

# **The Minor Prophets**

## **or, The Twelve**

A book-by-book survey

taught by Pastor Robert L. Bolender

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## Introductory Material

### Chapters, Verses, Word Counts: Major Prophets versus The Twelve

	Isaiah	Jeremiah	Ezekiel	Daniel	The Twelve
Chapters	66	52	48	12	67
Verses	1,292	1,364	1,273	357	1,050
Word Count	37,044	42,659	39,407	11,606	30,305

### Minor Prophet Breakdown

	Chapters	Verses	Word Count
<b>Hosea</b>	14	197	5,175
<b>Joel</b>	3	73	2,034
<b>Amos</b>	9	146	4,217
<b>Obadiah</b>	1	21	670
<b>Jonah</b>	4	48	1,321
<b>Micah</b>	7	105	3,153
<b>Nahum</b>	3	47	1,285
<b>Habakkuk</b>	3	56	1,476
<b>Zephaniah</b>	3	53	1,617
<b>Haggai</b>	2	38	1,131
<b>Zechariah</b>	14	211	6,444
<b>Malachi</b>	4	55	1,782

### Chronological Order of the Books

Obadiah  
Joel  
Jonah  
Amos  
Micah  
Hosea  
Nahum  
Zephaniah  
Habakkuk  
Haggai  
Zechariah  
Malachi

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**Chapter Titles**
**Hosea**

- 1-3 Hosea's Wife and Children
- 4 Ephraim is Joined to Idols
- 5 Ephraim Shall Become a Ruin
- 6 Priests Murder and Commit Lewdness
- 7 They Are All Adulterers
- 8 Have Sown the Wind, Shall Reap the Whirlwind
- 9 Abominable Like the Idols They Love
- 10 The Glory of Bethel is Departed
- 11 How Shall I Give You Up?
- 12 Jacob Found God at Bethel
- 13 They Sin More and More
- 14 Israel Shall Return to God

**Joel**

- 1 The Plague of Locusts
- 2 The Coming Day of the Lord
- 3 Great Events of the Day of the Lord

**Amos**

- 1-2 Judgments on Surrounding Nations
- 3 The Luxurious Palaces of Samaria
- 4 "Prepare to Meet Thy God"
- 5 The Day of the Lord
- 6 The Assyrian Captivity
- 7 Three Visions of Destruction (Locusts, Fire, Plumbline)
- 8 The Basket of Summer Fruit
- 9 Future Kingdom Blessing of Restored Israel

**Obadiah**

- 1a The Judgment of Edom
- 1b Restoration of Israel

**Jonah**

- 1 Jonah's Flight
- 2 Jonah's Prayer
- 3 Ninevah's Repentance
- 4 Jonah's Chagrin

**Micah**

- 1 Samaria Doomed
- 2-3 Brutality of the Rulers
- 4 Prophecy of the Millennial Kingdom
- 5 Prophecy of Christ's Birth
- 6 Jehovah's Controversy with His People
- 7 Desolation, But God Will Triumph

**Nahum**

- 1 Ninevah Will Be Judged
- 2 The Judgment is Executed
- 3 Further Reasons Why

**Habakkuk**

- 1-2 The Prophet's Two Dialogues with God
- 3 The Prophet's Prayer and Praise

**Zephaniah**

- 1 The Judgment of God upon Judah
- 2 The Judgment of God upon Surrounding Nations
- 3 Millennial Blessings in Israel

**Haggai**

- 1 Two Messages: Rebuke & Commendation
- 2 Three Messages: Encouragement, Blessing, & Destruction of Gentile Power

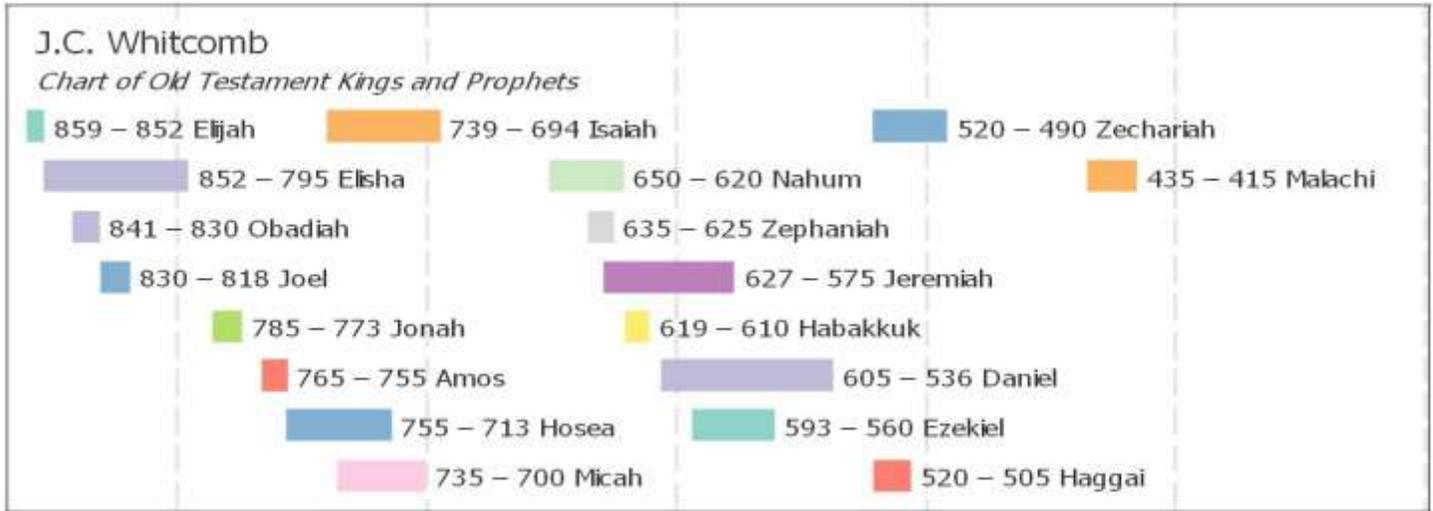
**Zechariah**

- 1-6a Eight Night Visions
- 6b The Crowning of Joshua
- 7-8 Questions About Fasting
- 9-11 God's Judgment on Neighbor Nations
- 12-14 Second Advent and Acceptance of Messiah as King

**Malachi**

- 1 Priests—Get Back into Fellowship
- 2 Priests and People—Get Back into Fellowship
- 3 Robbery, but Future Blessing
- 4 The Second Advent

**Background to The Twelve**



The twelve books come from four different periods. The earliest—Obadiah, Joel, and Jonah—appeared in the late ninth and early eighth centuries. This was the period prior to the rise of the great Assyrian empire. For that reason these three are sometimes called the pre-Assyrian prophets. The second three (+ Isaiah)—Amos, Hosea, Micah—come from the eighth century, the period when the Assyrian armies were dominating the scene in the ancient Near East. The third triad (+ Jeremiah)—Nahum, Zephaniah, Habakkuk—comes from the seventh century, when the power of the Assyrian empire faded rapidly and then was eclipsed by Babylon. The last three—Haggai, Zechariah, Malachi—come from the period after the exile when Judea was a province of the Persian Empire.<sup>1</sup>

Were the books to be arranged in the order they were written the Book of the Twelve might look like this.

Obadiah	845 BC	Nahum	650 BC
Joel	835 BC	Zephaniah	630 BC
Jonah	755 BC	Habakkuk	609 BC
Amos	752 BC	Haggai	520 BC
Micah	735 BC	Zechariah	480 BC
Hosea	725 BC	Malachi	432 BC

According to the Babylonian Talmud, compilation of the Twelve into one Book was accomplished by the Great Synagogue (Baba Bathra 15a). Ben Sirach cites it (2<sup>nd</sup> century BC), as does Josephus (1<sup>st</sup> century AD).

1. OT Chronology established by the Pentateuch, Joshua, Judges, Samuel, Kings, Ezra-Nehemiah.
2. The Twelve encompass two time-frames:
  - a. The divided kingdom of Israel & Judah. 976-586BC. (Kings)
  - b. Persian Judah/Jerusalem. 520-400BC. (Ezra-Nehemiah)
3. The great prophetic ministries of Elijah (1<sup>st</sup> Kgs. 17:1-2<sup>nd</sup> Kgs. 2:14) and Elisha (1<sup>st</sup> Kgs. 19:16-2<sup>nd</sup> Kgs. 13:21) had been focused on the Ahab-Jezebel reign in Samaria (1<sup>st</sup> Kgs. 16:28-22:40), while the godly king Jehoshaphat reigned in Jerusalem (1<sup>st</sup> Kgs. 15:24; 22:41-50).
  - a. Jehoshaphat’s mistakes included military cooperation with Ahab (1<sup>st</sup> Kgs. 22:2-33) & Jehoram (2<sup>nd</sup> Kgs. 3:7-14), and arranging his son Jehoram’s marriage to Athalia (2<sup>nd</sup> Kgs. 8:26-27; 11:1-20).

<sup>1</sup>Smith, James E. *The Minor Prophets*. Joplin, Mo.: College Press, 1992. The four section charts in this notebook also come from Smith’s material.

- b. Jehoram (son of Jehoshaphat) and Jehoram (son of Ahab) were reigning and both kingdoms were in trouble (2<sup>nd</sup> Kgs. 1:17; 8:16-19; 2<sup>nd</sup> Chr. 21:1-7).
  - 1) During their reign Edom revolted (2<sup>nd</sup> Kgs. 8:20-22; 2<sup>nd</sup> Chr. 21:8-11) and urged other neighbors to plunder Judah (2<sup>nd</sup> Chr. 21:16-17).
  - 2) Thus, in the face of this national discipline, the Lord called the first of the Twelve—Obadiah (Obad. 10-14).

**Obadiah**

I. Introduction

- A. At least 12 men in the OT with this name. עֲבַדְיָהוּ ‘obadyah #5662<sub>20x</sub> “servant of YHWH”
- B. The Babylonian Talmud identifies the Minor Prophet with the steward of Ahab & Jezebel (1<sup>st</sup> Kgs. 18:3-16) and labels him as an Edomite proselyte from his childhood (Sanhedrin 39b).
- C. Early dating versus later dating for the text depends on which plundering of Jerusalem is understood to be in view (Obad. 11).

II. Text Development: 9 observations

- A. This book is a חֲזוֹן chazown #2377<sub>35x</sub> (1<sup>st</sup> Sam. 3:1; Isa. 1:1; Dan. 1:17 & often + Aram. often; Obad. 1; Nah. 1:1; Hab. 2:2,3). A חֹזֶה chozeh #2374<sub>22x</sub> is a seer, || to prophet (2<sup>nd</sup> Sam. 24:11; 2<sup>nd</sup> Kgs. 17:13).
- B. Concerning Edom.
  - 1. Edom’s background (Gen. 25:30; 32:3ff.; 36:1-43; Num. 20:14-21; Deut. 2:1-8; 1<sup>st</sup> Sam. 14:47; 2<sup>nd</sup> Sam. 8:14; 1<sup>st</sup> Kgs. 11:14-22; 2<sup>nd</sup> Kgs. 8:20-23; 14:7-10 || 2<sup>nd</sup> Chr. 25:24).
  - 2. Oracles against Edom (Ps. 137:7-9; Isa. 21:11-12; 34:5-6; 63:1; Jer. 49:7-22\*; Ezek. 25:12-14; Am. 1:11-12; Mal. 1:1-3). \*Note especially the parallel between Obadiah 1-9 & Jeremiah 49:7-22

<u>Obad.</u>	<u>Jer. 49</u>	<u>Obad.</u>	<u>Jer. 49</u>
1	14	5	9
2	15	6	10a
3	16a	7	
4	16b	8	7
		9	22b

- C. I will make you small, you are greatly despised. בָּזָהּ bazah #959<sub>43x</sub>. God despised Edom the nation (Obad. 2) even as Esau the man despised his birthright (Gen. 25:34) in fulfillment of His Word (1<sup>st</sup> Sam. 2:30).
- D. The arrogance of your heart has deceived you. זָדוֹן zadown #2087<sub>11x</sub> *insolence, presumptuousness* (Adj. זֶדֶד #2086<sub>6x</sub> in ψ<sup>119</sup> 21,51,69,78,85,122).
- E. The clefts of the rock will not save you. Their prideful sense of invulnerability was based upon their physical geography (cf. Isa. 47:7,8,10; Ezek. 28:2; Zeph. 2:15). The geography of Petra is indeed stunning.
- F. Wise men and understanding will be destroyed. Teman was a center of earthly wisdom (Job 2:11; Jer. 49:7; cf. apocryphal Baruch 3:23).
- G. You stood aloof (cf. 2<sup>nd</sup> Sam. 18:13). Allowing another to do the dirty work while silently approving the activity is evil in the Lord’s eyes!
- H. The Day of the Lord draws near on all the nations; Your dealings will return on your own head.
- I. The deliverers will ascend Mount Zion to judge the mountain of Esau, and the kingdom will be the Lord’s (Ps. 22:28; Rev. 11:15).

III. Twenty-first Century Applications

- A. Despising the Word leads to God’s despising of you (1<sup>st</sup> Sam. 2:30; Mal. 2:8-9; Prov. 4:8).
- B. The plan of God encompasses every nation in their language, borders & culture (Gen. 10:31-32; Deut. 2:5; 32:8; Dan. 2:21; Acts 17:26; Rev. 14:6).
- C. No gentile nation can curse Jacob—not even Jacob’s twin—without facing God’s recompense (Gen. 12:3; 27:29).
- D. Standing aloof (passive participation) leads to taking part (active participation) and consequent increased judgment (Lk. 11:48; Rom. 13:14; Jas. 1:14-15).

## Joel

### I. Introduction

- A. At least 14 men in the OT with this name. יוֹאֵל yow'el #3100<sub>19x</sub> “YHWH is God”
- B. Son of Pethuel rules him out as son of Samuel or Joab. An otherwise unknown man is lifted up by the Lord to deliver a prophetic word to Jerusalem.
- C. Early dating versus later dating for the text depends on why no king is mentioned in Joel's message. Early dating fits the time of Jehoash's young reign (2<sup>nd</sup> Kgs. 11:21). Amos quoted Joel in at least two passages (Joel 3:16 cf. Amos 1:2; Joel 3:18 cf. Amos 9:13). Ezekiel likewise contains Joel quotations.

### II. Text Observations & Development

- A. Hear and Listen, Elders & All Inhabitants (Joel 1:2a). שָׁמְעוּ shama<sup>c</sup> #8085<sub>1159x</sub> & אָזְנוֹ 'azan #238<sub>41x</sub>. These two terms in parallel 24x (Gen. 4:23; Ex. 15:26; Num. 23:18; Deut. 1:45; 32:1; Jdg. 5:3; Job 33:1; 34:2,16; Ps. 17:1; 39:12; 49:1; 54:2; 84:8; 143:1; Isa. 1:2,10; 28:23; 32:9; 42:23; 64:4; Jer. 13:15; Hos. 5:1; Joel 1:2).
- B. Divine dealings in significant days need to be observed by multiple generations (Joel 1:2b-3; Ex. 10:2; Deut. 4:9; Ps. 78:1-8; cf. Gen. 4:26).
- C. Four waves of locusts devastated the land (Joel 1:4-12). גָּזָז gazam #1501<sub>3x</sub>, אָרְבֵּה 'arbeh #697<sub>24x</sub>, יָלֵךְ yeleq #3218<sub>9x</sub>, & חָצִיץ chaciyl #2625<sub>6x</sub>. [TWOT](#) views these as four stages of locust growth.
- D. Priests & ministers set the priority (Joel 1:13), the elders & inhabitants follow through (Joel 1:14).
  1. Gird & lament is not a hopeless consequence, but a humble obedience.
  2. Priests are normally girded with sashes (Ex. 29:9), but for a day like this sackcloth is appropriate.
  3. Priests normally לָלַחֵלֵל halal #1984<sub>165x</sub>: *praise*, but for a day like this the priests must יָלַחֵלֵל yalal #3213<sub>31x</sub>: *lament* (Ecc. 3:4; Isa. 32:12; Jer. 4:8; 49:3; Mic. 1:8; Zech. 12:10).
  4. Spiritual leadership in times of crisis has the responsibility to call for corporate repentant prayer (Joel 1:14; 2:15; 2<sup>nd</sup> Chr. 20:3,4; Jer. 36:9-10; Jon. 3:5-10; Ezr. 8:21).
    - a. Consecrated fasting is both an OT (2<sup>nd</sup> Sam. 12:16-20; Dan. 9:3-19) and NT (Acts 13:2; 14:23) principle.
    - b. The “solemn” assembly cries out. The אֲסָרָה 'atsarah #6116<sub>11x</sub> application is interesting enough but the LXX use of *θεραπεία* *therapeia* #2322 is rather amusing given the modern usage of the term “therapy.”
- E. The Day of the Lord is introduced as (destruction) שֹׁד shōd from יְשֹׁד Shadday (Joel 1:15 cf. Isa. 13:6). Insufficient spiritual panting (Ps. 42:1) leads to excessive physical panting (Joel 1:20).
- F. Joel delivers the greatest Day of the Lord prophecy in the entire Bible (Joel 2:1-14).
  1. The Yom-YHWH is scheduled, unavoidable, and unique in human history (Joel 2:1-2; Jer. 30:7; Dan. 12:1; Mt. 24:21,22).
  2. The Tribulational Army against Israel is likewise unique in human history (Joel 2:3-11).
  3. YHWH normally leads the army of Israel, but for this unique day, He leads the army against Israel (Joel 2:11).
- G. A second Shophar Trumpet call highlights the need for national repentance (Joel 2:15-27).
- H. Joel's Pneumatological Prophecy is not Ecclesiastical but Millennial (Joel 2:28-32).
  1. “After this,” “in those days,” “before,” “in those days and at that time” are all critical time references.
  2. The outpouring of the Holy Spirit is promised by multiple prophets (Joel 2:28-29; Zech. 12:10; Ezek. 39:29), but Joel uniquely identifies the global outpouring for all humanity (unless Isa. 40:5 is a related concept).
  3. Jewish spirit-indwelled prophets will communicate messages to Gentile spirit-indwelled hearers (Jer. 31:34; Micah 4:2; Zech. 8:22-23; Isa. 45:14; 60:14).
  4. Peter's citation of this passage does not constitute complete fulfillment (Acts 2:17-21).
    - a. Joel speaks of a worldwide outpouring, Acts describes an upper room outpouring and several subsequent outpourings.
    - b. Joel highlights prophecy (visions, dreams) but Acts highlights Tongues.
  5. Joel summarizes the eschatological order:
    - a. Astronomical & geological wonders precede the great and awesome day of YHWH.
    - b. Israel calls upon YHWH to save.
    - c. Those who escape, the survivors, will be the ones called (to prophetic ministry).
- I. Joel's Journal of Jehoshaphat Judgment (Joel 3:1-8) provides context for Jesus' message of sheep & goats (Mt. 25:31ff.) and particularly highlights the hostile neighbors in Lebanon & Gaza.
- J. Joel's Jibe of War & Peace (Joel 3:9-17) agrees with Jeremiah (Jer. 6:14; 8:11), Ezekiel (Ezek. 13:10,16) & Jesus' (Mt. 24:6) messages of false messages, false peace, and coming war.

K. YHWH Dwells in Zion (Joel 3:18-21). Paradise restored for Israel while wilderness conditions are inflicted upon YHWH's enemies (cf. Mic. 7:13).

### III. Twenty-first Century Applications

- A. "Natural disasters" are expressions of the cursed creation (Gen. 3:17; Rom. 8:20-22), and are at times assigned by the Lord as divine discipline upon an evil nation (Ps. 104:4; Isa. 29:6).
- B. Momentous times require a humble national prayer focus. Israel is an example (2<sup>nd</sup> Chr. 7:14) that even Gentile nations can emulate (Jon. 3:5-10).
- C. The Day of the Lord will bring Gentile dominion over the Jews to an end, and eternally exalt His chosen earthly nation (Lk. 21:24; Rom. 11:25; Dan. 7:27; Isa. 60:10-14).
- D. The Holy Spirit's promised arrival necessitates a pending departure at the end of the Church Age (2<sup>nd</sup> Thess. 2:6-7). Likewise, the promise of the coming of prophecy necessitates the abolition of prophecy in the early Church (1<sup>st</sup> Cor. 13:8-10).
- E. Global peace movements prior to Armageddon are misguided at best and often Satanic (1<sup>st</sup> Thess. 5:3).

## Jonah

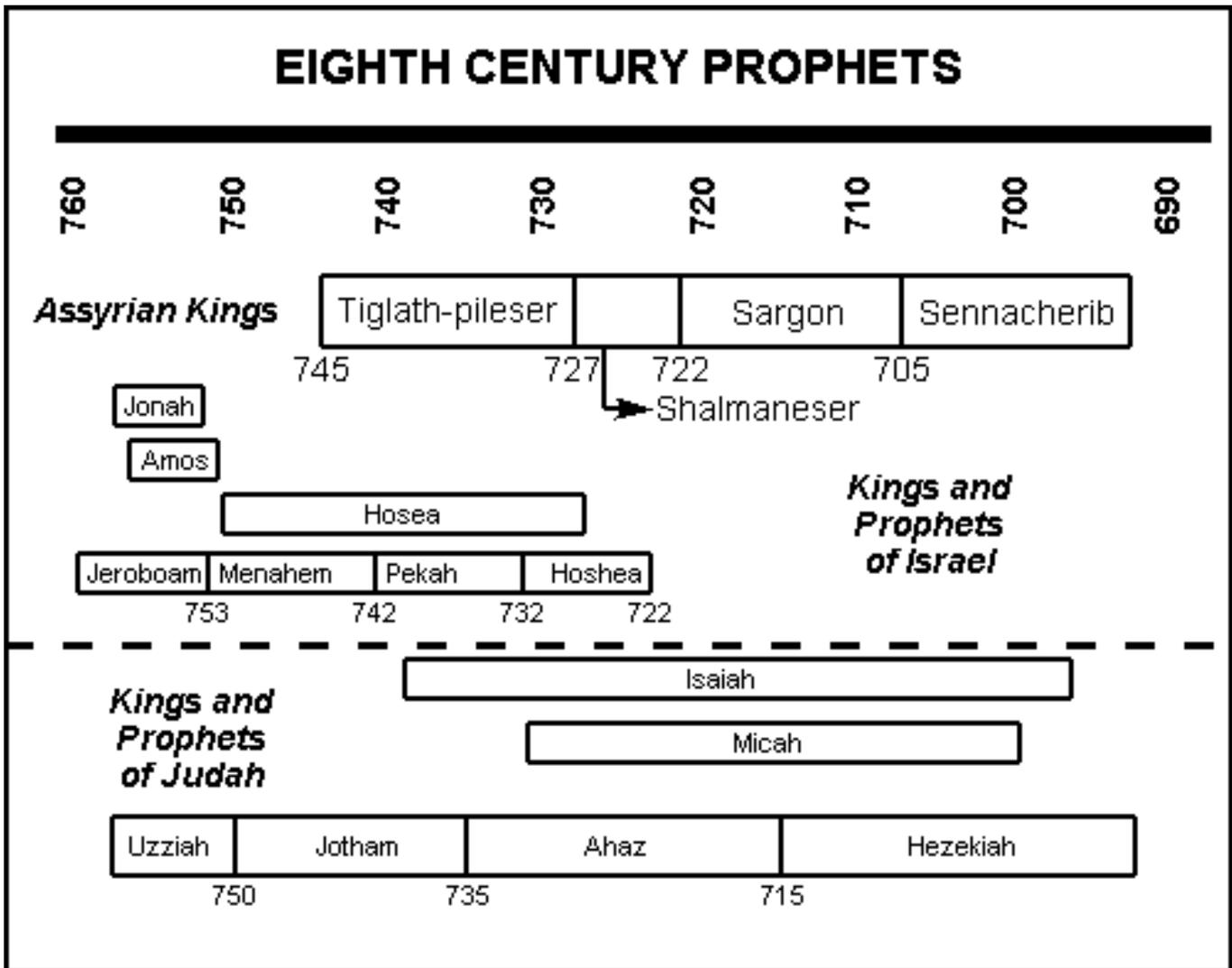
### I. Introduction

- A. Only 1 man in the OT with this name. יוֹנָתַן yownah <sup>#3123</sup><sub>19x</sub> "dove, pigeon." Jonah is mentioned 18x in this book and once outside this book (2<sup>nd</sup> Kgs. 14:25). Jonah also has NT references (Mt. 12:39,40,41<sub>x2</sub>; 16:4; Lk. 11:29,30,32<sub>x2</sub>).
- B. Son of Amittai, of Gath-hepher are references that are only found in their connection with Jonah.
- C. Dating is pretty solid. The 41 year reign of Jeroboam II in Israel (2<sup>nd</sup> Kgs. 14:23-27).
  1. Jeroboam II was the 14<sup>th</sup> of Israel's 19 kings.
  2. Albright dated him from 786-746BC. Thiele 793-753BC. Pastor Bob prefers J. Sidlow Baxter's chronology and uses 824-784BC for Jeroboam II.

### II. Text Observations & Development

- A. The Word of the Lord (דְּבַר־יְהוָה debar-YHWH) is a direct divine revelation given to Israel's prophets, priests, and kings (394x acc. to BDB, including: 1<sup>st</sup> Sam. 3:7; 15:10; 2<sup>nd</sup> Sam. 7:4; 1<sup>st</sup> Kgs. 6:11; 13:1-32).
- B. Jonah is commissioned to cry out against Nineveh.
  1. Nineveh was one of the oldest cities built by Nimrod after the flood (Gen. 10:11). Called "the Great City" in Jonah's day (Jon. 1:2; 3:2,3; 4:11). "Great City" has significance to archaeological (Gen. 10:12) & eschatological (Rev. 11:8; 17:18; 18:10,16,18,19,21) studies.
  2. Nineveh's wickedness rises up to the Lord's face (Jon. 1:2 cf. Gen. 18:20-21; 19:13; Hos. 7:2). See also Gen. 4:10; Num. 35:33-34.
- C. Jonah goes the opposite direction and pays for the greatest sailing distance possible (Jon. 1:3).
  1. Tarshish is a grandson of Japheth through Javan (Gen. 10:3), a precious stone (Ex. 28:20; 39:13; Ezek. 28:13), and a merchant city (2<sup>nd</sup> Chr. 9:21; Ps. 72:10). Among dozens of potential identifications is the Phoenician colony Tartessus in Spain.
  2. Thwarting God is impossible, even with the greatest possible human effort (Ps. 139:7-10; Prov. 15:3; Jer. 23:23-24).
- D. Jonah learned that his disobedience produced consequences for others (the sailors) and offered his own life for their salvation (Jon. 1:4-16).
- E. Jonah had three days in the whale in order to digest the significance of chapter one (Jon. 1:17-2:10).
  1. Jonah composed a psalm which commemorated his prayers while sinking into the abyss (Jon. 2:2-7).
  2. Jonah's reflections included idolaters and true worshippers (Jon. 2:8-9).
  3. Jonah concluded that salvation is of the Lord (Jon. 2:9; Ps. 3:8; 37:39-40; 68:19-20), and portrayed the greatest illustration of Jesus Christ's death, burial & resurrection as a sign to unbelieving Israel (Mt. 12:38-40).
- F. Jonah responded to the Lord's second calling with immediate obedience (Jon. 3:1-4).
- G. Nineveh's population and king responded to Jonah's message with immediate repentance (Jon. 3:5-10).
  1. The message from Elohim was a 40 day warning of Sodom & Gomorrah type overthrowing (Jon. 3:4 cf. Gen. 19:21,25,29).
  2. Day #1 of a 3-day preaching tour sparked a total faith response across the full spectrum of Nineveh's population.
    - a. Faith was the response to the message.
    - b. Sackcloth and ashes were the outward expressions of that faith.

3. The Assyrian King (governor?) followed the example of the population and expanded the lamentation demonstration to include domestic animal participation (Jon. 3:6-8).
  4. The twin issues for God's wrath included Nineveh's wickedness and violence (Jon. 3:8).
    - a. Nineveh did not earn God's favor by changing their activity.
    - b. They placed their faith in Elohim, and then changed their activity as an outward expression of that faith.
  5. Some commentaries (Feinberg) remark on Nineveh as a worship center for Dagon, a half-man, half-fish god. Jonah's appearance and story may have been instrumental as a shock-factor to them.
- H. The Lord's compassion sparked a relapse into rebellion in Jonah's mental attitude (Jon. 4:1-11).
1. The Lord is gracious and compassionate, slow to anger and abundant in lovingkindness, One who relents concerning calamity (Jon. 4:2 cf. Ex. 34:6 & often). Jonah's appreciation for God's character were entirely selfish (Jon. 4:1-4).
  2. God "relenting" is an expression that does not contradict 1<sup>st</sup> Sam. 15:29 but communicates in human terms how God administers the law of sowing & reaping (cf. also Gen. 6:6-7; Jer. 26:18-19; Amos 7:3,6).
  3. God puts Jonah through a time of personal comfort and a time of personal discomfort in order to highlight Jonah's relative human happiness/unhappiness (Jon. 4:5-11).
- III. Twenty-first Century Applications
- A. Jonah is a terrific illustration for Will of God studies. It features God's directive will, geographic will, permissive will, consequential will, overruling will, decretive will, and patient will.
1. The Directive Will of God is communicated for volitional obedience or disobedience (Gen. 2:16-17).
  2. The Geographic Will of God is His good pleasure to watch over our steps (Ps. 37:23; Prov. 3:6; 16:9). Soon to be renamed the Space-Time or Geochronographic Will of God.
  3. The Permissive Will of God is the longsuffering of God in permitting volitional disobedience to His Directive Will (Mt. 23:37).
  4. The Consequential Will of God is the administrated discipline upon His children for functioning under the Permissive Will in negative volition (Gal. 6:7-8).
  5. The Overruling Will of God does not overrule volition but overrules circumstances so that God's Directive Will is accomplished despite volitional disobedience (Job 42:2; Isa. 46:10).
  6. The Decretive Will of God is not communicated for volitional obedience or disobedience, but rather decreed for sovereign realization (Isa. 46:11).
  7. The Patient Will of God is observed through His patiently enduring grace rejection until such time as grace acceptance produces glory for Jesus Christ (Rom. 2:4; 9:22,23; 2<sup>nd</sup> Pet. 3:9).
- B. God designates our assignments on the basis of His perfect wisdom and not with respect to our personal preferences (Heb. 12:1; Phil. 1:21-24).
- C. Disagreement with the purpose and plan of God is the essence of Satanic rebellion (Isa. 14:12-14; Job 33:13; 40:2; Isa. 45:9; Rom. 9:20-21).
- D. Personal happiness generated by personal comfort is a sad facsimile to divine happiness in Christ (Ecc. 2:1-11).
- E. Warnings are designed to prompt a change of thinking and corresponding change of activity.
1. When such changes are made by those warned, then the consequences may also be changed by the One warning.
  2. Who knows? (2<sup>nd</sup> Sam. 12:22; Joel 2:14; Jon. 3:9)
  3. In fact, all of God's warnings may carry an implicit "all things remaining the same" (William Lane Craig, *The Only Wise God*).



### Amos

#### I. Introduction

- A. Only 1 man in the OT with this name. אָמוֹס <sup>#5986</sup> 7x “burden.” Tekoa was about 10 miles south of Jerusalem on the edge of the Judean wilderness.
- B. A shepherd (Am. 1:1 cf. 2<sup>nd</sup> Kgs. 3:4), herdsman and grower of sycamore figs (Am. 7:14b) with no formal theological training (Am. 7:14a,15).
- C. Dating fixed pretty well. Uzziah reigned 52 years in Judah (810-758BC). Jeroboam II reigned 41 years in Israel (824-783BC). This earthquake is also mentioned by Zechariah (Zech. 14:5). Josephus records that the earthquake was divine consequence for Uzziah’s attempt to usurp the priesthood (2<sup>nd</sup> Chr. 26:16ff.).

#### II. Text Observations & Development

- A. Amos delivers the Lion’s Roar as an echo to Joel’s message from the south (Am. 1:2 cf. Joel 3:16).
- B. The roar begins with eight “Thus says the LORD” irrevocable judgments against nations with progressive cumulative hatred for God (Am. 1:3-2:8).
  1. Damascus (Am. 1:3-5). Elisha’s previous place of ministry (2<sup>nd</sup> Kgs. 8:7-15). During the reign of Jehu in Israel, Hazael was vicious in conquest of Gilead (2<sup>nd</sup> Kgs. 10:32-33) as an instrument of God’s discipline (2<sup>nd</sup> Kgs. 13:3ff.). Amos’ message would be fulfilled by Tiglath-pileser (2<sup>nd</sup> Kgs. 16:7-9).

2. Gaza (Am. 1:6-8). The Philistines afflicted Israel from the time of the Judges (Jdg. 13-16) through the reign of King Saul (1<sup>st</sup> Sam. 13-31). David put them in subjection (2<sup>nd</sup> Sam. 5:17-25; 8:1,12). Kings after David struggled against Philistine and Arab raids (2<sup>nd</sup> Chr. 21:16-17). Zephaniah & Zechariah parallel Amos in speaking against the Philistines (Zeph. 2:4-7; Zech. 9:5,6). The Philistine population was absorbed into Hellenistic culture and identity after Alexander's conquest (Jos. *Ant.* XI, viii, 4).
  3. Tyre (Am. 1:9-10). Tyre's judgment is for largely the same reasons as Gaza's, but is made even worse because of a broken covenant in the process (1<sup>st</sup> Kgs. 5? 1<sup>st</sup> Kgs. 16:29-31?). Tyre's judgment is spoken of by a number of prophets, often in tandem with the Philistines (Isa. 23:1-18; Ezek. 26:1-27:36; Joel 3:4-8; Zech. 9:2-4). Tyre fell to Alexander the Great and never again rose to world prominence.
  4. Edom (Am. 1:11-12). Excellent parallel to the message of Obadiah and other prophets (Jer. 49:7-22; Ezek. 25:12-14; 35:1-15; Obad. 1-21; Mal. 1:2-5). Edom was conquered by the Assyrians and the Edomites never again functioned as a sovereign nation.
  5. Ammon (Am. 1:13-15). Ammon & Moab were the daughter nations of Abraham's nephew Lot (Gen. 19:30-38). Ezekiel & Zephaniah agree with Amos' message against Ammon & Moab (Ezek. 25:1-11; Zeph. 2:8,9). Jeremiah strikingly prophesies a future for Moab (Jer. 48:1-47) & Ammon (Jer. 49:1-6). Ammon was conquered and taken captive by Nebuchadnezzar and the Ammonites never again functioned as a sovereign nation.
  6. Moab (Am. 2:1-3). Moab's fate matched her sister Ammon's: removed from history by Nebuchadnezzar.
  7. Judah (Am. 2:4-5). Amos lumps Judah & Israel among the gentile nations that YHWH is condemning. Amos himself was Judean, but his primary ministry was to Israel.
  8. Israel (Am. 2:6-8). The seven nations listed prior to Israel had short summaries for their indictments. Israel has a multiple-count indictment laid against her.
  9. Judah & Israel receive an epilogue for their judgment message (Am. 2:9-16). The tragedy of Judah & Israel is the greatest of all because YHWH had claimed them for His own.
- C. The roar continues with three "Hear this" messages (Am. 3:1; 4:1; 5:1) and a Woe (Am. 6:1).
1. Hear This Message #1: when human volition and divine sovereignty coincide it is not a by-chance coincidence. Everything has a reason (Am. 3:1-8). Even the pagans can learn by observation (Am. 3:9-10). If all that gets rescued is bits and pieces then that is what God will rescue (Am. 3:11-15).
  2. Hear This Message #2: Multiple repentance opportunities are not infinite. Cows of Bashan are married to the Bulls of Bashan (Am. 4:1-3; Ps. 22:12). Religion won't help (Am. 4:4-5). Repentance has not happened (Am. 4:6,8,9,10,11). Prepare to meet your God (Am. 4:12-13 cf. 2<sup>nd</sup> Kgs. 20:1).
  3. Hear This Message #3: When the Lord God sings your funeral dirge, you're done. A tithe of the ten tribes will be rescued if they seek the Lord now (Am. 5:1-15). Anticipating the Day of the Lord ought to be in a manner consistent with His purpose (Am. 5:16-27).
  4. Woe Message: Israel was living large to the Lord's loathing (Am. 6:1-14).
- D. The Lord caused Amos to see five visions (Am. 7:1,4,7; 8:1; 9:1\* ).
1. Vision #1: A locust swarm was being prepared, but Amos' intercession changed the Lord's mind (Am. 7:1-3). Amos stood in the gap like Moses and Daniel did in their days (Ex. 34:9; Num. 14:19,20; Ps. 106:23; Dan. 9:19).
  2. Vision #2: A judgment by fire was being prepared, but Amos' intercession once again changed the Lord's mind (Am. 7:4-6). Amos illustrates the prayer principles of confidence and persistence in a mature prayer life (Lk. 11:5-10; 18:1-8; Jas. 1:6-8; 5:16b).
  3. Vision #3: A plumb line (Am. 7:7-9). Amos 3<sup>rd</sup> opportunity to intercede is a vision in which there is no option to forego destruction. Intercessory prayer in such realms is not appropriate (Jer. 7:16; 11:14; 14:11).
  4. Vision #4: A fruit basket (Am. 8:1-3). God sends Amos a basket of fruit (רַיִץ qayits #7019) to illustrate that Israel has reached their end (רַיִץ qēts #7093). This vision has its own "Hear This" prophecy in which a doctrinal drought denotes a destined destruction (Am. 8:4-14).
  5. Vision #5: Destruction of the Temple, destruction of Israel, but future promised restoration (Am. 9:1-15). Amos has no words in this vision. In the first two visions, Amos spoke more words than the Lord. In the second two visions Amos only spoke a few words. In vision #5 the entire message is the Lord's.
- E. A false priest attempted to bring Amos' ministry to an end (Am. 7:10-17).
- III. Twenty-first Century Applications

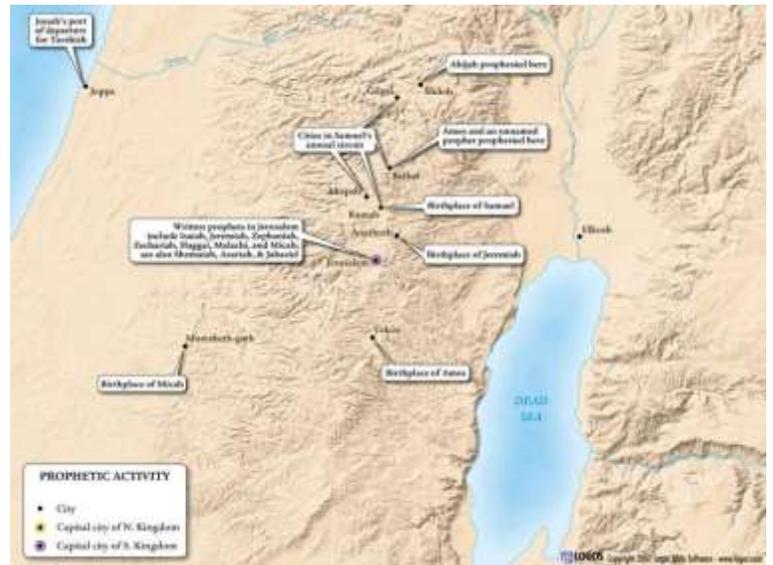
\* The 5<sup>th</sup> vision was not actually Hif'il, but Qal. Nonetheless, it is typically thought of as a 5<sup>th</sup> vision for Amos in its context.

- A. Cumulative discipline leads to a culmination. Multiple repentance opportunities are not infinite (Isa. 1:5-6; Jer. 5:3; 8:5-7).
- B. Everything has a reason (Rom. 8:28; Eph. 1:11; 3:11).
- C. Our Shepherd will always save, but what He saves may be bits & pieces (Am. 3:11-15; Hos. 6:1; Heb. 12:6).
- D. God shows us His will and makes certain we see what we're looking at (Am. 3:7; Gen. 18:17; Jn. 15:15; Eph. 1:11; 5:17).
- E. A nation under doctrinal famine is near total destruction and intercession for such a nation is essential (Num. 6:23-27; Ezra 6:10; 7:23; Jer. 29:7; 1<sup>st</sup> Tim. 2:1-2).

**Micah**

I. Introduction

- A. Nine men in the OT with this name. מִיכָהּ miykah #4318 & מִיכַיָּהּ miykayah #4320 “Who is like YHWH?”
- B. Moresheth-Gath was a border village in the Shephelah of Judah.
- C. Dating Micah is made simple by the Kings referenced (Mic. 1:1).
  - 1. Micah’s contemporaries were Hosea\* & Isaiah.
  - 2. Micah quoted Isaiah (or Isaiah quoted Micah) in a significant passage (Micah 4:1-3 || Isa. 2:2-4).
  - 3. Jeremiah cites Micah as a prophet of influence over King Hezekiah (Jer. 26:18).



II. Text Observations & Development

- A. The Lord God’s judgment of Samaria & Jerusalem is an object lesson for the entire populated world (Mic. 1:1-7).
- B. Micah joined Isaiah in the barefoot & naked method of prophetic ministry (Mic. 1:8 cf. Isa. 20:2-3) as he delivered a pun-filled & not fun-filled message from God (Mic. 1:9-16).
  - 1. Tell it not in Gath quotes David (2<sup>nd</sup> Sam. 1:20) and then expands to name eleven localities in the Shephelah region.
  - 2. James E. Smith, The Minor Prophets, gives a super rundown of these places and their puns.
- C. The darkness in Micah’s day reached a 24/7 continuous action (Mic. 2:1-5) as truth was rejected and lies were embraced (Mic. 2:6-11).
- D. Even in such apostasy, God preserves a remnant (Mic. 2:12; 4:7; 5:7,8; 7:18).
- E. The Prophets, Priests & Kings are all corrupt, so the Prophet-Priest-King is going to judge them (Mic. 3:1-12).
- F. The Lord’s ruined dwelling place (Mic. 3:11-12) will be exalted (Mic. 4:1ff.; Isa. 2:2-4).
  - 1. The Chief of the Mountains, raised above the Hills describes the Millennial Kingdom of Jesus Christ.
  - 2. Nations and peoples will assemble for Bible teaching and judicial decisions.
  - 3. Jesus Christ’s national dispute mediation makes militaries and military industry obsolete.
  - 4. The lame and the outcasts will go from afflicted to glory (Mic. 4:6-8). The agony of Israel’s labor will give birth to national eternal blessing (Mic. 4:9-14 (BHS)).
- G. Micah’s messianic message gets personal when it focuses on the Person of Jesus Christ (Mic. 5:2-15).
  - 1. Bethlehem Ephrathah is the humble birthplace of the eternal Son (Mic. 5:2; Matt. 2:6). The dual description matches that of Isaiah (Isa. 9:6).
  - 2. The coming King will be a Shepherd of Peace (Mic. 5:4 cf. Isa. 40:11).
  - 3. The eschatological battle against “the Assyrian” (Mic. 5:5-6). The champion of the hostile power versus Israel.

\* It’s better to view Hosea as preceding Micah in sequence although they overlapped considerably. Pastor Bob selected to teach through Micah over four Sundays in April and Hosea over five Sundays in May, 2010.

- a. See Goliath as “the Philistine” (1<sup>st</sup> Sam. 17:4,8ff.).
  - b. This is a term for the end-times champion (Antichrist) and also parallels Isaiah’s references (Isa. 10:5,12,20).
  4. Israel’s saved remnant will become lions among the gentiles (Mic. 5:7-9), as the Lord roots out idolatry among Israel and the nations (Mic. 5:10-15).
  - H. Though the future is a promised blessing, the present time features an indictment from the Lord (Mic. 6:1-5,9-16).
  - I. Micah reviews how a holy God can be approached (Mic. 6:6-8).
    1. Possibility #1: Micah is reviewing in his own mind how it is possible to do so.
    2. Possibility #2: Israel is asking questions in their rebellion (Mic. 6:6-7) and Micah is providing their answer (Mic. 6:8).
    3. The requirements of man before God are universal and eternal (Mic. 6:8). All human stewardships can make application.
      - a. Function according to God’s absolute standard of justice.
      - b. Embrace God’s blessed-lovingkindness.
      - c. Walk humbly in a personal relationship with God (your God).
  - J. Daily life in the midst of an apostate people is not a pleasant experience (Mic. 7:1-6). A great technique is to dwell on God’s promises in a fully developed eschatology (Mic. 7:7-13).
  - K. Daily life in the Messianic Kingdom will be a life of truth and lovingkindness (Mic. 7:14-20). Ultimately in the new heavens and new earth sin itself will be non-existent.
    1. Sealed in a bag (Job 14:17).
    2. Behind God’s back (Isa. 38:17).
    3. As far as the as the east is from the west (Ps. 103:12).
    4. Not remembered (Isa. 43:25; Jer. 31:34).
    5. Cast into the depths of the sea (Mic. 7:19).
    6. Cannot be found (Jer. 50:20).
- III. Twenty-first Century Applications
- A. Global judgment upon the nations of the Earth is a divine response to spiritual failure by the covenant nation of Israel (Mic. 1:5).
    1. 10 brothers versus 2 led to Egyptian bondage. Israel’s national redemption was reserved until the iniquity of the Amorite was complete (Gen. 15:13-16). (Also, 10 spies versus 2 led to a lost generation and delay for God’s blessings).
    2. 10 tribes versus 2 led to the Babylonian captivity. Israel’s national restoration and exaltation is still reserved until the opportune times of the Gentiles are complete (Lk. 21:24).
  - B. 24/7 worldly-mindedness (Mic. 2:1-2) victimizes everyone (Mic. 2:8-9) and exalts the empty-talking promisers of prosperity (Mic. 2:11).
  - C. Rejecting God’s purpose for institutions and offices and perverting such institutions and offices for selfish carnality is a sure-fire recipe for judgment (Mic. 3 cp. Ezek. 34).
  - D. Swords & spears versus plowshares & pruning hooks must be dispensationally evaluated for appropriate geopolitical considerations (Mic. 4:3 cp. Joel 3:10).
  - E. The Baby of Bethlehem is this world’s only hope (Mic. 5:2-3), but world peace will not come until He cuts off and roots out Israel’s idolatry (Mic. 5:10-14) and executes vengeance on the disobedient nations (Mic. 5:15).

## Hosea

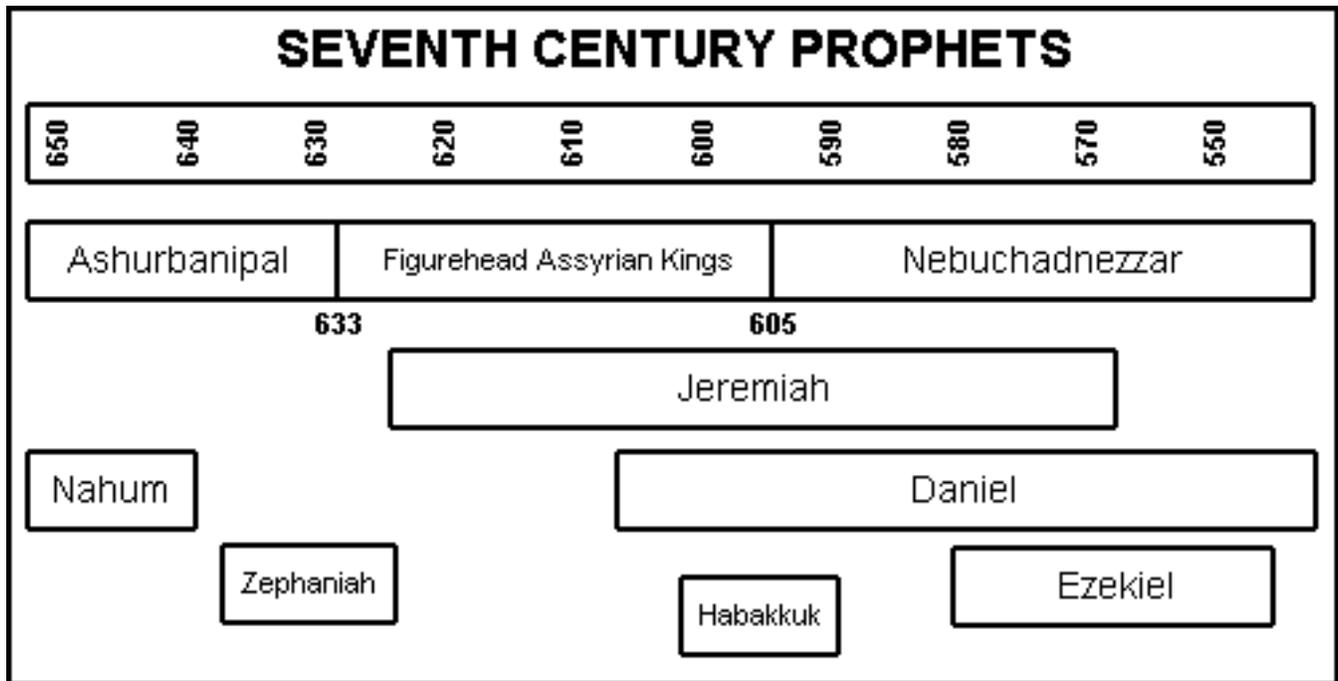
### I. Introduction

- A. 5 men in the OT with this name. הוֹשֵׁעַ howshē<sup>a</sup> #1954<sub>16x</sub> “salvation”
  1. Hoshea, son of Nun, renamed Joshua by Moses (Num. 13:8,16; Deut. 32:44).
  2. Hosea, son of Beerī, minor prophet (Hos. 1:1,2).
  3. Hoshea, son of Elah, assassin of King Pekah, final king of Israel (2<sup>nd</sup> Kgs. 15:30; 17:1-6; 18:9-10).
- B. Dating is based on the reigns of four kings of Judah (Uzziah, 810-758BC; Jotham, 758-742BC; Ahaz, 742-726BC; & Hezekiah, 726-697BC) and one king of Israel (Jeroboam II, 824-784BC).
  1. Jeroboam II was in his 27<sup>th</sup> year as king of Israel when Uzziah (Azariah) began his 52 year reign in the south (2<sup>nd</sup> Kgs. 15:1), and he died during Uzziah’s reign. Five additional kings of Israel could have been mentioned, including the final king who shared Hosea’s name!

2. The intro to Hosea is like a ministry which took place during the Bush, Clinton, Bush, & Obama Administrations in the United States and the Thatcher Ministry of the United Kingdom.

## II. Text Observations & Development

- A. Hosea's life was an illustration so his message would have an even greater impact.
  1. His wife of harlotry and their children of harlotry would illustrate Israel's forsaking the Lord (Hos. 1:2).
  2. Gomer need not have been a prostitute by profession as the terminology references any person who has fornicated outside the divine parameters of marriage (Deut. 22:21). The context of Hos. 1-3 makes clear that she practices both temporal and spiritual harlotry.
  3. Jezreel, Lo-ruhamah, and Lo-ammi are named for doctrinal significance. 1<sup>st</sup> Kgs. 21 & 2<sup>nd</sup> Kgs. 9&10 detail the valley of Jezreel and its role in ending the House of Ahab and the rise of the House of Jehu.
- B. Hosea delivers a wonderful prophecy after his third child is born (Hos. 1:10-2:1).
  1. Israel remains under the Abrahamic covenant and cannot be destroyed (Hos. 1:10a cf. Gen. 22:17).
  2. A reunion of Judah & Israel is promised where Ammi & Ruhamah will be blessed (Hos. 1:11-2:1).
  3. Before that reunion takes place, the northern kingdom will be a venue in which Sons of the Living God will arise (Hos. 1:10b; Isa. 9:1-2; Matt. 4:12-16; Rom. 9:25,26).
- C. Faithful children are to contend with their faithless mother even as their Faithful Father woos her (Hos. 2:2-23).
  1. Their mother (not His wife) must put away her harlotries (Hos. 2:1-2).
  2. YHWH or Ba'al has been the conflict in Israel since the prophet Elijah (1<sup>st</sup> Kgs. 17). Israel must stop considering YHWH her Ba'al-husband, and identify with YHWH as her 'Iysh-husband (Hos. 2:16 cf. Gen. 2:23).
  3. To picture this wonderful promise of the wooing Lord (Hos. 2:14-23), Hosea must purchase and marry his faithless harlot wife (Hos. 3:1-6).
- D. Hosea 4:1 outlines the remainder of the Book.
  1. No Faithfulness in the Land (Chs. 12-14). אֵין־אֵתְּנָה 'eyn-'<sup>e</sup>meth. אֵתְּנָה 'e<sup>e</sup> meth #571.
  2. No Lovingkindness in the Land (Chs. 6-11). אֵין־רַחֲמִים 'eyn-cheched. רַחֲמִים cheched #2617 Hos. 2:19; 4:1; 6:4,6; 10:12; 12:6.
  3. No Knowledge of God in the Land (Chs. 4-5). אֵין־דַּעַת אֱלֹהִים 'eyn-da'ath 'elohiym. דַּעַת da'ath #1847.
  4. Jezreel, Lo-ruhamah, & Lo-ammi also outline this structure when they testify to the Lord's wooing promises (cf. Hos. 2:19-23).
- E. Israel's knowledge of God shortfall produces a culture that violates every commandment (Hos. 4:2-5:15) yet remains potentially repentant (Hos. 6:1-3).
  1. The priests and prophets lead the way in the knowledge of God shortfall (Hos. 4:4-10).
  2. When God is not acknowledged the false gods of the fallen kosmos will be served (Hos. 4:11-19 cf. 1<sup>st</sup> Tim. 4:1).
  3. The keyword for this first series of messages is "harlotry" (Hos. 4:10,11,12<sub>x2</sub>,13,14<sub>x2</sub>,15,18; 5:3,4). A spirit of harlotry ensnares the heart (Hos. 4:11,12; 5:4).
  4. Assyria is not the answer (Hos. 5:13-15), Israel must return to the Lord (Hos. 6:1-3).
- F. Israel's lovingkindness shortfall is the spiritual reality that manifests through external depravity (Hos. 6:4-11:7). Even through wrath, the Lord remains ready to restore (Hos. 11:8-11).
  1. The prophets demonstrated God's priorities through a tough approach to Bible ministry (Hos. 6:5; Num. 25:7,8; 1<sup>st</sup> Sam. 15:22-27,32,33; 1<sup>st</sup> Kgs. 18:40; Isa. 34:6; Jer. 48:10).
  2. God's delight is not in external religiosity (Hos. 6:6; Mt. 9:13; 12:7). God wants us to know Him and express His lovingkindness in our daily walk (cf. Mic. 6:6-8; Col. 3:12,13).
  3. God is eager to heal them, but Israel is turning to anyone and everyone besides the Lord (Hos. 7:2,7,10,16; 11:2,7; Lk. 13:34).
  4. A lovingkindness shortfall creates a destructive sowing and reaping pattern (Hos. 8:7; Gal. 6:7,8).
  5. Even while the Father reminisces over Israel's youth (Hos. 11:1), He anticipates the coming of His Son (Mt. 2:15).
- G. Israel's faithfulness shortage despised their past heritage, embraced present idolatry, and stored up (imminent) future judgment (Hos. 11:12-13:16) yet the wise and discerning may return to the ways of the Lord (Hos. 14:1-9).
  1. Lies and deceit in the north created instability in the south. This demonstrated faithlessness was a rejection of their faithful God (Hos. 11:12-12:6 (12:1-7 in Heb.)).
  2. Spiritual faithlessness leads to economic and political faithlessness (Hos. 12:7-11) especially when the lessons from the past are not learned (Hos. 12:12-14).



3. Faithlessness forsakes the very provision for our protection and blessing (Hos. 13:9).
4. If physical death is the unavoidable consequence, praise God that there is provision to overcome physical death (Hos. 13:14; 1<sup>st</sup> Cor. 15:55).
5. When repentance is genuine the fruit of our lips and the work of our hands are properly adjusted (Hos. 14:2-3).

III. Twenty-first Century Applications

- A. Marital and family difficulties ought not derail our spiritual walk (Hos. 1:2; Mic. 7:6; Mt. 10:34-37; Deut. 33:9).
- B. Heart snares must be identified and neutralized (Hos. 4:11,12; 5:4; Prov. 6:32; 7:7; 9:4,16; 20:1; 23:27-35).
- C. External religiosity is worse than worthless (Hos. 6:6; Isa. 1:10-15; Mal. 1:10).
- D. God’s purpose is for us to know Him in eternal fellowship with His Son (cf. Mic. 6:6-8; Phil. 3:8-14).
- E. Genuine repentance brings forth appropriate fruit (Hos. 14:2-3; Mt. 3:8; Acts 26:20; Joel 2:13; Jon. 3:10; Ps. 32:3-5; Prov. 28:13).

**Nahum**

I. Introduction

- A. Only 1 man in the OT with this name. נַחֻמַּי nachuwmi <sup>#5151</sup>Hap. “comfort.” This name is a component part of the names Nehemiah and Menahem.
- B. Nahum the Elkoshite. Identification of Elkosh is uncertain.
  1. 16<sup>th</sup> century AD Jewish writers identified Al-Qush, n. of Nineveh as the exilic birthplace of Nahum.
  2. Capernaum is often thought of as the village of Nahum (נַחֻמַּי).
- C. Dating is fixed (Nah. 3:8) by the destruction of Thebes (past) and the destruction of Nineveh (prophesied). This provides us with a range of 663-612BC.
- D. The book of the vision of Nahum the Elkoshite is titled The Oracle of Nineveh (Nah. 1:1).
  1. Obadiah was also a vision (Obad. 1). Habakkuk and Malachi are also Oracles (Burdens).
  2. Zechariah contains two oracles. Ezekiel delivered one.
  3. Isaiah (his book is called a vision) delivered eleven oracles.

II. Text Observations & Development

- A. YHWH is a jealous and avenging God (Nah. 1:2-6; Ex. 20:5-7; Ps. 94). YHWH is good (Nah. 1:7).
  1. No discrepancies and no apologies! The vengeance of God is the perfect execution of His Justice in defense of His Righteousness (Ex. 34:6-7 and see especially Ps. 58:10-11).
  2. The goodness of God and His vengeance are embodied in His Son (Ps. 2:12; Isa. 49:17,18).

- B. Assyria's Belial Counselor will see every scheme fail (Nah. 1:8-11,14), while Jerusalem is promised freedom (Nah. 1:12-13).
    - 1. Belial is "the quality of being useless" (BDB). The sons of Eli (1<sup>st</sup> Sam. 2:12) and the cohorts of Jezebel (2<sup>nd</sup> Kgs. 21:10,13<sub>x2</sub>) are among those so labeled in the OT. The NT highlights Satan as the impetus for all Belial activity (2<sup>nd</sup> Cor. 6:15).
    - 2. Particular graves are crafted for particular satanic evil (Isa. 14:9-11; Ezek. 32:22-23).
  - C. Battlefield evangelism celebrates the demise of Assyria's Belial counselor (Nah. 1:15-2:7).
    - 1. Feet on the mountains are beautiful with their announcements of peace (Nah. 1:15) and the victorious arrival of our Lord and Savior Jesus Christ (Ps. 96:2; Isa. 40:9; 41:27; 52:7; 60:6; 61:1).
    - 2. Judah is commanded to return to YHWH worship in total abandonment of Assyrian idolatry (Nah. 1:15b cf. 2<sup>nd</sup> Kgs. 16:10-18; 21:1-9).
    - 3. The Scatterer (Shatterer) has no more use for the implement He used against Israel (Nah. 2:1 cf. Isa. 10:5-15; Jer. 51:20-23).
  - D. The lions den is plundered, desolate and waste (Nah. 2:8-13). The plunderers have their plunder plundered when wickedness, evildoing, and blood is returned on their own head (Jdg. 9:57; 1<sup>st</sup> Sam. 25:39; 1<sup>st</sup> Kgs. 2:32,33; Ps. 7:16 & often).
  - E. Nineveh was a center of international harlotries & sorceries (Nah. 3:4). Their destruction foreshadows the destruction of eschatological religious Babylon (Rev. 17:1-5) & commercial Babylon (Rev. 18:2,3,9,23).
  - F. Nineveh is already conquered before any invaders arrive. Internally corrupt with abusive leadership (Nah. 3:17-19).
- III. Twenty-first Century Applications
- A. Vengeance belongs to the Lord, as we do not have His soul capacity for absolute Jealousy (Rom. 12:19-21).
  - B. Past repentance and forgiveness gives subsequent evil greater consequence (Mt. 18:21-35; Heb. 10:29-31).
  - C. Schemes of the crafty have no chance of success (1<sup>st</sup> Cor. 3:19; Ps. 2:1-2; 37:12-15).
  - D. Tools in God's hand must boast in the Lord (Jer. 9:23-24; 1<sup>st</sup> Cor. 1:26-31).

## Zephaniah

- I. Introduction
- A. Four men in the OT with this name. **צְפַנְיָהּ** ts<sup>e</sup>phanyah #6846<sub>10x</sub> "YHWH has hidden."
  - B. The most genealogically identified minor prophet. Four generations back to King Hezekiah.
  - C. Precise dating based upon the reign of Josiah, king of Judah (640-609BC).
    - 1. The destruction of Nineveh (612BC) is still future (Zeph. 2:13).
    - 2. The reforms of Josiah are likely still future as well (2<sup>nd</sup> Chr. 34). Two wicked kings (Manasseh & Amon) could have been followed by the third & fourth generation of those who hate YHWH (Ex. 20:5) but something humbled Josiah to follow the course of Hezekiah and David.
  - D. According to J. Barton Payne, Zephaniah contains 47 predictive verses (out of 53) which makes it the most predictive book of the Bible (89% predictive verses). J. Barton Payne, *Encyclopedia of Biblical Prophecy*.
- II. Text Observations & Development
- A. Zephaniah prophesies a global destruction comparable to Noah's day and reversing the order of creation (Zeph. 1:2-3). Other prophets also spoke to this subject (Isa. 24:1-6,19-23; 2<sup>nd</sup> Pet. 3:10-12).
  - B. Before the world comes into judgment, Jerusalem comes into judgment (Zeph. 1:4-6).
  - C. Zephaniah builds on Joel's Day of the Lord message with a comprehensive rebuke of Judah's apostasy (Zeph. 1:7-18).
  - D. When a nation is under sentence of destruction for apostasy, their only hope is to gather and seek (Zeph. 2:1-3). qashash & baqash.
    - 1. This is a gathering of straw or sticks in the face of despair (Ex. 5:7,12; Num. 15:32,33; 1<sup>st</sup> Kgs. 17:10,12; Zeph. 2:1<sub>x2</sub>).
    - 2. The humble of the land are urged to seek YHWH. Seeking Him equals seeking righteousness and seeking humility.
    - 3. Trusting in the very Lord who is presently destroying brings Zephaniah's message into perfect harmony with Nahum's message (Nah. 1:7).
    - 4. In chapter three these activities are summarized by the imperative to "wait" (Zeph. 3:8).
    - 5. Hiding in the Lord is a wonderful blessing (Zeph. 2:3 cf. Ps. 17:8; 27:5; 31:20).
  - E. Philistines, Moabites, Ethiopians & Assyrians are under judicial condemnation for their affliction of Judah (Zeph. 2:4-15).

- F. The nation without shame has her capital pinpointed (Zeph. 2:1 cf. 3:1).
    - 1. Jerusalem's prolonged conditions under rebellion and defilement have left her tyrannical (Zeph. 3:1).
    - 2. Rejection of truth led to estrangement from the God of Truth (Zeph. 3:2) and a national leadership that stands opposed to the Lord's righteousness (Zeph. 3:3-5).
    - 3. Judah did not learn from God's judgment on the nations around them (Zeph. 3:6-7).
  - G. In light of Jerusalem's apostasy, their global exaltation will be delayed (Zeph. 3:8-11), and a humble remnant will function during difficult times (Zeph. 3:12-13).
  - H. In the Millennial Kingdom, Israel's shame will be transformed into praise and renown (Zeph. 3:14-20).
- III. Twenty-first Century Applications
- A. The end of the world is a motivation to godliness (1<sup>st</sup> Jn. 2:17; 2<sup>nd</sup> Pet. 3:11,14,17; Ps. 75; Isa. 24:6).
  - B. Judgment begins with the household of God (1<sup>st</sup> Pet. 4:17 cf. Ezek. 9:6; Am. 3:2; Lk. 12:48).
  - C. When under God's hand of judgment, the best place to be is hiding under His arms (2<sup>nd</sup> Sam. 24:10-14; Psalm 57:1; 63:6-8; 91:1,4).
  - D. Delays in God's plan (or hastening God's plan) are only from our finite temporal perspective (2<sup>nd</sup> Pet. 3:8,9,12; Ps. 90:4; Matt. 24:22), because all things are fixed by the eternal purpose of God which can never be thwarted (Eph. 1:11; 3:11; Job 42:2; Isa. 14:27; 46:10; Dan. 4:35).

## Habakkuk

### I. Introduction

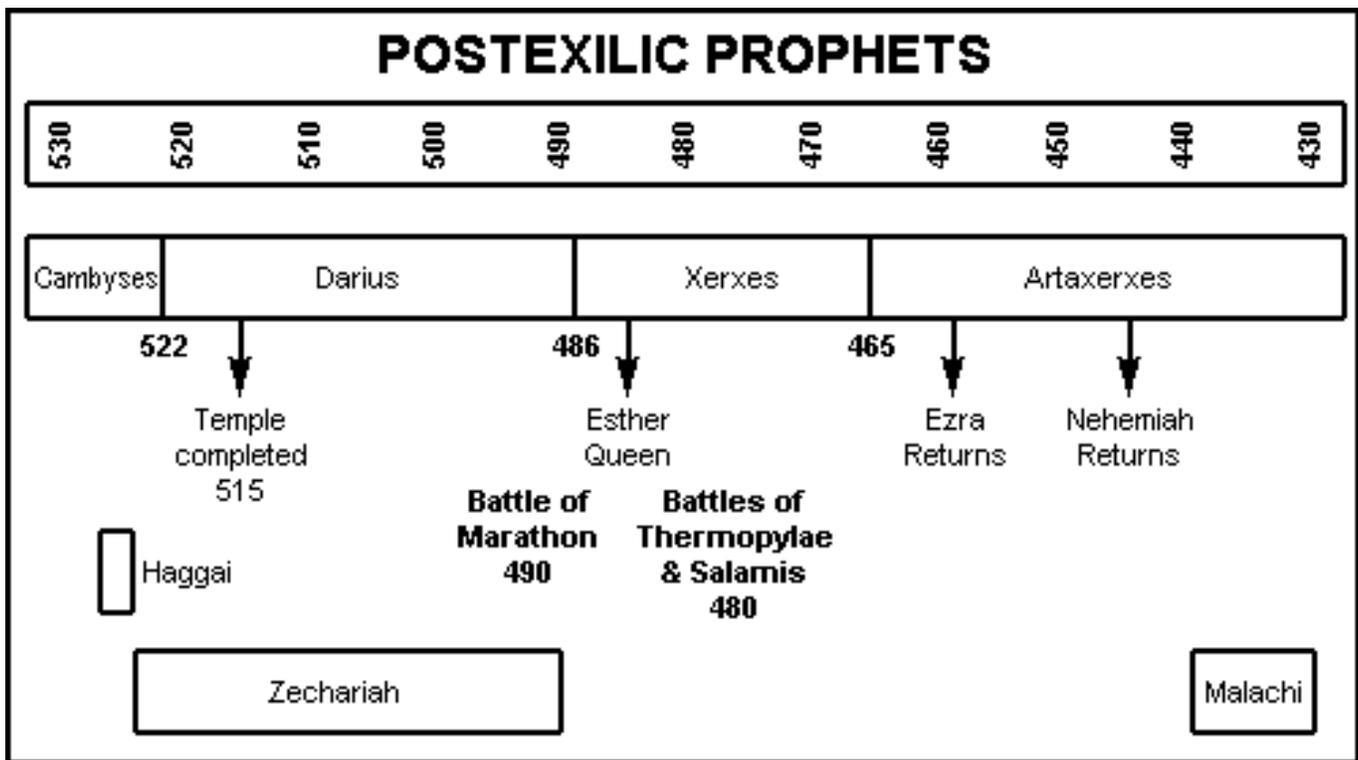
- A. Only one Habakkuk in the Bible. חַבְבְּקֻּוּץ ch<sup>c</sup>baqquwq <sup>#2265</sup><sub>2x</sub> "embrace."
- B. No Biblical information is provided. Bel and the Dragon (apocrypha) has him visiting Daniel in the lion's den (Bel 33-39). Jewish legends make him the son of the Shunamite woman (2<sup>nd</sup> Kgs. 4:8-37).
- C. Dating is narrowed down by the rise of the Chaldeans (Babylon) (Hab. 1:6) and the apostasy characteristic of Judah—most likely the reign of King Jehoiakim (609-587BC).

### II. Text Observations & Development

- A. Like Nahum (and Malachi), the Book of Habakkuk is an oracle (Hab. 1:1; Nah. 1:1; Mal. 9:1). This oracle came as a response to Habakkuk the Prophet's salvation lament (Hab. 1:2-4).
  - 1. How long? is a common lamentation (Ps. 13:1,2; 35:17; 94:3; Zech. 1:12; Rev. 6:10).
  - 2. I'm calling for salvation (shawa'). You're not saving (yasha').
- B. God's response to Habakkuk: you're not going to believe this (Hab. 1:5-11).
- C. Habakkuk's response to God: I don't believe this (Hab. 1:12-17).
- D. Habakkuk refused to leave his guard duty of prayer even though he knew the Lord's response was going to be a sharp rebuke (Hab. 2:1-3).
- E. The proud one applies to all human rebellion in general, but pre-eminently to the Proud One for the original rebellion of the universe (Hab. 2:4-5; Job 41:33,34; Isa. 14:4-21).
- F. The Lord composes a taunt-song with five woes (Hab. 2:6-20). These woes appear to echo the five "I Wills" from Isaiah's taunt-song (Isa. 14:13,14).
  - 1. Increasing what is not his, "rich" with loans (Hab. 2:6b-8). I will ascend to heaven.
  - 2. Put his nest on high, fortress mentality (Hab. 2:9-11). I will raise my throne above the stars of God.
  - 3. Profane civilization in place of God's design (Hab. 2:12-14). I will sit on the mount of the assembly.
  - 4. Promoting spiritual drunkenness (Hab. 2:15-17). I will ascend above the heights of the clouds.
  - 5. No profit to idolatry (Hab. 2:18-20). I will make myself like the Most High.
- G. Habakkuk's Holy Hymn.
  - 1. Several psalms begin this way (Ps. 17; 86; 90; 102; 142). The Shigionoth musical notation also appears at Ps. 7 but its significance is unknown today.
  - 2. Habakkuk calls upon the Lord to remember mercy when in the years to come His works for Israel are revived and made known (Hab. 3:2 cf. 2:3).
  - 3. Habakkuk describes the Lord's Armageddon campaign in a 3<sup>rd</sup> person, 1<sup>st</sup> person, 2<sup>nd</sup> person progression (Hab. 3:3-15).
  - 4. The prophecy left Habakkuk drained, yet confident (Hab. 3:16-19).

### III. Twenty-first Century Applications

- A. Difficulties in believing become urgent needs for increased faith (Mk. 9:24; Lk. 17:5; Rom. 10:17).
- B. The guard post rampart is the place of watchful prayer where tidings are first received (Hab. 2:1; 2<sup>nd</sup> Kgs. 18:26-27; Isa. 21:6-10; 62:6-7; Ezek. 33:1-9; Heb. 13:17).



- C. Pride is insanity (Dan. 4:36,37; Ezek. 28:17).
- D. The righteous live by faith (Rom. 1:17; Gal. 3:11; Heb. 10:38).
- E. We may be called to humble acceptance of terrifying truth (Ps. 119:120; Jer. 4:19; 23:9; Ezek. 3:14; Dan. 7:28; 8:27; 10:8,16,18,27 for Old Testament prophets; 1<sup>st</sup> Thess. 5:4-6 for Church Age saints).

**Haggai**

I. Introduction

- A. Only one man in the OT with this name. חַגַּי chaggay #2292<sub>11x</sub> “festive.” No family or tribal lineage is given. Outside of this book, Haggai is mentioned twice (Ezr. 5:1; 6:14).
- B. The Tribe of Gad had a clan of Haggites named for Gad’s son Haggi (Num. 26:15) but no connection with the post-exilic prophet can be made.
- C. Dating is precise according to the reign of King Darius of Persia (Hag. 1:1,15; 2:10). Haggai’s ministry is contemporaneous with the Prophet Zechariah, Governor Zerubbabel, and the High Priest Joshua.

II. Text Observations & Development

- A. Haggai’s First Word (Hag. 1:2-11) was a rebuke and a command to “Consider your ways.”
  - 1. The prologue was delivered to Zerubbabel and Joshua (Hag. 1:1), but the entire Word of the Lord message was intended for all Israel (Hag. 1:2-11).
  - 2. The people insisted that the time wasn’t right, but the Creator and Lord of Time knew better (Hag. 1:2,4).
  - 3. Consider your ways: lit. Set your heart on your ways (Hag. 1:5,7; 2:15,18, cf. Deut. 32:46; Lk. 2:19,51).
  - 4. The leadership and the remnant of the people responded by faith to the rebuke (Hag. 1:12). The Lord blessed them with a stirred up spirit to accomplish all His good pleasure (Hag. 1:13-15).
- B. Haggai’s Second Word challenges the elders present to compare the present with the past (Hag. 2:1-9).
  - 1. Similar observations were made 16 years prior to this message when the foundation stone to the second temple was laid (Ezr. 3:12).
  - 2. Past glories can cause present discouragements if future promises are disregarded (Hag. 2:4-5).
  - 3. The future will feature an unshakable kingdom (Hag. 2:6-9 cf. Heb. 12:26-28).
- C. Haggai’s Third Word illustrates why Israel required a change of thinking (Hag. 2:10-19).
  - 1. The Lord through Haggai questioned the priesthood to answer rhetorical questions. Holiness doesn’t rub off, but uncleanness does (Hag. 2:10-14).

2. A change of thinking is required if this day forward will be different than from the day the foundation stone was laid (Hag. 2:15-19).

D. Haggai's Fourth Word was a personal promise to the non-king governor Zerubbabel (Hag. 2:20-23).

1. The Lord removed the signet ring during the days of Zerubbabel's grandfather Jehoiachin (Jer. 22:24-25).

2. The Lord will restore the signet ring when the heavens and earth are shaken (Hag. 2:21-23).

3. The personal promise is prophetically applied.

a. Zerubbabel ministered faithfully in Jerusalem making no claim to the throne he was entitled to. He was a type of Christ second only to David himself. These two kings were specifically servants of the Lord, chosen by Him (Hag. 2:23 cf. 2<sup>nd</sup> Sam. 3:18; 6:21; 7:5,8,26; 1<sup>st</sup> Kgs. 8:16).

b. As a type of Christ, the personal promise to Zerubbabel is a promise to the Son of Zerubbabel—Jesus Christ.

### III. Twenty-first Century Applications

A. Believers cannot be unstable and double-minded (Jas. 1:8), but must seek God whole-heartedly (Deut. 4:29) and serve God whole-heartedly (Deut. 6:5; Col. 3:23).

B. Forgetting what lies behind (Phil. 3:13) does not prohibit learning from the past (Phil. 3:16 cf. Deut. 4:32; Ps. 44:1; 1<sup>st</sup> Cor. 10:6,11; Heb. 10:32; 13:7; Rev. 2:5; 3:3).

C. Holiness does not rub off, impurity does (1<sup>st</sup> Cor. 15:33; 2<sup>nd</sup> Cor. 6:14-18).

D. God fulfills His promises, even when they appear impossible (Hos. 11:1 || Mic. 5:2 || Isa. 9:1).

## Zechariah

### I. Introduction

A. The Wycliffe Bible Encyclopedia identifies 32 Zechariahs in the Bible. זְרַרְיָהוּ <sup>#2148</sup> z<sup>e</sup>karyahuw <sub>41x</sub> “YHWH Remembers.”

B. Son of Berechiah, son of Iddo. Like Jeremiah & Ezekiel, Zechariah was a Prophet with Priestly lineage.

C. Dating coincides with Haggai and coordinates well with Ezra (Ezr. 5:1; 6:14).

### II. Text Observations & Development

A. YHWH remembers, and through Zechariah challenges Israel to remember the ministries of the former prophets (Zech. 1:1-6). This message came between Haggai's 2<sup>nd</sup> and 3<sup>rd</sup>/4<sup>th</sup> messages. The remainder of Zechariah's messages come after Haggai's final word.

B. Eight Night Visions (Zech. 1-6).

1. The Red Horse Rider leads an angelic scouting expedition throughout the earth (Zech. 1:7-17).

2. Four horns & four craftsmen teach Zechariah that the time of Israel's oppression will give way to Israel's rebuilding (Zech. 1:18-21).

3. The man with the measuring line teaches Zechariah the millennial glories of Jerusalem's construction (Zech. 2).

4. Joshua the High Priest displays the angelic conflict and redemption realities for every believer (Zech. 3).

a. The Branch messianic priesthood message to Joshua is a wonderful parallel to the messianic kingship promises given to Zerubbabel (Hag. 2:20-23).

b. Branch is a title for Jesus Christ (Zech. 3:8; 6:12; Isa. 4:2; 11:1; 53:2; Jer. 23:5,6).

5. The golden lampstand & two olive trees teach great truths related to messianic kingship and priesthood and their fulfillment in the millennial reign of Jesus Christ (Zech. 4:1-14).

6. The flying scroll condemns thieves and false witnesses (Zech. 5:1-4). While having application in Zechariah's day it also speaks to the circumstances surrounding the crucifixion of Jesus Christ.

7. The ephah and the women teach great truths related to religious & commercial Babylon (Zech. 5:5-11).

8. The Four Chariots are four mighty angels used by the Lord in directing world affairs (Zech. 6:1-8; Jer. 49:36; Dan. 7:2; Rev. 7:1).

9. After the final night vision, Zechariah manufactures a crown for Joshua the High Priest and prophetically revealed the unification of king and priest in the Person of Jesus Christ (Zech. 6:9-15).

C. Four Messages (Zech. 7-8).

1. The LORD exposed their man-made fasts as being man-centered (Zech. 7:4-7).

2. The LORD reminded them how the man-centered ritual of past generations led to the captivity (Zech. 7:8-14).

3. The LORD delivered a seven-fold קוֹחַ אִמָּר koh 'amar message promising a return from world-wide dispersion, and peace in the land (Zech. 8:1-17).

4. The LORD answered the original question on fasting by delivering a three-fold קוֹחַ אִמָּר koh 'amar message prophesying that those very occasions would become occasions for joy (Zech. 8:18-23).

- The fourth month fast (9<sup>th</sup> day) marked the breaching of the city walls by Nebuchadnezzar (2<sup>nd</sup> Kgs. 25:3-4; Jer. 39:2).
  - The fifth month fast marked the burning of the city and the temple (2<sup>nd</sup> Kgs. 25:8-10).
  - The seventh month fast marked the murder of Gedaliah (2<sup>nd</sup> Kgs. 25:25; Jer. 41:2).
  - The tenth month fast (10<sup>th</sup> day) marked the start of the siege (2<sup>nd</sup> Kgs. 25:1-2; Jer. 39:1).
- D. Two Burdens (Zech. 9-14). Nahum, Habakkuk & Malachi are all Oracle/Burdens. Zechariah contains two massa' oracles (Zech. 9:1; 12:1).
1. Oracle One is directed against the Gentiles and highlights Israel's rejection of Messiah (Zech. 9-11).
    - a. Chapter Nine includes prophecies of Alexander the Great (Zech. 9:1-8) and Jesus Christ the Humble (Zech. 9:9-17).
    - b. Chapter Ten shows the folly of demonic false-shepherds as the Great Shepherd comes with every great ruler and the greatest military force this world has ever seen.
    - c. Chapter Eleven features two shepherding dramatizations that Zechariah performs.
      - 1) Shepherding a flock doomed to slaughter (Zech. 11:4-14).
      - 2) A foolish/worthless shepherd (Zech. 11:15-17).
  2. Oracle Two is directed against Israel yet highlights Israel's acceptance of Messiah (Zech. 12-14).
    - a. Chapter Twelve teaches a world war against Jerusalem (Zech. 12:1-9) and Israel's repentance towards the Messiah they crucified (Zech. 12:10-14). This repentance will spark a national purging of false prophets (Zech. 13:1-6).
    - b. Chapter Thirteen also presents the necessity for YHWH's striking of Jesus Christ (Zech. 13:7) and YHWH's striking of His people (Zech. 13:8,9).
    - c. Chapter Fourteen portrays the eschatological warfare against Jerusalem (Zech. 14:1-8) and the glorious victorious reign of Jesus Christ (Zech. 14:9-21).
- III. Twenty-first Century Applications
- A. "Return to me" is the loving invitation to prodigal nations (Zech. 1:3; Joel 2:12; Mal. 3:7) and prodigal sons (Lk. 15:18-20).
  - B. The angels patrol the earth and report back to the Sovereign God of the universe (Zech. 1:10-11; 4:10; 6:5-8; Job 1:6-7; 2:1-2; Ps. 104:4; Dan. 4:17,25; 10:13,20,21).
  - C. Clean garments are a grace gift in terms of salvation (Zech. 3:1-5; Eph. 5:26,27), but our responsibility to keep them clean is a critical facet of sanctification (Jas. 1:27; 2<sup>nd</sup> Pet. 3:14; Rev. 19:7,8).
  - D. Our service must be for Christ's sake and on His terms (Zech. 7:5,6; Mt. 15:8,9; Jn. 4:24; Col. 2:18-22).
  - E. Faithlessness and worthlessness on our part is a sellout (Zech. 11:12,13,15,17) in tragic betrayal of our Lord (Mt. 16:26; Tit. 1:15,16; 2<sup>nd</sup> Pet. 2:13,15).
  - F. Humility (Zech. 9:9) is rewarded with glory (Zech. 14:9). Our imperative is to humble ourselves (Mt. 23:11,12; Jas. 4:10; 1<sup>st</sup> Pet. 5:5,6).

## Malachi

- I. Introduction
  - A. Only 1 man in the Bible with this name. מַלְאָכִי mal'akiy <sup>#4401</sup><sub>Hap.</sub> "my messenger." The noun messenger/angel takes a 1s. pronominal suffix four times in the OT (Ex. 23:23; 32:34; Isa. 42:19; Mal. 3:1).
  - B. The Targum conjectures that Malachi is a pseudonym for Ezra, but this is not very likely.
  - C. Dating is based on internal & external considerations. Ezra-Nehemiah does not mention Malachi. The temple is in service, but the priests are apostate. 432-425BC fits these details nicely.
  - D. Malachi is an oracle/burden (like Nahum & Habakkuk), but presents his message in a dialectical manner.
- II. Text Observations & Development
  - A. Malachi's message begins with a statement of YHWH's love for Jacob and hatred for Esau (Mal. 1:1-5; Rom. 9:13).
    1. God's love and hatred are manifested through national exaltation and national humiliation.
    2. Israel will not understand this until the Second Advent of Jesus Christ.
  - B. Israel's priests despise the Lord (Mal. 1:6-14).
    1. The priests despising of the Lord is manifested through their fraudulent and cheapskate offerings.
    2. Israel has no present understanding and even denies their guilt (Mal. 1:6).
    3. The apostasy of the priests and the people is summarized as tiresome sniffing (Mal. 1:13-14).
  - C. The priests are warned that their preliminary curse is about to intensify (Mal. 2:1-9).

1. A preliminary curse gives weight to the warning (Mal. 2:2).
  2. Levites had graphic instructions pertaining to entrails and refuse (Ex. 29:14; Lev. 4:11; 8:17; 16:27). That graphic language is now being rubbed in their face (Mal. 2:3).
  3. A walk-thru survey of Levi the man serves to orient Levi the tribe (Mal. 2:4-7; Num. 3:11-13) and brings the present generation into sharp focus (Mal. 2:8-9).
- D. Dysfunctional family life is a symptom of dysfunctional spiritual life (Mal. 2:10-17).
1. Divine Paternity makes human family treachery an abomination.
  2. Outward religious observance is unacceptable when private family life has been profaned.
  3. Malachi mirrors Ezra and Nehemiah in confronting the rampant divorces, mixed marriages, and idolatry.
- E. "My Messenger" (Malachi) tells of the coming of My messenger (Mal. 3:1-7) in an expansion of Isaiah's prophecy (Isa. 40:3).
1. Mal. 3:1a is quoted in the Gospels with reference to John the Baptist (Mt. 11:10; Mk. 1:2; Lk. 7:27).
  2. Mal. 3:1b-4 is never quoted in the Gospels and is not fulfilled by 1<sup>st</sup> Advent. The smelting process is for the Tribulation and 2<sup>nd</sup> Advent (Zech. 13:9; Dan. 12:10).
- F. Malachi's oracle includes an indictment against Israel for robbing God (Mal. 3:8-12).
1. Israel failed in both required tithes and freewill offerings.
  2. The Lord must not be put to the test (Deut. 6:16), but in this application He permits it. He even demands it (Mal. 3:10).
- G. When God rebuked the arrogant (Mal. 3:13-15), those who feared Him responded in humility (Mal. 3:16-18).
- H. The fear of the Lord will be absolutely essential in the coming Tribulation of Israel (Mal. 4:1-6).
- III. Twenty-first Century Applications
- A. When the Levitical Priesthood brought defiled and despised sacrifices they came under judgment (Mal. 1:6-14). When the Royal Priesthood of the Church brings defiled and despised sacrifices, how much severer punishment do we receive? (Lk. 12:48; 1<sup>st</sup> Pet. 4:17; Heb. 10:29-31; 12:15,18-29; 13:10-16).
- B. The example of earlier generations (Mal. 2:4-9) must be learned from (Rom. 15:4; 1<sup>st</sup> Cor. 10:6,11) and built upon (1<sup>st</sup> Pet. 1:12; Jn. 14:12; Heb. 6:9-12; 13:7; 2<sup>nd</sup> Cor. 10:12-18).
- C. The stewardship of grace ought to shine forth with the brightest testimony in God the Father's grace eternal plan of the ages (Eph. 2:7; 3:4-10; Rom. 15:27; 1<sup>st</sup> Cor. 9:11; 2<sup>nd</sup> Cor. 8:1-15; 9:6-15).
- D. Each generation is responsible before the Lord to train the hearts of the children (Mal. 4:6; Lk. 1:17; Gen. 18:19; Ps. 78:1-8; Prov. 22:6; Isa. 28:9; Eph. 6:1-4).

## 21<sup>st</sup> Century Applications from the Minor Prophets

### Obadiah

- A. Despising the Word leads to God's despising of you (1<sup>st</sup> Sam. 2:30; Mal. 2:8-9; Prov. 4:8).
- B. The plan of God encompasses every nation in their language, borders & culture (Gen. 10:31-32; Deut. 2:5; 32:8; Dan. 2:21; Acts 17:26; Rev. 14:6).
- C. No gentile nation can curse Jacob—not even Jacob's twin—without facing God's recompense (Gen. 12:3; 27:29).
- D. Standing aloof (passive participation) leads to taking part (active participation) and consequent increased judgment (Lk. 11:48; Rom. 13:14; Jas. 1:14-15).

### Joel

- A. "Natural disasters" are expressions of the cursed creation (Gen. 3:17; Rom. 8:20-22), and are at times assigned by the Lord as divine discipline upon an evil nation (Ps. 104:4; Isa. 29:6).
- B. Momentous times require a humble national prayer focus. Israel is an example (2<sup>nd</sup> Chr. 7:14) that even Gentile nations can emulate (Jon. 3:5-10).
- C. The Day of the Lord will bring Gentile dominion over the Jews to an end, and eternally exalt His chosen earthly nation (Lk. 21:24; Rom. 11:25; Dan. 7:27; Isa. 60:10-14).
- D. The Holy Spirit's promised arrival necessitates a pending departure at the end of the Church Age (2<sup>nd</sup> Thess. 2:6-7). Likewise, the promise of the coming of prophecy necessitates the abolition of prophecy in the early Church (1<sup>st</sup> Cor. 13:8-10).
- E. Global peace movements prior to Armageddon are misguided at best and often Satanic (1<sup>st</sup> Thess. 5:3).

## Jonah

- A. Jonah is a terrific illustration for Will of God studies. It features God's directive will, geographic will, permissive will, consequential will, overruling will, decretive will, and patient will.
  - 1. The Directive Will of God is communicated for volitional obedience or disobedience (Gen. 2:16-17).
  - 2. The Geographic Will of God is His good pleasure to watch over our steps (Ps. 37:23; Prov. 3:6; 16:9). Soon to be renamed the Space-Time or Geochronographic Will of God.
  - 3. The Permissive Will of God is the longsuffering of God in permitting volitional disobedience to His Directive Will (Mt. 23:37).
  - 4. The Consequential Will of God is the administrated discipline upon His children for functioning under the Permissive Will in negative volition (Gal. 6:7-8).
  - 5. The Overruling Will of God does not overrule volition but overrules circumstances so that God's Directive Will is accomplished despite volitional disobedience (Job 42:2; Isa. 46:10).
  - 6. The Decretive Will of God is not communicated for volitional obedience or disobedience, but rather decreed for sovereign realization (Isa. 46:11).
  - 7. The Patient Will of God is observed through His patiently enduring grace rejection until such time as grace acceptance produces glory for Jesus Christ (Rom. 2:4; 9:22,23; 2<sup>nd</sup> Pet. 3:9).
- B. God designates our assignments on the basis of His perfect wisdom and not with respect to our personal preferences (Heb. 12:1; Phil. 1:21-24).
- C. Disagreement with the purpose and plan of God is the essence of Satanic rebellion (Isa. 14:12-14; Job 33:13; 40:2; Isa. 45:9; Rom. 9:20-21).
- D. Personal happiness generated by personal comfort is a sad facsimile to divine happiness in Christ (Ecc. 2:1-11).
- E. Warnings are designed to prompt a change of thinking and corresponding change of activity.
  - 1. When such changes are made by those warned, then the consequences may also be changed by the One warning.
  - 2. Who knows? (2<sup>nd</sup> Sam. 12:22; Joel 2:14; Jon. 3:9)
  - 3. In fact, all of God's warnings may carry an implicit "all things remaining the same" (William Lane Craig, *The Only Wise God*).

## Amos

- A. Cumulative discipline leads to a culmination. Multiple repentance opportunities are not infinite (Isa. 1:5-6; Jer. 5:3; 8:5-7).
- B. Everything has a reason (Rom. 8:28; Eph. 1:11; 3:11).
- C. Our Shepherd will always save, but what He saves may be bits & pieces (Am. 3:11-15; Hos. 6:1; Heb. 12:6).
- D. God shows us His will and makes certain we see what we're looking at (Am. 3:7; Gen. 18:17; Jn. 15:15; Eph. 1:11; 5:17).
- E. A nation under doctrinal famine is near total destruction and intercession for such a nation is essential (Num. 6:23-27; Ezra 6:10; 7:23; Jer. 29:7; 1<sup>st</sup> Tim. 2:1-2).

## Micah

- A. Global judgment upon the nations of the Earth is a divine response to spiritual failure by the covenant nation of Israel (Mic. 1:5).
  - 1. 10 brothers versus 2 led to Egyptian bondage. Israel's national redemption was reserved until the iniquity of the Amorite was complete (Gen. 15:13-16). (Also, 10 spies versus 2 led to a lost generation and delay for God's blessings).
  - 2. 10 tribes versus 2 led to the Babylonian captivity. Israel's national restoration and exaltation is still reserved until the opportune times of the Gentiles are complete (Lk. 21:24).
- B. 24/7 worldly-mindedness (Mic. 2:1-2) victimizes everyone (Mic. 2:8-9) and exalts the empty-talking promisers of prosperity (Mic. 2:11).
- C. Rejecting God's purpose for institutions and offices and perverting such institutions and offices for selfish carnality is a sure-fire recipe for judgment (Mic. 3 cp. Ezek. 34).
- D. Swords & spears versus plowshares & pruning hooks must be dispensationally evaluated for appropriate geopolitical considerations (Mic. 4:3 cp. Joel 3:10).
- E. The Baby of Bethlehem is this world's only hope (Mic. 5:2-3), but world peace will not come until He cuts off and roots out Israel's idolatry (Mic. 5:10-14) and executes vengeance on the disobedient nations (Mic. 5:15).

**Hosea**

- A. Marital and family difficulties ought not derail our spiritual walk (Hos. 1:2; Mic. 7:6; Mt. 10:34-37; Deut. 33:9).
- B. Heart snares must be identified and neutralized (Hos. 4:11,12; 5:4; Prov. 6:32; 7:7; 9:4,16; 20:1; 23:27-35).
- C. External religiosity is worse than worthless (Hos. 6:6; Isa. 1:10-15; Mal. 1:10).
- D. God's purpose is for us to know Him in eternal fellowship with His Son (cf. Mic. 6:6-8; Phil. 3:8-14).
- E. Genuine repentance brings forth appropriate fruit (Hos. 14:2-3; Mt. 3:8; Acts 26:20; Joel 2:13; Jon. 3:10; Ps. 32:3-5; Prov. 28:13).

**Nahum**

- A. Vengeance belongs to the Lord, as we do not have His soul capacity for absolute Jealousy (Rom. 12:19-21).
- B. Past repentance and forgiveness gives subsequent evil greater consequence (Mt. 18:21-35; Heb. 10:29-31).
- C. Schemes of the crafty have no chance of success (1<sup>st</sup> Cor. 3:19; Ps. 2:1-2; 37:12-15).
- D. Tools in God's hand must boast in the Lord (Jer. 9:23-24; 1<sup>st</sup> Cor. 1:26-31).

**Zephaniah**

- A. The end of the world is a motivation to godliness (1<sup>st</sup> Jn. 2:17; 2<sup>nd</sup> Pet. 3:11,14,17; Ps. 75; Isa. 24:6).
- B. Judgment begins with the household of God (1<sup>st</sup> Pet. 4:17 cf. Ezek. 9:6; Am. 3:2; Lk. 12:48).
- C. When under God's hand of judgment, the best place to be is hiding under His arms (2<sup>nd</sup> Sam. 24:10-14; Psalm 57:1; 63:6-8; 91:1,4).
- D. Delays in God's plan (or hastening God's plan) are only from our finite temporal perspective (2<sup>nd</sup> Pet. 3:8,9,12; Ps. 90:4; Matt. 24:22), because all things are fixed by the eternal purpose of God which can never be thwarted (Eph. 1:11; 3:11; Job 42:2; Isa. 14:27; 46:10; Dan. 4:35).

**Habakkuk**

- A. Difficulties in believing become urgent needs for increased faith (Mk. 9:24; Lk. 17:5; Rom. 10:17).
- B. The guard post rampart is the place of watchful prayer where tidings are first received (Hab. 2:1; 2<sup>nd</sup> Kgs. 18:26-27; Isa. 21:6-10; 62:6-7; Ezek. 33:1-9; Heb. 13:17).
- C. Pride is insanity (Dan. 4:36,37; Ezek. 28:17).
- D. The righteous live by faith (Rom. 1:17; Gal. 3:11; Heb. 10:38).
- E. We may be called to humble acceptance of terrifying truth (Ps. 119:120; Jer. 4:19; 23:9; Ezek. 3:14; Dan. 7:28; 8:27; 10:8,16,18,27 for Old Testament prophets; 1<sup>st</sup> Thess. 5:4-6 for Church Age saints).

**Haggai**

- A. Believers cannot be unstable and double-minded (Jas. 1:8), but must seek God whole-heartedly (Deut. 4:29) and serve God whole-heartedly (Deut. 6:5; Col. 3:23).
- B. Forgetting what lies behind (Phil. 3:13) does not prohibit learning from the past (Phil. 3:16 cf. Deut. 4:32; Ps. 44:1; 1<sup>st</sup> Cor. 10:6,11; Heb. 10:32; 13:7; Rev. 2:5; 3:3).
- C. Holiness does not rub off, impurity does (1<sup>st</sup> Cor. 15:33; 2<sup>nd</sup> Cor. 6:14-18).
- D. God fulfills His promises, even when they appear impossible (Hos. 11:1 || Mic. 5:2 || Isa. 9:1).

**Zechariah**

- A. "Return to me" is the loving invitation to prodigal nations (Zech. 1:3; Joel 2:12; Mal. 3:7) and prodigal sons (Lk. 15:18-20).
- B. The angels patrol the earth and report back to the Sovereign God of the universe (Zech. 1:10-11; 4:10; 6:5-8; Job 1:6-7; 2:1-2; Ps. 104:4; Dan. 4:17,25; 10:13,20,21).
- C. Clean garments are a grace gift in terms of salvation (Zech. 3:1-5; Eph. 5:26,27), but our responsibility to keep them clean is a critical facet of sanctification (Jas. 1:27; 2<sup>nd</sup> Pet. 3:14; Rev. 19:7,8).
- D. Our service must be for Christ's sake and on His terms (Zech. 7:5,6; Mt. 15:8,9; Jn. 4:24; Col. 2:18-22).
- E. Faithlessness and worthlessness on our part is a sellout (Zech. 11:12,13,15,17) in tragic betrayal of our Lord (Mt. 16:26; Tit. 1:15,16; 2<sup>nd</sup> Pet. 2:13,15).
- F. Humility (Zech. 9:9) is rewarded with glory (Zech. 14:9). Our imperative is to humble ourselves (Mt. 23:11,12; Jas. 4:10; 1<sup>st</sup> Pet. 5:5,6).

**Malachi**

- A. When the Levitical Priesthood brought defiled and despised sacrifices they came under judgment (Mal. 1:6-14). When the Royal Priesthood of the Church brings defiled and despised sacrifices, how much severer punishment do we receive? (Lk. 12:48; 1<sup>st</sup> Pet. 4:17; Heb. 10:29-31; 12:15,18-29; 13:10-16).
- B. The example of earlier generations (Mal. 2:4-9) must be learned from (Rom. 15:4; 1<sup>st</sup> Cor. 10:6,11) and built upon (1<sup>st</sup> Pet. 1:12; Jn. 14:12; Heb. 6:9-12; 13:7; 2<sup>nd</sup> Cor. 10:12-18).
- C. The stewardship of grace ought to shine forth with the brightest testimony in God the Father's grace eternal plan of the ages (Eph. 2:7; 3:4-10; Rom. 15:27; 1<sup>st</sup> Cor. 9:11; 2<sup>nd</sup> Cor. 8:1-15; 9:6-15).
- D. Each generation is responsible before the Lord to train the hearts of the children (Mal. 4:6; Lk. 1:17; Gen. 18:19; Ps. 78:1-8; Prov. 22:6; Isa. 28:9; Eph. 6:1-4).