The first “burden” was against Israel’s enemies, though it also spoke of Israel’s hope for the future - cf. **Zech 9:1-2,9-10**
 - b. This second “burden” is against Israel herself, though it too speaks of a glorious future for Jerusalem - cf. **Zech 12:1; 14:8-11**
2. As previously mentioned, these last chapters are among the most difficult in the Bible...
 - a. Some look for a literal fulfillment of what is described, concluding it has yet to come
 - b. Others suggest this section is figurative, and was fulfilled with the coming of Christ and His kingdom, the church
3. I confess I am challenged by this section of Scripture; what I will do in this lesson is:
 - a. Briefly survey the main points presented in Zechariah’s prophecy
 - b. Offer some thoughts as to what this prophecy refers to

[As we have seen from the very beginning, the main theme of the book is “**I Am Zealous For Zion**” (cf. **Zech 1:14**). This last section certainly resounds with that theme as it describes...]

I. THE FUTURE OF JERUSALEM

A. THE LORD’S CARE FOR JERUSALEM...

1. Jerusalem is depicted in some future time as under siege by the nations - **Zech 12:1-9**
2. “In that day” (**12:3,4**), the Lord will use Jerusalem:
 - a. As a “*cup of drunkenness*” to all the surrounding peoples
 - b. As a “*very heavy stone*” for all peoples-- I.e., Jerusalem will be a means by which God judges the nations
3. “In that day” (**12:6,8,9**), the Lord will defend Jerusalem, and destroy her enemies

B. THE LORD’S CLEANSING FOR JERUSALEM...

1. Cleansed from her sins - Zech 12:10-13:6

- a. The Lord will pour out on Jerusalem the Spirit of grace and supplication
- b. They will look on Him whom they have pierced, and mourn “in that day” (**12:11**) as they did when Josiah died - cf. **2 Chr 35:20-25**
- c. “In that day” (**13:1,2,4**), the Lord will...
 - 1) Open a fountain for sin and for uncleanness
 - 2) Cut off the idols from the land
 - 3) Cause the prophets and unclean spirit to depart from the land, prompting...
 - a) Parents to kill their sons who dare to prophesy
 - a) Those who prophesy to be ashamed and admit they are not prophets

2. Refined through persecution - Zech 13:7-9

- a. The Shepherd will be struck and His sheep scattered - cf. **Mt 26:31-32**
- b. But the Lord will use this to refine and test the people of God - cf. **He 12:3-11**

C. THE LORD'S DELIVERANCE FOR JERUSALEM...

- 1. **"The day of the Lord" is coming when the Lord will gather all the nations to battle against Jerusalem - Zech 14:1-3**
 - a. The city will be taken and rifled, the women ravished
 - b. Half of the city shall go into captivity, but the remnant will not be cut off
- 2. **But then the Lord go forth and fight against those nations - Zech 14:4-7**
 - a. He will stand on the Mount of Olives, which will cause a great valley
 - b. Through the valley the people will flee for safety
 - c. "In that day" (**14:6**) there will be no light until evening

D. THE LORD'S GLORY FOR JERUSALEM...

- 1. **What is said of Jerusalem "in that day" (14:8,9) - Zech 14:8-11**
 - a. Living waters shall flow from Jerusalem both east and west, summer and winter
 - b. The Lord will be King over all the earth
 - c. The land from Geba (6 mi. NE of Jerusalem) to Rimmon (35 mi SW of Jerusalem) will be turned into a plain, while Jerusalem will be built up and safely inhabited
- 2. **What is said of Jerusalem's enemies "in that day" (14:13) - Zech 14:12-15**
 - a. The Lord will strike them with a plague
 - b. The Lord will send a great panic among them
 - c. Judah will fight for Jerusalem, with the wealth of the nations gathered
 - d. The plague will afflict even the animals
- 3. **What is said of Jerusalem "in that day" (14:20,21), continued - Zech 14:16-21**
 - a. Those of the nations which remain will worship the King, the LORD of hosts and keep the Feast of Tabernacles
 - b. Those who do not will experience drought and the plague
 - c. **"Holiness to the Lord"** will be engraved on the bells of the horses - cf. **Exo 28:36-38**
 - d. The pots in Jerusalem and Judah shall be holiness to the LORD of Hosts
 - e. There shall no longer be a Canaanite in the house of the LORD of hosts

[Can you see why it has been said that these last six chapters are among the most difficult in the Bible? What is this talking about? Has it been fulfilled?]

II. SOME PERSONAL OBSERVATIONS

A. THIS SECTION NATURALLY RAISES QUESTIONS...

- 1. Are we to expect a literal or figurative fulfillment?
- 2. Was it fulfilled at the beginning of the Messianic period? (His first coming)
- 3. Or is it to be fulfilled toward the end of the Messianic period? (after His second coming)

B. SOME THOUGHTS FOR YOUR CONSIDERATION... 1. As mentioned previously, I recommend the following regarding OT prophecy:

- a. Where the inspired writers of the NT have provided inspired interpretation, we should certainly hold to what they wrote
- b. But with prophecies of the OT where NT writers have not commented, we should be very cautious

- 1) We can offer our understanding as to what they pertain
 - 2) But we should abstain from developing doctrines or practices based upon our uninspired interpretations of such prophecies
 - 3) Indeed, many false doctrines and cults are based upon speculative interpretations of OT prophecies
2. Those who believe in a literal fulfillment say it is yet to be fulfilled
- a. The pre-millennialist, for example, believes this section pertains to events surrounding literal Jerusalem just prior to the coming of Christ
 - b. But what little is quoted by Jesus and NT writers is applied to His first coming
 - 1) Compare **Zech 13:7** with **Mt 26:31-32; Mk 14:27**
 - 2) Compare **Zech 12:10** with **Jn 19:37**
3. I believe this section is intended to be understood figuratively
- a. For that is how inspired men in the NT often explained OT prophecy; e.g....
 - 1) Notice how James applied **Amos 9:11-12**
 - 2) He applied the rebuilding of the tabernacle of David to the establishment of the church - cf. **Ac 15:14-17**
 - b. If so, then Jerusalem throughout this section should be understood as the church
 - 1) As seen in **He 12:22-24**
 - 2) That the Lord is illustrating how His care, cleansing, deliverance and glory for His people would continue
 - 3) But it is written in terms meaningful to the people of Zechariah's day
4. I am not closed to the idea that there may be futuristic elements of this prophecy
- a. For Peter indicates that some of Isaiah's prophecies were yet to be fulfilled - cf. **2 Pe 3:13-14** with **Isa 65:17-19; 66:22**
 - b. But if there are, I would tend to view Zechariah's prophecy in the same time frame as **Re 20:7-22:25**
 - 1) I.e., a depiction of the church in its last tribulation and ultimate glory
 - 2) In which both Zechariah and John describe it in terms particularly meaningful to the people of their day

CONCLUSION

1. While the book of Zechariah may continue to challenge us, its main purpose is evident...
 - a. Zechariah was sent to encourage the people of God
 - b. This he did, through visions, teachings, and prophecies
 - c. His theme throughout is the same: **"I Am Zealous For Zion"**
2. As Christians in the church of our Lord...
 - a. We have come to **"Mt Zion and to the City of living God, the heavenly Jerusalem"**
 - b. We can rest assured that regarding His church today the Lord is still **"zealous for Zion"**!

In light of the wonderful truth expressed by Paul...

"Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom the whole building, being joined together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit." (Ep 2:19-22)

...may we be diligent in building the "temple" (church) of the Lord today!

Malachi - My Messenger (1:1-2:16)

1. With the aid of the prophetic ministries of **Haggai** and **Zechariah**...
 - a. The temple was rebuilt - **Ezra 5:1-2; 6:14-16**
 - b. What had begun in **536 B.C.** was finally finished in **516 B.C.**
2. In **458 B.C.**, another group of exiles returned to Jerusalem, led by **Ezra**...
 - a. A priest
 - b. His work was to teach the people the word of God - **Ezra 7:10**
3. About **444 B.C.**, a third group of exiles returned led by **Nehemiah**...
 - a. Who became governor
 - b. Under his leadership, the walls of Jerusalem were rebuilt (**Neh 1-6**)
 - c. Together with Ezra, he led the people to a great revival (**Neh 7-13**)
4. Contemporary with Ezra and Nehemiah was another prophet, **Malachi**...
 - a. His name means "**My Messenger**"
 - 1) Certainly Malachi was a messenger of God
 - 2) But he also spoke of God's messengers to come - **Mal 3:1**
 - b. Like Ezra the priest...
 - 1) Malachi attacked the spiritual and moral decay that was prevalent
 - 2) Among both priests and people
 - c. In so doing, he resorted to a new style of teaching
 - 1) Known as the didactic-dialectic method of speaking
 - 2) I.e., making a charge, raising potential objections, and then refuting them
 - 3) Which later became common in Jewish schools and synagogues

[In this study, we shall consider several examples of this style of teaching as we survey the first two chapters. In these chapters we find Malachi addressing several problems...]

I. THEY WERE DOUBTING GOD'S LOVE

A. EVIDENTLY THEY WERE QUESTIONING GOD'S LOVE FOR THEM...

1. After years of captivity, one might understand why they felt this way
2. Their return from Babylonian captivity was not without difficulty

B. GOD REASSERTS HIS LOVE FOR ISRAEL...

1. Note the didactic-dialectic style - **Mal 1:2**
 - a. "I have loved you"
 - b. "In what way have You loved us?"
 - c. "Was not Esau Jacob's brother? Yet Jacob I have loved; but Esau I have hated"
2. God is speaking of Jacob and Esau as the representative of their descendant nations; God did not hate Esau personally, but did hate what Edom as a nation had become

3. He goes on to illustrate what He means
 - a. Edom (the descendants of Esau) had become desolate; despite their claims to the country, it would remain desolate - **Mal 1:3-4**
 - b. But Israel would one day see the Lord magnified beyond its border - **Mal 1:5**

[If the people only observed how Israel was being restored while Edom remained desolate, they would know God still loved them as a nation. But perhaps their doubting of God's love had led to another problem that was prevalent at that time...]

II. THEY WERE DISHONORING GOD'S NAME

A. BY OFFERING BLEMISHED SACRIFICES... - Mal 1:6-11

1. Sons honor their fathers, and servants their masters; but they were despising God
2. When asked in what way, they are told of their defiled sacrifices
3. They were offering to God what they would be embarrassed to offer men
4. The Lord would even wish that someone shut the doors so they could not sacrifice
5. Despite their dishonor, one day God's name would be great even among the Gentiles

B. BY OFFERING HALFHEARTED WORSHIP... - Mal 1:12-14

1. They also were profaning God's name by saying His service is contemptible and a weariness
2. Those who continued to bring blemished sacrifices would fall under God's curse, for He is "a great King"

C. SUCH CORRUPTION WOULD NOT GO UNANSWERED... - Mal 2:1-9

1. Addressing the priests directly, the nature of God's curse is graphically depicted
2. Because they had failed to live up to what was expected of God's priests, He will make them base and contemptible

[As Malachi continues, we also learn...]

III. THEY WERE PROFANING GOD'S COVENANT

A. BY MARRYING HEATHEN WOMEN... - Mal 2:10-12

1. They were dealing treacherously and profaning the covenant made with their fathers by marrying pagan women ("the daughter of a foreign God")
2. This nature of this problem is described in **Ezra 9-10; Neh 13:23-24**
3. Malachi prays that the Lord will cut off from Jacob those who do this - **Mal 2:12; cf. Ezz 10:7-8; Neh 13:23-28**

B. BY DIVORCING THEIR JEWISH WIVES... - Mal 2:13-16

1. Despite their weeping, God was no longer regarding their sacrifices - cf. **1 Pe 3:8**
2. For they had dealt treacherously with the wives of their youth (i.e., Jewish wives) by divorcing them
 - a. Even though they had entered into a covenant (e.g., "Till death do us part")
 - b. Even though God had made them one (cf. **Gen 2:24**)
 - c.

3. Therefore God hates divorce - **Mal 2:16**

- a. For it covers one's garment with violence (e.g., against the wife and children)
- b. It is treacherous to so deal with one's spouse in that way!

CONCLUSION

1. Israel was showing signs of spiritual and moral decay...
 - a. Failing to appreciate God's love for them
 - b. Dishonoring God by offering second-best and halfhearted worship
 - c. Profaning God's covenant by disregarding it and their wives
2. It is easy for Christians to make application with such verses...
 - a. As spiritual priests we are to offer spiritual sacrifices (**1 Pe 2:9; Ro 12:1-2**)
 - b. Is our service honoring God? Or do we:
 - 1) Dishonor God by offering less than our best and with halfhearted service?
 - 2) Profane God's covenant by disregarding the covenant we made with Him and our wives when we married them?
 - 3) Hinder our worship to God by our treatment of our wives?
 - c. Are we any better than the priests of Malachi's day?

Let the book of Malachi be a guide as to when one's religion is showing signs of spiritual and moral decay! Certainly God is worthy of our best, and we should do what we can to make sure these words prove true:

***“For from the rising of the sun, even to its going down,
My name shall be great among the Gentiles;
In every place incense shall be offered to My name, And a pure offering; For My name
shall be great among the nations,” Says the LORD of hosts.”***
- (**Mal 1:11**)

Malachi - My Messenger (2:17-4:6)

INTRODUCTION

1. In our previous lesson we introduced the last of “**The Minor Prophets**”...
 - a. **Malachi**, whose name means “**My Messenger**”
 - b. A prophet of God during the time of Ezra and Nehemiah (ca. 444 B.C.)
 - c. A prophet who like Ezra the priest...
 - 1) Attacked the spiritual and moral decay at that time
 - 2) Especially among the priests
 - d. A prophet who used the didactic-dialectic style of teaching
 - 1) Making a charge, raising potential objections, and then refuting them
 - 2) Which later became common in Jewish schools and synagogues
2. We have already seen how Malachi addressed three problems affecting Israel at that time...
 - a. They were doubting God’s love - **Mal 1:1-5**
 - b. They were dishonoring God’s name - **Mal 1:6-2:9**
 - 1) By offering blemished sacrifices
 - 2) By offering halfhearted worship
 - c. They were profaning God’s covenant - **Mal 2:10-16**
 - 1) By marrying heathen women
 - 2) By divorcing their Jewish wives
3. In the last section of the book of Malachi, we find...
 - a. More indications of their spiritual and moral decay
 - b. Promises concerning the coming Messiah!

[We begin with the last verse of the second chapter, noting how...]

I. THEY WERE TRYING GOD’S PATIENCE

A. BY QUESTIONING THE JUSTICE OF GOD... - Mal 2:17

1. They had wearied God with their words
2. Especially regarding His justice:
 - a. For they said that those who do evil is good in God’s sight, that He even delights in them
 - b. For they asked, “Where is the God of justice?”

B. THE LORD’S RESPONSE WILL BE TO SEND HIS MESSENGER... - Mal 3:1-5

1. First, the “*messenger*” who will prepare His way for Him - **Mal 3:1 a**
 - a. A clear reference to John the Baptist
 - b. Compare **Isa 40:3; Mt 3:1-3; 11:7-10**
2. Then will appear the “*Messenger of the covenant*” - **Mal 3:1b**

- a. Here the reference is to Christ, the Messiah for which they had longed
 - b. Who certainly came to His temple - **Mt 21:12ff**
 - c. And was a messenger of a new covenant - **Mt 26:26-28**
3. His coming will be one to purge His people - **Mal 3:2-5**
- a. Like a refiner's fire and a fuller's soap
 - b. The sons of Levi (i.e., priests) especially, that their offerings may be acceptable
 - c. He will come near to judge those who do not fear the Lord - cf. **Mt 3:11-12**

[With the coming of the "*Messenger of the covenant*", they would have their answer to the question "*Where is the God of justice?*" As we continue, we see yet another complaint God had against the Israelites in Malachi's day...]

II. THEY WERE FORSAKING GOD'S ORDINANCES

A. GOD CHARGES THEM WITH INCONSISTENCY... - Mal 3:6-7

1. Unlike God Himself, whose unchanging nature has kept Him from totally consuming Israel! - **Mal 3:6**
2. Yet their history showed a practice of apostasy - **Mal 3:7a**
3. Even when called to return, they ask "In what way shall we return?" - **Mal 3:7b**
4. No answer is given directly
 - a. Perhaps because the answer is so obvious it does not deserve a response
 - b. Or the answer is given by the example which follows...

B. THEIR TITHES AS A CASE IN POINT... - Mal 3:8-12

1. They had robbed God by their failure to offer their tithes - **Mal 3:8**
2. For this reason the whole nation had been accursed - **Mal 3:9**
3. They are challenged to bring the tithes, and to see the blessings that would follow - **Mal 3: 10-12**

[The sixth and final complaint that God had against is now presented...]

III. THEY WERE DESPISING GOD'S SERVICE

A. BY SAYING IT WAS VAIN TO SERVE GOD... - Mal 3:13-15

1. Their words were harsh against God - **Mal 3:13**
2. Questioning what profit there was in keeping His ordinances - **Mal 3:14**
3. Calling the proud blessed, saying the wicked are raised up, and those who tempt God go free - **Mal 3:15**

B. YET SOME BEGAN TO HEED MALACHI'S MESSAGE... - Mal 3:16-4:6

1. Those who feared the Lord, as they spoke to one another - **Mal 3:16a**
2. Whom the Lord noticed, and a "book of remembrance" was written - **Mal 3:16b**
3. Whom the Lord promised to make His "jewels" and spare them - **Mal 3:17**
 - a. It will be easy to discern the righteous - **Mal 3:18**
 - b. For the day was coming when the wicked will be burned like stubble - **Mal 4:1**
 - c. But those who fear His name will be blessed by "the Sun of Righteousness" (Jesus) - **Mal 4:2-3**
4. Until then, the faithful are exhorted to heed the Law of Moses - **Mal 4:4**
5. And await the coming of "*Elijah the prophet*" (John the Baptist) who will come to prepare people for the coming of the Lord - **Mal 4:5-6**; cf. **Lk 1:16-17**

CONCLUSION

1. As with most prophets, Malachi had a message for both the present and the future...
 - a. Exhorting the people to look at themselves, how they were guilty of:
 - 1) Doubting God's love
 - 2) Dishonoring God's name
 - 3) Profaning God's covenant
 - 4) Trying God's patience
 - 5) Forsaking God's ordinances
 - 6) Despising God's service-- **Note:** These points were taken from **Wiersbe's "Be Amazed"** commentary
 - b. Encouraging the people to look forward to the coming of:
 - 1) **God's Messenger (John)**, who would come in the spirit of Elijah and prepare people for the coming of the Lord
 - 2) **The Messenger of the covenant (Jesus)**, who come to refine and purify those willing to repent, and bring judgment on those who do not fear the Lord
2. It is encouraging to note that some evidently took Malachi's message to heart - **Mal 3:16-18**
 - a. Whom the Lord would claim as His
 - b. Whom the Lord would make His "jewels"
 - c. Whom the Lord would spare as a man spares His own son who serves him

As we come to the close of this survey of "**The Minor Prophets**", perhaps it is appropriate to ask: Are we willing to take the prophets' message to heart?

- They were written for our learning and admonition - cf. **Ro 15:4; 1 Co 10:11**
- They help make us wise for the salvation which by faith in Christ - cf. **2 Ti 3:14-15**
- They are certainly profitable for instruction in righteousness - cf. **2 Ti 3:16-17**

I pray that in some way this series has helped you to appreciate the value of studying "**The Minor Prophets**" and making application of them to your life.

A Survey of the Major Prophets

by Wayne Jackson ... Reviews by Greg King

Christian Courier: Archives

Tuesday, December 28, 1999

The Major Prophets represent the books of Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel.

There is a collection of five Old Testament books that are commonly designated as "The Major Prophets." This appellation is not intended to suggest a superior character; rather, these documents are major in size, compared to the twelve books of "The Minor Prophets." The Major Prophets represent the books of **Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel.**

Isaiah

The book of Isaiah involves the ministry of one of God's great prophets who lived in the latter half of the 8th century before Christ. He prophesied for a period lasting forty to sixty years during the reigns of four rulers of the southern kingdom of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

The kingdom of Judah was in a state of spiritual decline. Religious superficiality and rampant immorality saturated the countryside. The nation had ceased to trust in Jehovah and was inclined to form protective alliances with certain pagan powers (e.g., Assyria in the east and Egypt to the south). Isaiah's task was to proclaim to them the Lord's word, affirming that security is grounded in the one, true God, not in powers of heathenism. Isaiah's name means "Jehovah is salvation."

The book easily divides into two major sections: First, the prophet foretells a coming *judgment* upon the Hebrew people if they do not return to the Lord (1-39). That judgment finds its immediate fulfillment in the impending Babylonian Captivity.

Second, in spite of that temporal judgment, *deliverance* ultimately can be theirs (40-66). There will be a return from the Captivity; and, finally, ultimate salvation will be provided by the coming Messiah. There are numerous prophetic glimpses of Christ in Isaiah, so much so that he is called "the messianic prophet" (cf. 7:14; 8:13; 9:6-7; 11:1-10; 28:16; 40:3-5; 42:1-4; 44:6; 50:6; 53:1-12).

Modern critics have denied the unity of Isaiah, claiming that several authors composed the material. The inspired writers of the New Testament did not sanction this groundless notion. The prophet is quoted or alluded to more than 300 times in the New Testament, and all of the so-called divisions are attributed to Isaiah (cf. Jn. 12:38-39; Rom. 10:20). [Note: For a more detailed study, see [Courier Publications](#) for the author's book, **Isaiah: God's Prophet of Doom and Deliverance** (Abilene: Quality, 1991).]

Isaiah A Review

Isaiah's prophet ministry took place during the reign of four kings in Judah: Uzziah, Jotham, Ahaz, and Hezekiah. Isaiah is the prophet primarily for the nation of Judah. Isaiah preached during a time of serious moral and spiritual degradation that would eventually end in Babylonian exile.

His message was from the Lord and shows special emphasis in exposing the emptiness of religious formality and the hypocrisy in offering outward sacrifices to God while inwardly rebelling. Judgment had been perverted among God's people and they could not even recognize right and wrong (cf. Isaiah 5:20). Isaiah prophesies several "woes" upon the nation for their evil which is contrasted with the holiness of Jehovah (6:3). Isaiah also is very Messianic in his teaching and foresees the Messianic kingdom and the suffering Messiah in the background as the coming deliverer (Isaiah 2:2-4; 9:6ff; 7:14; cf. ch 53).

Jeremiah

Jeremiah, known as “the weeping prophet,” was the most persecuted character of the Old Testament era. His own Jewish kinsmen cursed him, beat him, threw him in prison, etc. (see 15:10; 20:1ff; 32:2-3; 37:15).

The prophet labored on behalf of God’s people during the administrations of five of Judah’s kings: Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. His total preaching career could have spanned more than 60 years; obviously he was a young man when called of God to assume his sober responsibility.

The good king Josiah had attempted to reform the idol-prone Hebrews, but his efforts were a matter of too-little, too-late. The southern kingdom was in a downward spiral. Jeremiah commenced his ministry in the 13th year of Josiah’s administration. The thrust of the prophet’s message was two-fold:

1. He initially sought to bring his people to a state of genuine repentance (cf. 7:2-7). No less than thirteen times the prophet characterizes the Israelites as a “backsliding” people. If Judah would only turn back, she could avoid the danger that lurked like a dark cloud on her horizon, i.e., the Babylonian invasion.
2. It became apparent ultimately that the Jews had no intention of reforming their lives; Jeremiah’s sad chore then was to warn his people of the punishment that mighty Babylon, God’s instrument of wrath, would inflict (cf. 21:1-10). The prophet spoke for God himself in uttering this doom. More than 150 times Jeremiah buttressed his warnings with: “The word of the Lord came...” Further, he urged the Hebrews to surrender to God’s avenging force, and “take their medicine,” so to speak. This message mightily provoked the people, and their wrath was vented with full force against Jeremiah.

In addition to his warnings relative to the kingdom of Judah, the prophet foretold the doom of some ten neighboring, heathen powers (cf. 46-51). His prophecies concerning the ultimate fall of Babylon are some of the most astounding in the entire Bible (cf. 50-51). Our book, *Jeremiah & Lamentations* (Stockton: [Courier Publications](#), 1997), represents a further study of these thrilling Old Testament narratives.

One factor that the Bible student must take into consideration when studying Jeremiah is this. The material is arranged in a logical, topical fashion, rather than according to a strictly chronological framework. Do not expect, therefore, to find a sequential narrative, such as one might find in an ordinary history book.

One of the exciting pursuits relative to this book is a consideration of the many archaeological finds of recent years that have demonstrated the historical accuracy of the document. For example, Jeremiah records that king Jehoiachin was taken into Babylon as a captive (52:31-34). Ration tablets, exhumed from the “golden city,” provide a list of provisions given to “Yaukin [Jehoiachin], king of Judah” and his five sons (see: D.J. Wiseman, *Illustrations From Biblical Archaeology*, Grand Rapids: Eerdmans, 1958, p. 73).

Perhaps the saddest day in Old Testament history was when Jerusalem was breached by the Babylonian army, and the Hebrew temple was burned to the ground (586 B.C.). The prophet Jeremiah had foretold these gruesome days, and in his follow-up document, *Lamentations*, he further pursued the matter.

Lamentations is a sort of “funeral song,” commemorating the tragic destruction of Jerusalem. In the Greek version of the Old Testament, the book begins like this:

“And it came to pass, after Israel was taken captive, and Jerusalem made desolate, that Jeremias sat weeping, and lamented with this lamentation over Jerusalem, and said”

The theme of the book is this: Zion (15 times), or Jerusalem (7 times), is desolate (7 times)! Interestingly, chapters 1, 2, and 4 are arranged in an acrostic format, i.e., each has 22 verses, the first word of which corresponds to the consecutive letters of the Hebrew alphabet. Chapter 3 has 66 verses, each third of which is similarly arranged. Some suggest this was to facilitate memorization; or perhaps it was to stress Israel’s sins, from A to Z, as it were!

Jeremiah (the weeping prophet) A Review

Theme: "God must punish sin"

After a short religious reform begun by Hezekiah and Isaiah, Judah digressed seriously into an "orgy of idolatry." Another reform is begun by king Josiah, but after his death, the nation will fall. Jeremiah begins his preaching ministry during the last 40 years of Judah's history. His mission was to testify to a stubborn people led astray by false prophets and to witness to their coming doom (1:4-19). He rebukes the nation for their false and empty worship (Jeremiah 7:4; 8ff; 21-24), and their hardness of heart toward their own sin (6:15; 8:12). In 606 BC when Jerusalem fell, Jeremiah stayed in Jerusalem where he writes his later book (Lamentations). Jeremiah had a very distasteful message to preach and even tried to stop from preaching that message but could not (20:7-9). He preached of the coming destruction (21:3ff; 25:8-11), and shows there is nothing they can do to prevent their punishment.

Jeremiah is used by God to show the future restoration of men back to God through the coming Christ who would be "The branch of David" (23:1-8). He foresees the new covenant (31:31-40); and the Branch of Righteousness (33:14-26).

OUTLINE:

- A. 1:1-19 Call of Jeremiah
- B. 3:6 - 4:4 Unfaithful Israel
- C. 7:1 - 29 Worthless Religion
- D. 8:4 - 9:1 Fountain of Tears
- E. 12:1 - 17 Jeremiah's Complaint
- F. 18:1 - 19:15 Potter and Clay
- G. 20:1 - 18 Pashur and Jeremiah
- H. 26:1 - 24 Jeremiah Threatened
- I. 30:1 - 24 Restoration of Israel
- J. 33:1 - 26 Promise of Renewal
- K. 37:1 - 21 Jeremiah in Prison
- L. 44:1-30 Jeremiah's Last Word
- M. 52:1-30 Fall of Jerusalem

Lamentations from Jeremiah

Theme: "Grief over Judah's fall and Jerusalem's destruction"

Jeremiah was an eye-witness to the fall of Jerusalem and Judah's forced exile into Babylon. Lamentations is a collection of funeral hymns written about the destruction and devastation of Jerusalem and the nation of Judah. It is used by Jews wailing at the Western Wall even to this day. It is actually a book where

God weeps through His prophet to show His great sorrow for the nation's fall and the outcome of their ungodliness. Lamentations is an acrostic poem in which the verses of each chapter each begin with the successive 22 letters of the Hebrew alphabet.

What was divinely predicted in the earlier prophets has now come to its horrible fulfillment as the prophet views the burned ruins of the city of God (1:1-7). In all the devastation, the prophet sees God's righteous judgment and justice. Jeremiah then sees restoration in the future. The prophet assures the people that they will return to Jerusalem after the entire 70 years are completed and the Temple will be rebuilt.

OUTLINE

- A. 1:1-22 Jerusalem: Unconsoled and Destroyed
- B. 2:1-22 The Desolate Daughter of Zion
- C. 3:1-66 Crushed, but not Consumed
- D. 4:1-22 The Precious Has Become Profane
- E. 5:1-22 Lord, Remember and Restore

Ezekiel

The book of Ezekiel represents the message of the prophet by that name who was taken captive in the second deportation of the Jews to Babylon; this occurred around 598-7 B.C. (2 Kings 24:14-15). Ezekiel began his ministry in the fifth year of his captivity (about seven or eight years before the final destruction of the temple). He continued his work for some 22 years (cf. Ezek. 1:2; 29:17).

Just as there had been false prophets among the Hebrew people in Palestine (cf. Jer. 28:3), so also evil deceivers were among the Jews in Babylon. These corrupt prophets were suggesting that the captivity would not last a full 70 years, as Jeremiah had declared (Jer. 25:12; 29:10); rather, within a couple of years or so (cf. Jer. 28:3), this Babylonian unpleasantness would be over, and Israel would be restored to its homeland.

It was Ezekiel's task to:

1. Renounce this false hope of an early return, and to prophesy the fall of Jerusalem (in 586 B.C.), the early portion of the book (1-24) being written before that event
2. Show that Jehovah would visit judgment upon the pagan nations as well (25-32)
3. Preview the return of the Hebrews from captivity (33-48)
4. Reveal the ultimate blessings that would flow to those who follow the leadership of that "Branch of righteousness" (the Messiah), who would come out of David's lineage (cf. 33:15)

Unfortunately, modern denominationalists have distorted much of the final portion of Ezekiel, alleging that the prophetic fulfillment is to be found in an earthly, millennial reign of Christ from Jerusalem (see: Charles H. Dyer, "Ezekiel," **The Bible Knowledge Commentary - Old Testament**, John Walvoord & Roy Zuck, eds., Wheaton, IL: Victor Books, 1985). There is, of course, no such hope found anywhere in the Bible.

Ezekiel A Review

Theme: "God acts in the events of human history so men will come to know Him"

After Israel was destroyed by the Assyrians in 722 BC, only the Southern kingdom of Judah was left. Assyria as a nation was replaced as a world power by Babylon. Judah was a vassal state of Babylon, but rebelled, hoping for Egypt's support. Egypt proved unreliable and Judah was subdued by King Nebuchadnezzar of Babylon in 605 BC and again in 598 - 597 BC. He took thousands of Jews captive each time. Among those in the second wave of exiles was Ezekiel.

Ezekiel is a book of "unearthly visions" poems, parables and theater. Through Ezekiel's visions God allows the people to suffer. His message of imminent doom turns to ultimate hope in the end. While the people of God will suffer captivity because of their wickedness, God will ultimately deliver them for His own glory. He will use the nations to accomplish his will.

OUTLINE:

- A. 1:1-28 Glory of the Lord
- B. 2:1 - 3:15 Ezekiel's Call
- C. 4:1 - 5:17 Siege of Jerusalem
- D. 8:1 - 18 Idolatry in the Temple
- E. 16:1 - 63 Unfaithful Jerusalem
- F. 18:1-32 Sin and Death
- G. 22:1 - 31 Jerusalem's Sins
- H. 25:1 - 17 Nations in Prophecy
- I. 34:1-31 Shepherds and Sheep
- J. 36:1-28 Mountains of Israel
- K. 37:1-14 The Dry Bones
- L. 40:1-43:27 The New Temple
- M. 47:1-12 River from the Temple

Daniel

The book of Daniel, because of its prophetic precision, has been subject to the attacks of critics for many centuries. Rationalists simply do not believe in the possibility of predictive prophecy, hence they allege that the material of this document was penned by some unknown scribe during the inter-biblical period (c. 168-65 B.C.). Many strong arguments expose the fallacy of this theory. For those who have respect for Jesus Christ, however, the issue is settled. The Lord *himself* credits the prophetic material to Daniel (cf. Mt. 24:15). Jerome once noted that the critical attacks are, in fact, strong evidence of the validity of the sacred prophecies; they are so accurate that they read like actual history, rather than data written before the fact!

Daniel had been among the early captives taken into Babylon (c. 606-5 B.C.), and his divine declarations continued into the administration of the Persian king Cyrus (cf. Dan. 10:1). His ministry thus spanned more than 70 years.

Generally, the book of Daniel can be divided into two sections:

- a. Chapters 1-6 mostly deal with historical matters pertaining to Daniel's ministry. What Bible student has not thrilled to the deliverance of Shadrach, Meshach, and Abednego from the fiery furnace (3), and that of Daniel from the lions' den (6).
- b. Chapters 7-12 take on a decidedly prophetic thrust (though there is predictive prophecy in chapter 2 as well).

It has been well noted that the basic purpose of this great book is to reveal "the overruling sovereignty of the one true God, who condemns and destroys the rebellious world powers and faithfully delivers his covenant people according to their steadfast faith in Him" (Gleason Archer, *A Survey of Old Testament Introduction*, Chicago: Moody, 1964, p. 365).

The main reason the book of Daniel emphasizes Jehovah's rule over the nations (2:21; 4:17) is in view of the coming Messiah. The purpose and time of Christ's first advent, together with the consequences of rejecting him, are vividly set forth in Daniel, chapter 9. (See our [Archives](#) article, [Daniel's Prophecy of the Seventy Weeks](#), November 9, 1998.)

The establishment of the Lord's kingdom, during the days of the Roman regime, is prophetically portrayed in chapter 2. That this prophecy focuses upon the church, and not some alleged "millennial" kingdom, is apparent from the fact that Christ's kingdom is to stand "forever" (2:44), whereas, according to the millennialists, the earthly reign of Jesus is to last only 1,000 years (Edward J. Young, *The Prophecy of Daniel*, Grand Rapids: Eerdmans, 1949, p. 78).

Conclusion

In conclusion, we may observe that the Major Prophets eloquently testify in concert. They speak of:

1. The need to live a godly life in conformity to the revealed will of God.
2. The certainty of judgment for those who ignore this admonition.
3. The ultimate deliverance that can be effected only in the mission of the Son of God. Their voices are as powerful today as they were in the world of Hebrew history.

<http://www.christiancourier.com/archives/surveyProphets.htm>

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dedicated to investigating biblical apologetics, religious doctrine, and ethical issues.

Daniel A Review

Theme: "God is Sovereign over the kingdom's of men" (2:21; 5:21) and "God is able to deliver you" (4:17).

Daniel was carried into captivity by Nebuchadnezzar. Daniel rose quickly to prominence after interpreting the king's dream (ch. 2).

The book demonstrates that God is in control of the affairs of men and their kingdoms regardless of apparent circumstances that may seem otherwise. Daniel beckons the people to awaken and prepare for the unexpected intervention of God. God would establish His kingdom during the days of the kings of the

world power, Rome, (cf. Daniel 2:44), and His kingdom would last forever as contrasted with the temporal nature of the kingdoms of men. Though the nation was in peril and slavery, God would deliver them.

OUTLINE:

- A. 1:1-21 Daniel Uncompromised
- B. 2:24 - 49 Dream Interpreted
- C. 3:1-30 God's Deliverance from Fire
- D. 5:1-30 Handwriting on the Wall
- E. 6:1-28 God's Deliverance from Lions
- F. 7:1-14 Vision of Four Beasts
- G. 8:1-27 Ram and a Goat
- H. 9:1-19 Daniel's Prayer
- I. 10:1-11:1 Heavenly Visitor
- J. 11:2 - 35 History Prophesied
- K. 12:1-13 Victory Promised

Jewish History

1. The Divided Kingdom



Israel up North

* Ten Tribes

* Jereboam Leads

Judah in South

* Two Tribes

* Rehoboam Leads

... *1 Kings 12 - 22 Israel's strength is lost when she leaves God and the leaders compromise their principles (see 1 Kings 11:4 -13; 26 - 43).*

... *1 Kings 12:1-19 Solomon's son, Rehoboam, causes the people to rebel to fulfill the word of the Lord (:15).*

... *Ten tribes split off and follow Jereboam and settle in the northern part of Canaan. This group is known as "Israel" from now on.*

... *Two tribes (Judah and Benjamin) settle in the South with Jerusalem as their capital. This group is known as "Judah" from now on. When reading the prophets often you will see them writing to Judah or Israel or both. Now you will be able to distinguish which group is being addressed.*

... *2 Chronicles 11: 5-17 After the nation split, some of the faithful priests and some from every tribe of Israel came to Judah in protest of the idolatry.*

... *1 Kings 12:25-33 Israel immediately digresses into idolatry by setting up golden calves in Dan and Bethel.*

... *Israel goes through a number of kings, all of whom were evil in the sight of the Lord.*

... *In 722 BC Assyria destroys Israel forever. (2 Kings 17:6-23). As a nation they never come into focus again but are swallowed up into the nations.*

Judah Alone



**Assyria Destroys
Israel In 722 B.C.
Judah is now
alone.**

... *Judah is comprised of basically two tribes (Judah and Benjamin, along with the remnant from Israel). They go through a number of kings, both good and bad.*

... *Judah is never totally destroyed as Israel was, because of the tribe of Judah through which Christ was to enter the world.*

2. Babylonian Captivity

606 BC
Babylonian
captivity for 70
years

... *2 Kings 21:10-15* The nation becomes corrupt and is warned by God that they are about to be destroyed.

... *2 Kings 24:1-16* Nebuchadnezzar, king of Babylon lays siege to Jerusalem in 606 BC.

... *Jeremiah 25:8-14; 29:10-14* God sends Jeremiah the prophet to warn the nation to repent. They do not. God prophesies through Jeremiah that they will be in Babylon 70 years and then return to their land.

... *Daniel 2:9* Daniel is carried into captivity and understands from Jeremiah's writings that the captivity would last 70 years.

Taken into captivity in four sieges

Four Sieges of the
deportation to
Babylon.

- 1. 606 B.C.**
- 2. 597 B.C.**
- 3. 586 B.C.**
- 4. 581 B.C.**

... *First siege is 606 BC in the reign of Jehoiakim king of Judah (2 Kings 24:1-4). During this siege Daniel the prophet is taken into Babylon and begins to prophesy from Babylon (Daniel 1:1,6). Jeremiah is a contemporary prophet but he remains in Jerusalem and prophesies from there.*

... *Second siege is 597 BC in the reign of Jehoiachin (2 Kings 24:10-16). All the valuables of the temple are taken at this time to fulfill Isaiah 39:1-8 which was written about 100 years earlier in the reign of Hezekiah. Ten thousand mighty men and Jehoiachin are taken in this siege. Jehoiachin is later released (2 Kings 25:27-37).*

... *Third siege is in 586 BC in the reign of Zedekiah (2 Kings 25:1-2; Jeremiah 39:1-10).*

... *All the remaining people are taken except for Jeremiah and the poorest of the land. Jeremiah stays in Jerusalem and prophesies from there (Jeremiah 40:1 ff.). The temple of Solomon is burned and destroyed in this siege (2 Kings 25:8-12) and all the articles of the temple are captured or destroyed.*

... *Fourth Siege: 581 BC, five years after the burning of Jerusalem, 745 more captives are deported (Jeremiah 52:30).*

... *From this time forward the land is known as Judea.*

Fourth Siege was
caused by Judah's
alliance with Egypt
(see Jer 43:4-7)

Special Attention

The beginning of the nation of Israel's fall began with the conquest and settlement of Canaan. The people failed to obey God fully and intermingled with the foreign nations. God was trying to preserve a pure, unadulterated nation so that Christ could be brought into the world unhindered.

The people, however, wanted to be like the nations around them and cried out for a king. The Monarchs reigned, and Solomon's idolatry caused the nation to fall. Two separate nations emerged from the split, Israel to the North and Judah to the South. Israel was destroyed by Assyria in 722 BC and utterly abolished. Judah was deported into Babylonian Captivity in 606 BC in four sieges against Jerusalem.

3. Restoration Back To Canaan (Judea)

Judah spent 70 years in Babylonian Captivity for their disobedience to God as the prophet Jeremiah predicted (Jeremiah 25:11-12). During that time, God did not forget His people and prophets continued to speak for God.

It was during this time in history that God gave some of His most vivid portrayals of the coming Christ and His spiritual Kingdom.

The people were oppressed and heard encouraging words from God that they would return to their land and that God would richly bless them and set up His kingdom (Daniel 2:44; Isaiah 2:2-4 etc.).

The theme of the Old Testament continues to be "*Somebody is Coming*" and now the people look forward in hope for their Deliverer.

Three Stage Return To Judea

The deportation occurred in four stages and the restoration took place in three stages.

... *Isaiah 44:28; 45:13* A king named Cyrus was predicted to initiate the rebuilding and restoration. The interesting note here is that Isaiah wrote this approximately 200 years *BEFORE* Cyrus was even born!

... *2 Chronicles 36:20-23* Records the general events of the restoration to Judea.

The Restoration

... *First Stage (536 BC) This restoration was led by a man named Zerubabel (Ezra 1:1; 3:1-2). During this stage the city was rebuilt and the temple restoration began.*

... *Second Stage (458 BC) Led by Ezra. During this stage there was a religious restoration and a spiritual regeneration. In Nehemiah 8, the Law of Moses is read and the people weep at hearing the word of the Lord.*

... *Third Stage (445 BC) Led by Nehemiah. During this stage the wall of the city is rebuilt.*

The books that deal with the restoration back to Jerusalem are primarily Ezra, Nehemiah, Haggai, and 1 & 2 Chronicles.

Times Of The Literary Prophets

ISRAEL		JUDAH		PROPHETS	
Jeroboam	933-912	Rehoboam	933-917		
Nadab	912-911	Abijam	916-914		
Baasha	911-888	Asa	913-873		
Elah	888-887				
Zimri	887				
Tibni	887-883				
Omri	887-877				
Ahab	876-854	Jehoshaphat	873-849		
Ahaziah	854-853				
Jehoram	853-842	Jehoram	849-842	Obadiah (586?)	
Jehu	842-815	Ahaziah	842	Obadiah	
		Athaliah	842-836		
Jehoahaz	814-798	Jehoash	836-797	Joel	
Jehoash	798-783	Amaziah	797-779	Jonah (740-736?)	
Jeroboam II	783-743			Amos	
Zechariah	743	Uzziah	779-740	Amos-Isaiah-Hosea	
Shallum	743			Amos-Isaiah-Hosea	
Menahem	743-737	Jotham	740-736	Isaiah-Micah-Hosea	
Pekahiah	737-736	Ahaz	736-728	Isaiah-Micah-Hosea	
Pekah	736-730			Isaiah-Micah-Hosea	
Hoshea	730-722	Hezekiah	727-699	Isaiah	
Shalmaneser King of Assyria Lead the Captivity of Israel - 722 2 Kings 17:3		Manasseh	698-643		
		Amon	643-641	Nahum (663-612?)	
		Josiah	640-609	Jeremiah	
		Jehoahaz	609	Jeremiah-Zephaniah-Habakkuk	
	Babylonian Captivity 606 BC – 581 BC Lead by Nebuchadnezzar – 4 stages of captivity				
		Jehoiakim	609-508	Jeremiah-Daniel	
		Jehoiachin	598	Jeremiah-Daniel	
		Zedekiah	598-587	Jeremiah-Daniel-Ezekiel	
		Gedaliah	587		
			606-536	Haggai	
			520-480	Zechariah	
			430-400	Malachi	

NOTE:

Jeremiah is appointed Governor of Judah by King Darius (A Persian King) to rebuild Jerusalem.

Ezra is the high priest.

Judah was in Babylonian captivity for 70 years.

Minor Prophets of Old Testament *Timeline*

Date (B.C.)	Bible Book	Meaning of Name	Chapters	Theme of Book	Audience	Major Sins
840-830	Obadiah	Worshipper of YHVH	1	Day of the Lord Destruction of Edom Israel's restoration	Against Edom	Edom had continual violence toward Jacob. Edom cheered when Judah taken captive.
830-750	Joel	YHVH is God	3	The Day of the Lord	Israel, Northern Kingdom	Adultery, drunkenness, idolatry, licentiousness.
780-740	Jonah	Dove	4	Sign of Commitment. Type of Jesus Christ. God's mercy to repentant	Nineveh, with implications to all peoples	Cruelty of the Assyrians
765-725	Hosea	Salvation	14	Salvation	Israel, Northern Kingdom	Adultery, drunkenness, idolatry, licentiousness.
760	Amos	Burden Bearer	9	The Day of the Lord. The Eternal will roar	Israel, Judah and Benjamin. All Nations.	<ol style="list-style-type: none"> 1. Oppression of the poor 2. Sexual Immorality 3. Wanton Luxury 4. Corruption of law & men
740-700	Micah	Who is like YHVH?	7	The Eternal is just Judge	Samaria, Jerusalem and then the whole earth	Lack of justice in the land, injustice, oppression
640-620	Nahum	Consolation	3	Judgement on Nineveh. Comfort to Israel	Assyrians, primarily the city of Nineveh	Cruelty of the Assyrians, overstepped boundaries
640-609	Zephaniah	Hidden by YHVH	3	God's indignation on the earth. Who may be hidden? Israel repents, God saves them	Judah, Jerusalem, all Israel and all peoples, warning them of the Day of the Lord	Spiritual fornication
608-605	Habakkuk	Embrace	3	God Embraces Judah through destroying	Babylon with implications for all peoples	<ol style="list-style-type: none"> 1. Aggression/plunder 2. Greed/self-assertion

				the Chaldeans		<ol style="list-style-type: none"> 3. Graft/violence in building 4. Inhumanity, 5. Idolatry
520	Haggai	Festival	2	The restoration Temple points to the Church	Zerubbabel, Joshua and the returned remnant	Neglect in building God's House. Procastration.
520-480	Zechariah	Remembered by YHVH	14	The coming of God's Kingdom preceded by building of Temple	Zerubbabel, Joshua and the returned remnant	Joshua had filthy garments. Lack of Judgment, mercy & peace. Living in evil ways.
420-400	Malachi	My Messenger	4	Be prepared for the messenger that is to come. (Elijah)	Israel (12 tribes) and Israel of God today (Church)	Priests neglecting duties. People chided for divorce, adultery, robbing God and criticizing.

Compiled by: Bernie Monsalvo

<http://www.biblestudy.org/prophecy/minor-prophets.html>

World-Ruling Empires and Bible Prophecy

Who ruled the world's greatest empires and when did they exist? How did these empires: [Assyrian](#), [Neo-Babylonian](#) and [Persian](#) relate to Biblical Prophecy?

The Assyrian Empire

It was by the Assyrian Empire that the kingdom of Israel was destroyed. Recent annals of Assyrian Kings have been found in which they themselves had their own exploits recorded. In these annals names of ten Hebrew Kings occur: Omri, Ahab, Jehu, Menahem, Pekah, Hoshea, Uzziah, Ahaz, Hezekiah, and Manasseh. Many statements are found which confirm Biblical statements. Nineveh was its capital.

Assyrian policy was to deport conquered peoples to other lands, to destroy their sense of nationalism, and make them more easily subject. Assyrians were great warriors. Most nations then were robber nations. Assyrians seem to have been about the worst of them all. They built their state on the loot of other peoples. They practiced cruelty. They skinned their prisoners alive, or cut off their hands, feet, noses, ears, or put out their eyes, or pulled out their tongues, and made mounds of human skulls, all to inspire terror.

Assyria was founded, previous to **2000 B.C.**, by colonists from Babylon, and for many centuries was subject to, or in conflict with, Babylon. About **1300 B.C.** Shalmaneser I threw off the yoke of Babylon and ruled the whole Euphrates Valley. Then Assyria declined, Tiglath-pileser I, (**1120-1100 B.C.**) made Assyria again a great kingdom. Then decline again, followed by 300 years as World Empire.

Date (B.C.)	King	Events	Biblical Event
884-858	Assur-nasir-apal II	Warlike and cruel. Welded Assyria into the best fighting machine of the ancient world.	
858-824	Shalmaneser III	First Assyrian king to come in conflict with Israel. Ahab fought him. Jehu paid tribute to him.	
824-810	Shamsi-Adad V		
810-782	Adad-nirari III		
783-773	Shalmaneser IV		
773-754	Assur-dayan III		
754-745	Ashur-nirari V (Assur-lush)	Decline	
745-727	Tiglath-pileser III	"Pul" was his personal name. He carried North Israel into captivity, 734 B.C.	Isaiah 7. II Kings 15:19-20.

727-722	Shalmaneser V	He besieged Samaria, died in the siege.	
721-705	Sargon II	Completed destruction of Samaria and Israel's captivity. Sargon I was a Babylonian King of 2000 years earlier.	II Kings 17:5. Massive deportation of people who refuse to be good vassals.
704-681	Sennacherib	Most famous of Assyrian kings. Burned Babylon (II Chron. 32)	Defeated by an angel before Jerusalem in 701 B.C. (Isaiah 37:33-38)
681-669	Esar-haddon	Rebuilt Babylon. Conquered Egypt. Was one of the greatest of Assyrian kings.	Isaiah 37:38.
669-626	Assur-banipal (Osnapper)	Destroyed Thebes in 663 B.C. Collected a great library. Powerful, cruel, literary.	Nahum 3:8 mentions No-Amon, Thebes and the Nile.
626-607	Assur-etil-ilani (Shin-shar-iskun 621-612 B.C.) (Ashur-uballit 612-608 B.C.)	Beset by Scythians, Medes, and Babylonia, the brutal Empire fell.	
612	Fall of Nineveh	Fall of Haran (610), fall of Carchemish (605).	

The Neo-Babylonian Empire

This was the Empire that broke the power of Assyria, and, in its westward sweep, destroyed Judah, and conquered Egypt. This empire lasted 73 years (**612-539 B.C.**). The 70 year prophecy runs from the fall of Jerusalem in **587 B.C.** until **517 B.C.** at the worship rededication in the Restoration Temple. Cyrus, king of Persia, conquered Babylon in **539 B.C.**, in **538 B.C.** he authorized the return of the Jews to their own land. First return was in **536 B.C.**

The Empire's capital was in Babylon. In Isaiah's time Assyria was the dominant power of the world. Babylon was a dependency of Assyria. Babylon rose to world power status and then fell in **539 B.C.** Isaiah sang of the Fall of Babylon 100 years *before* its rise in **612 B.C.** (Isa 13:1, 13:19, 14:22). Babylon's splendor as the Queen city of the pre-Christian world, "*the glory of kingdoms*" and "*the city of gold*" (Isa. 13:19, 14:4) was clearly envisioned. Babylon's fall is also pictured in detail, naming the unknown Medes as destroyers of Babylon. (Isa. 13:17-19). Babylon was to supersede Assyria (Isa 14:25), Media shall supersede Babylon (Isa 13:17); and Babylon shall pass away forever (Isa 12:19-22, 14:22-23, Dan 5:31).

The Persian Army took Babylon without a battle during the days of Nabonidas and his first son Belshazar.

Date (B.C.)	King	Events	Biblical Event
625-605	Nabopolassar	Viceroy of Babylon, threw off the yoke of Assyria and established the independence of Babylon in 625 B.C.	Destroyed Nineveh with Cyaxeres the Mede in 612 B.C. (Nahum, Isa 13-14).
605-562	Nebuchadnezzar	Greatest of all Babylonian Kings, reigned about 45 years, he extended the power of Babylon over the then known world. Carried Jews into captivity, including Daniel and Ezekiel.	II Kings 24-25, Daniel. Daniel became one of chief advisers. His influence probably eased the lot of Jewish captives.
562-560	Evil-Merodach (Amer-Marduk)		II Kings 25:27-30; Jer. 52:31-34.
560-556	Neriglissar		Jer. 39:3, 13.
556	Labashi-Marduk		
556-539	Nabonidus	Babylon fell and supremacy passed on to the Persians. Probably in retirement outside of Babylon.	
541-539	Belshazzar	Son of Nabonidus and co-regent with his father. He was in control of army and the government, and surrendered to Cyrus.	Handwriting on the wall, during a feast. Daniel had been in Babylon for 70 years (Dan 5). Daniel was "third" in command in Babylon (Dan 5:16, 29).
		Babylon, oppressor of God's Old Testament people, <u>gave its name to the Apostate Church.</u>	Revelation 17

The Persian Empire

The Persian Empire, often called the *Medo-Persian* Empire, was the second great world empire represented in the dream of King Nebuchadnezzar of Babylon. In **549 B.C.** a Persian named Cyrus conquered the area known as Babylonia in **539 B.C.** as prophesied by Isaiah over 150 years before. (Isaiah 44:28; 45:1).

As the policy of Assyrian and Babylonian kings had been to deport conquered peoples, that is take them away out of their own lands, and scatter them in other lands; so, the policy of the Persian kings were more humane than Assyrian and Babylonian Kings.

the first acts of the first Persian king, Cyrus, who was a "singularly noble and just monarch," in his first year, was to authorize the Return of the Jews to their own land. Persia was the mountainous plateau east of the lower end of the Euphrates-Tigris Valley. The Persian Empire was vaster in extent than its predecessors had been. It extending eastward in India and reaching westward to Greece. Its capitals were Persepolis and Susa; its kings sometimes residing at Babylon. As a world empire, it lasted 200 years, **536-331 B.C.**

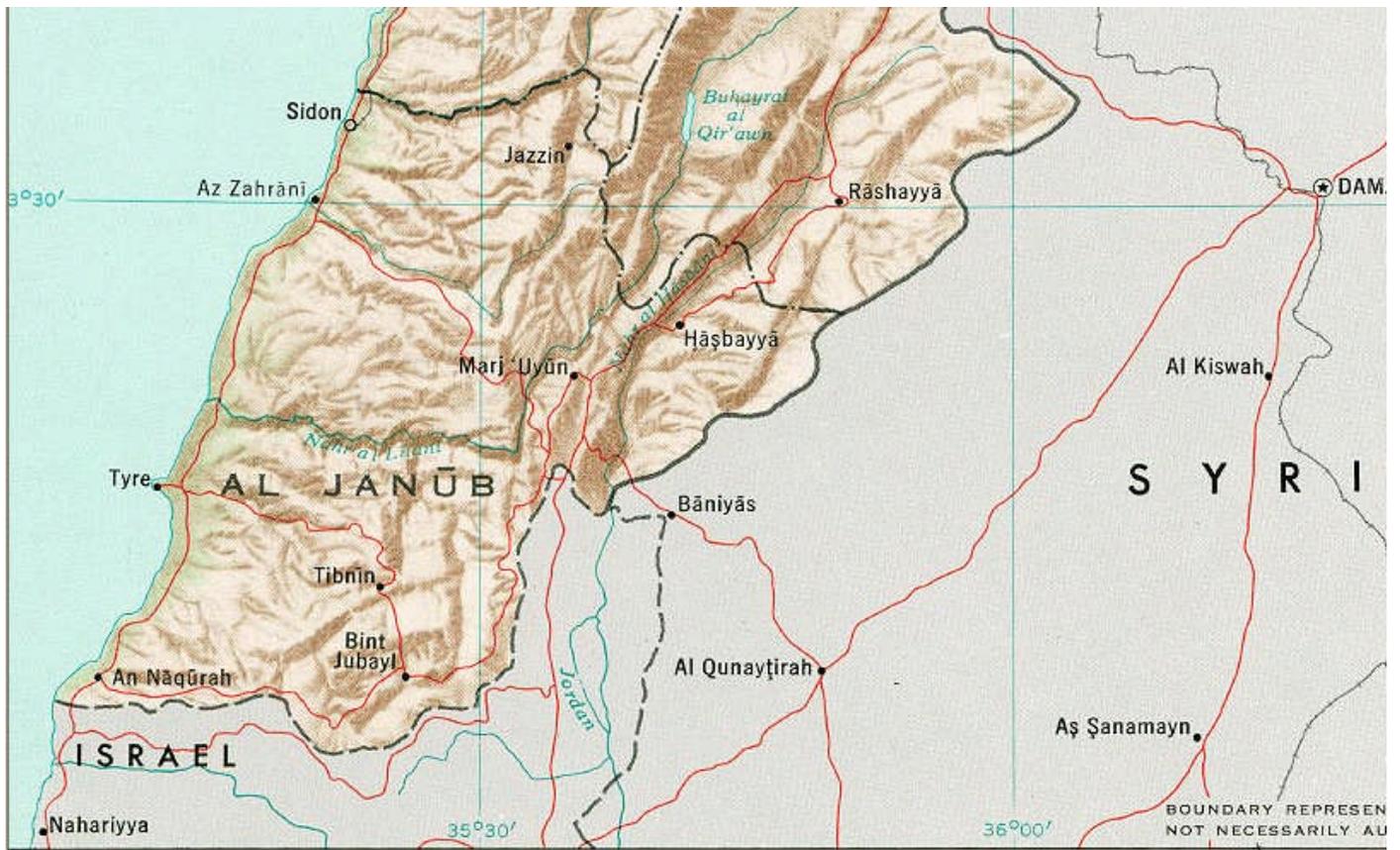
Date (B.C.)	King	Events	Biblical Event
539-537	Darius the Mede (Probably Cyxere II, Astiages, last king of the Medes)	Darius was 62 years old (Dan 5:31) when he succeeded Belshazzar to the Babylonian Kingdom.	Mentioned in Daniel 6:1, 9:1, 11:1. Cyrus is a nephew of Darius married to Darius daughter. Darius was probably a title. Daniel was 87 years old.
538-529 559-530	Cyrus (the Persian)	Cyrus was 40 years old (Dan 5:31). United Media and Persia in 549. Conquered Babylon 539 B.C.	Issued decree in 538 B.C. to allow Jews to return (Ezra 1:1-4, 2 Chron 36:22-23). Ezra records departure of 49,897 captive Jews back to Jerusalem in 536 B.C. under Zerubbabel.
529-522 530-522	Cambyses	Conquered Egypt, died by suicide .	Ezra 4:7, 11, 23. It is thought to have been Artaxerxes who stopped work on Temple.
522	Pseudo-Smerdis	Magian usurper precipitated civil war	Ezra 4:7, 11
522-486 521-486	Darius I the Great (Hystaspes)	Put down Smerdis insurrection. Authorized completion of Temple. Made "Behistun" inscription.	Temple at Jerusalem resumes in 520 B.C. and it is completed in 515 B.C. (Ezra 6:15)
486-465	Xerxes I (Ahasuerus)	Warred against Greece	Ahasuerus was Esther's husband
465-424 464-423	Artaxerxes I (Longimanus)	Favorable to Jerusalem, authorized Nehemiah his cupbearer to rebuild Jerusalem.	Ezra returned in 458 B.C. with 1,754 Jews. Nehemiah was governor in 445 B.C. (Ezra 7:1,8; Neh 2:1)
424	Xerxes II		Nehemiah 12:22
423-404	Darius II Nothius (The Persian)		Nehemiah 12:22
404-358	Artaxerxes II (Mnemon)		
358-338	Artaxerxes III		

	(Ochus)		
338-335	Arses		
336-331	Darius III (Codomannus). Last King of Persia	Defeated by Alexander the Great, 331, at the famous battle of Arbela near the site of Neneveh.	I Maccabees 1:1. This was the fall of Persia, and the Rise of Greece. Empire passed from Asia to Europe

Compiled by: Bernie Monsalvo

<http://www.biblestudy.org/prophecy/empire-history.html>

Tyre Information

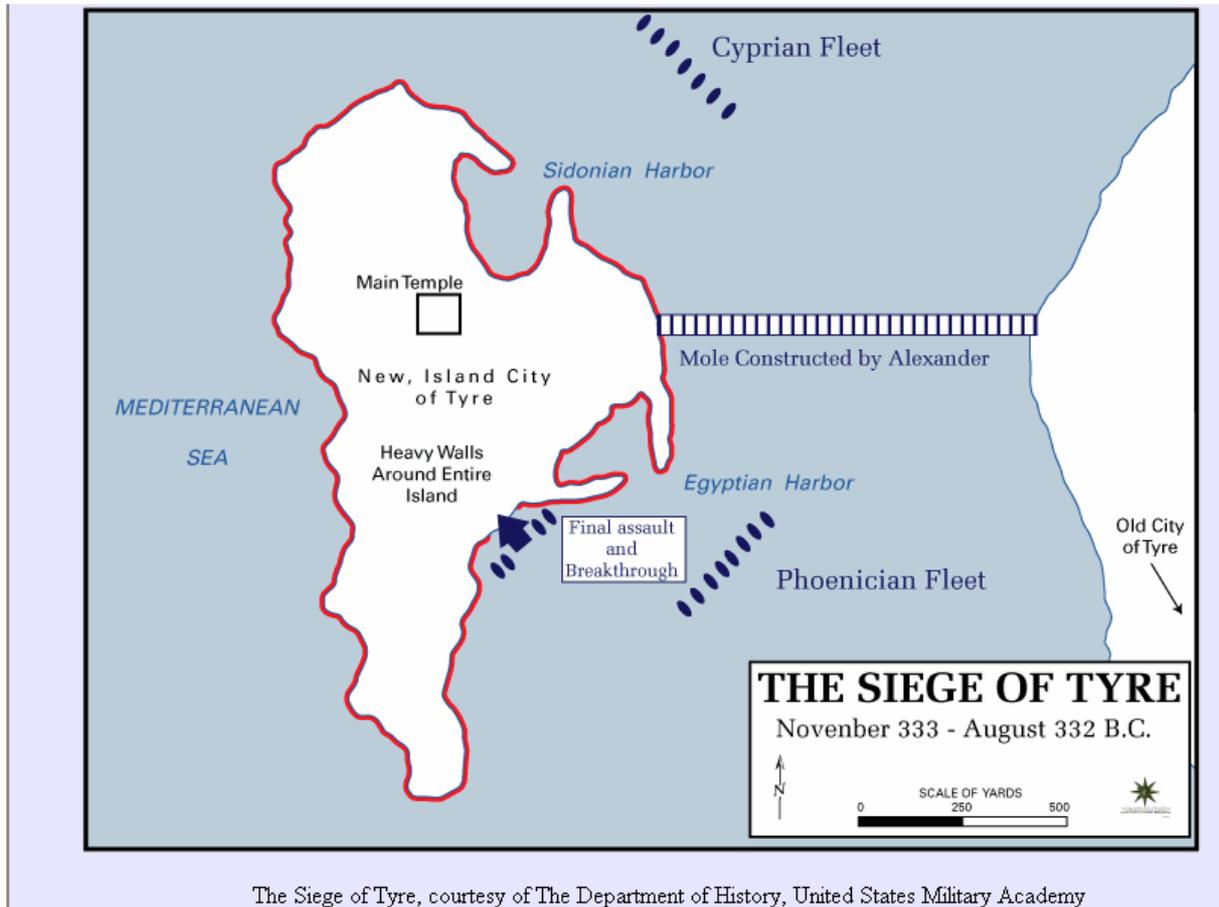


Tyre:

In [332 BC](#), the city was conquered by [Alexander the Great](#), after [a siege](#) of seven months in which he built the [causeway](#) from the mainland to the island, but it continued to maintain much of its commercial importance until the Christian era.

From The Spitting Camel

Alexander the Great changed the land during the Siege of Tyre. He built the land bridge that connects Tyre to the mainland of Lebanon, and it still remains today. This affects the Silk Road greatly because now Tyre does not exclusively need ships for trading; they travel by use of the bridge as well. Alexander the Great continues conquering cities and rampaging the Eurasian continent.

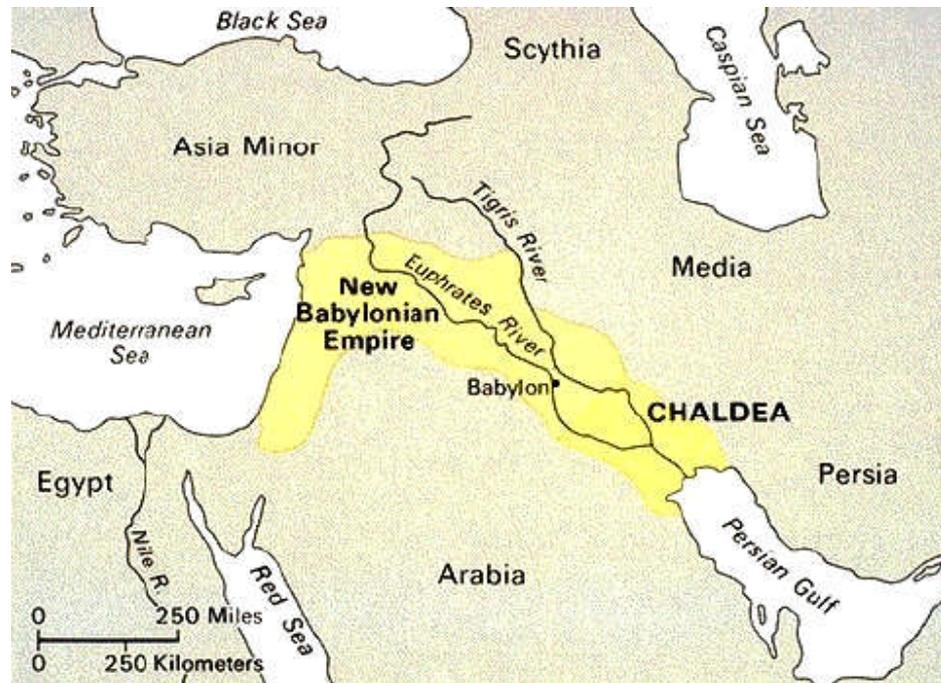


In 332 BC, [Alexander the Great](#) set out to conquer Tyre, a strategic coastal base in the war between the Greeks and the Persians. Unable to storm the city, he blockaded Tyre for seven months, but Tyre held on. Alexander used the debris of the abandoned mainland city to build a causeway and once within reach of the city walls, he used his siege engines to batter and finally breach the fortifications. It is said that Alexander was so enraged at the Tyrians' defense and the loss of his men that he destroyed half the city. The town's 30,000 residents were massacred or sold into slavery.

World Empires In Summary

Empire	Famous King	Period	Jewish
Assyrian	Shalmaneser	884-612	Ahab Jehu
Babylonian (Gold)	Nebuchadnezzar	625-539	Daniel
Persian (Silver)	Cyrus	539-331	Nehemiah
Greek (Brass)	Alexander the Great	336-27	Silence
Roman (Iron) Byzantine	Roman Republic Agustus Constantine XI Constantinople	509BC 27 BC- 476 AD 1453 AD	Jesus

Map of Chaldea



Modern Map of Middle East



