



SURVEY OF THE OLD TESTAMENT II
SB202

Supplemental Notes and List of Assignments

SCHOOL *of the* BIBLE

COURSE DESCRIPTION:

Survey of the Old Testament II

Prerequisite: N/A

This course is a survey of the Books of Poetry (Job through the Song of Solomon), the Major Prophets (Isaiah through Daniel), and the Minor Prophets (Hosea through Malachi) of the Old Testament. The main theme of each book is highlighted along with other significant features including key words, key verses, and pictures of Christ.

The textbook for this course is recommended in addition to the Student Notebook. Textbook acquisition is not mandated, but is strongly recommended to provide the student supplemental reading and instruction, and also to aid the student in building a personal Bible resource library.

The following textbook is recommended and available through the Crown Bookshop (1-877-MY-CROWN):

- **SB202 Survey of the Old Testament II**

Exploring the Scriptures by John Phillips

Goals

Upon completion of this course in the School of the Bible program, students will be able to:

- 1) Explain the overall structure of the Old Testament and the themes of each book
- 2) Engage in personal Bible study using proper methods of interpretation
- 3) Speak to others about their faith in Christ and show others the way of salvation
- 4) Provide biblical answers concerning key subjects of Bible doctrine
- 5) Employ effective methods in teaching the Word of God to others
- 6) Follow biblical principles in establishing a Christian home that is honoring to Christ

SURVEY OF THE OLD TESTAMENT I

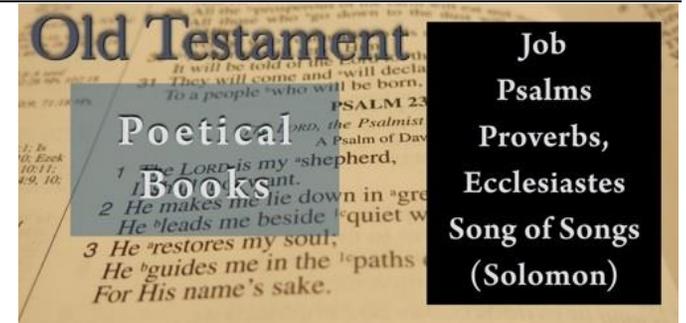
SB202

List of Assignments & Due Dates:

- Complete the Old Testament Handouts DUE DATE: **__ WEEKLY __**
- Read textbook (*Exploring the Scriptures*, John Phillips) DUE DATE: **__ WEEKLY __**
- Prepare a time line of at least 20 major PEOPLE of the Old Testament DUE DATE: **__ Feb. 10, 2020 __**
- Complete the reading of the books of the Old Testament DUE DATE: **__ Feb. 17, 2020 __**
- List 10 principal facts found in the Old Testament DUE DATE: **__ March 2, 2020 __**
- Complete the Student Workbook on each book of the Old Testament with the following information:
 - 1. *Author*
 - 2. *Date*
 - 3. *Theme*DUE DATE: **__ March 30, 2020 __**
- Complete the Old Testament Survey Chart DUE DATE: **__ March 30, 2020 __**
- Students are required to turn in Four (4) Sermon Outlines from their pastor's messages.... these may be written or typed in outline form. Students should list the church, pastor, location, and the date/time of the sermon being outlined. These will be collected at the end of the 12-weeks course.
DUE DATE: **__ March 30, 2020 __**

Introductory Notes to The Poetic Books of the Bible

In Old Testament Survey I the first seventeen books (Law and History), Genesis through Nehemiah, covered the whole history of the Old Testament. All the remaining books, *Poetic* and *Prophetical*, fit somewhere into the history of those seventeen books. The next section to be covered, the *Poetic Books*, is a much smaller section consisting of five books—Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. Before examining them, we should note certain characteristics that all of these five books have.



The past 17 books dealt with a nation.... The 5 books of poetry deal with the human heart.

The seventeen books which we first studied are *historical*. These five poetic books are *experiential*. The seventeen historical books are concerned with a *nation*, as such. These five poetic books are concerned with *individuals*, as such. The seventeen have to do with *the Hebrew race*. These five have to do with *the human heart*. These five so-called “poetic books” are *not the only poetry* in the Old Testament Scriptures. There are other examples of poetry in the writings of the prophets, which we will cover later.

We should clearly understand, also, that the term “poetic” refers only to their *form*. It must not be thought to imply that they are simply the product of human imagination.... These books portray real human experience, and grapple with profound problems, and express big realities. They also concern themselves with the experiences of the *godly*, in the varying changes of this life which is ours under the sun ...

IMPORTANT COMPARISONS

THE PLACE OF THE POETIC BOOKS IN THE OLD TESTAMENT

The Old Testament divides into four major sections which relate to the nation of Israel as God’s chosen people in the following manner from the standpoint of their major characteristics or focus:

- 1. The Law—relates to Israel’s moral life.**
- 2. The Historical—relates to Israel’s national development and life.**
- 3. The Poetic—relates to Israel’s spiritual life.**
- 4. The Prophetical—relates to Israel’s future life as fulfilled in the Messiah.**

THE RELATION OF THE POETIC BOOKS TO EACH OTHER

- 1. The Book of Job—Blessing through Suffering.**
- 2. The Psalms—Praise through Prayer.**
- 3. The Proverbs—Prudence through Precept.**
- 4. Ecclesiastes—Truth through Vanity.**
- 5. Song of Solomon—Happiness through Union.**

THE PERIODS OF THE POETIC BOOKS IN THE OLD TESTAMENT

While Hebrew poetry occurred throughout Old Testament history, there were three primary periods of poetic literature.

I. The Patriarchal period—Job (c. 2000 B.C.)

II. The Davidic period—Psalms (c. 1000 B.C.)

III. The Solomonic period

A. Song of Solomon—a young man's love

B. Proverbs—a middle-aged man's wisdom

C. Ecclesiastes—an old man's sorrow (c. 950 B.C.)

CHRIST IN THE POETIC BOOKS

As noted previously, Christ, the Messiah, is the heart of all the Bible. With the two disciples on the Emmaus road who were so saddened and perplexed over the events of the previous days as the crucifixion, death, and reports of the resurrection, the resurrected Savior came along side and explained the things concerning Himself in all the Scriptures (Luke 24:27). Then later when he appeared to the eleven (Luke 24:44). With this in mind, before launching into the overview of each of these poetic books, it would be well to get their Christological perspective. Regarding this, *Norman Geisler* writes:

Whereas the foundation was laid for Christ in the Law and preparation was made for Christ in the books of History, the books of Poetry reveal the aspiration for Christ in the hearts of the people. They aspired to a life fulfilled in Christ in both an explicit and an implicit way, both consciously and unconsciously. The following list will serve as an overall guide to the Christ-centered aspirations of the poetic books:

1. Job—aspiration for mediation by Christ.
2. Psalms—aspiration for communion with Christ.
3. Proverbs—aspiration for wisdom in Christ.
4. Ecclesiastes—aspiration for ultimate satisfaction.
5. Song of Solomon—aspiration for union in love with Christ.

HEBREW POETRY

THE NATURE OF HEBREW POETRY

Hebrew poetry, so characteristic of the wisdom literature of the Old Testament (Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon), is unlike English poetry which emphasizes rhyme and meter. Hebrew poetry relies on **other characteristics** for its impact. Parallelism is the chief characteristic of biblical poetry, but it has other features that distinguish it from the typical prose or narrative we find in the rest of Scripture. First, there is a relatively greater conciseness or terseness of form, and second there is a greater use of certain types of rhetorical devices. These are parallelism, rhythm, a rich use of imagery, and figures of speech.

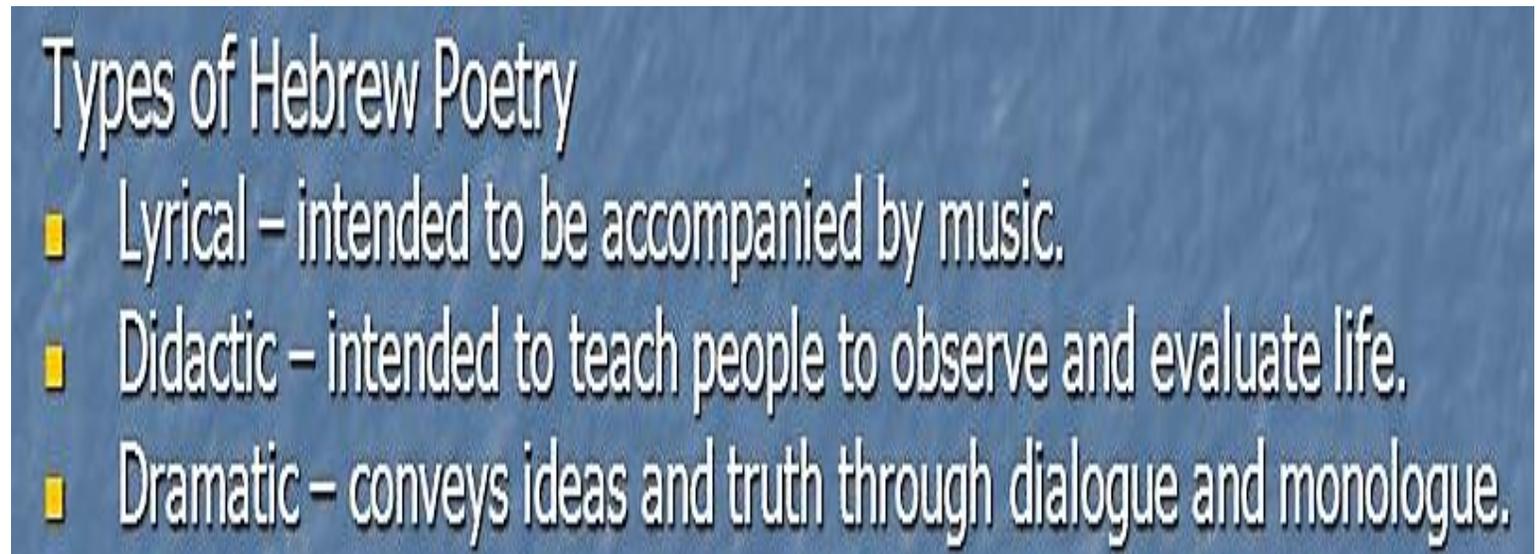
THE THREE KINDS OF HEBREW POETRY

There are three kinds of poetry:

(1) **Lyrical poetry**, which was originally accompanied by music on the lyre (the Psalms);

(2) **Didactic poetry**, which, using maxims, was designed to communicate basic principles of life (Proverbs, Ecclesiastes);

(3) **Dramatic poetry**, which used dialog to communicate its message (Job and the Song of Solomon).



Types of Hebrew Poetry

- Lyrical – intended to be accompanied by music.
- Didactic – intended to teach people to observe and evaluate life.
- Dramatic – conveys ideas and truth through dialogue and monologue.

Parallelism

In contrast to English verse which manipulates sound and emphasizes rhyme and meter, Hebrew poetry repeats and rearranges thoughts rather than sounds. Parallelism refers "to the practice of balancing one thought or phrase by a corresponding thought or phrase containing approximately the same number of words, or at least a correspondence in ideas." There are several types of parallel arrangement of thoughts, with three being basic.

1. **Synonymous**--the thought of the first line is basically repeated in different words in the second line (2:4; 3:1; 7:17).
2. **Antithetical**--the thought of the first line is emphasized by a contrasting thought in the second line (1:6; 34:10). They are often identified with "but."
3. **Synthetic**--the second line explains or further develops the idea of the first line (1:3; 95:3).

HEBREW POETRY

"PARALLELISM" Thought - rhyme
Balance of SENSE, not SOUND

I. **SYNONYMOUS** Same thought - different words

a. SIMPLY REPEATED

"The LORD also will be a refuge for the
oppressed, a refuge in times of trouble."
Psalm 9:9

b. TAKEN FURTHER

"O LORD, rebuke me not in thine anger,
neither chasten me in thy hot displeasure.
Have mercy upon me, O LORD; for I am weak:
O LORD, heal me; for my bones are vexed." Psalm 60:1-2

2. **ANTITHETIC** Opposite thought

"They that sow in tears shall reap in joy. He that goeth forth
and weepeth, bearing precious seed, shall doubtless come again
with rejoicing, bringing his sheaves with him." Psalm 126:5-6

Rhythm is not achieved by the repetition of similar sounds, as in rhymed verse; nor by rhythmic accent as in blank verse, but by repetition of ideas. This is called parallelism.

Under this method the Poetic Books are epic, lyric, and dramatic, and supply examples of literary expression unmatched in uninspired literature.

3. **SYNTHETIC** Added thought

"The LORD is my shepherd;
I shall not want.
He maketh me to lie down in green pastures:
he leadeth me beside the still waters."
Psalm 23:1-2

The Five Books of Poetry:

1. Job - the secrets of suffering
2. Psalms - the secret of worship
3. Proverbs - the secrets of happiness
4. Ecclesiastes - vanity of vanities
5. Song of Solomon - the secrets of love

The past 17 books dealt with a nation.... The 5 books of poetry deal with the human heart.

Job:

The purpose of Job reveals the need to exercise faith when we don't know the reasons for suffering and affliction.

Job was faithful though he had no Bible.

Job is thought to be the oldest book in the Bible.

Job contains 42 chapters.

James 5:11 sates "Ye have heard of the patience of Job."

Job loses his wealth, children, and health yet still remains faithful to God.

God never explains to Job why he suffered.

God gave Job twice as much in the end as he had before.

Psalms:

Psalms contains 150 chapters.

Psalms means a sacred song or poem.

Psalms was set to music for the tabernacle and temple worship.

Psalms contains the two middle words of the Bible "The Lord".

David is the main Author of Psalms.

Psalms is the most quoted book of the New Testament.

1st Century Christians sang the Psalms.

The book of Psalms has five major divisions ending with the word amen.

Psalm 22 deals with the suffering savior or cross. *The Good Shepherd*

Psalm 23 deals with the Living savior. *The Great Shepherd*

Psalm 24 deals with the exalted king or crown. *The Chief Shepherd*

Selah means Pause.

Psalms we studied included 1, 8, 19, 23, 100, 119.

Proverbs:

Proverbs deals with Practical wisdom and Proverbs will develop your character.

A Proverb is a short popular saying that expresses some obvious Truth.

Solomon is the man Author of Proverbs.

Solomon spake 3000..... (1 Kings 4:32) And he spake three thousand proverbs: and his songs were a thousand and five.

Proverbs 31 describes a virtuous woman.

Ecclesiastes:

Solomon is the author of Ecclesiastes.

He calls himself the Preacher.

Ecclesiastes teaches the emptiness of everything apart from God.

The key word in Ecclesiastes is vanity.

The problem with man is that he is looking “*under the sun*” instead of looking to the “SON” of God.

Ecclesiastes teaches the greater the enjoyment the greater the disappointment.

Ecclesiastes teaches that only God can satisfy.

In Ecclesiastes the World is the object.

Song of Solomon:

In Song of Solomon Jesus Christ is the object.

Solomon wrote 1005 songs. (1 Kings 4:32)

Another name for the Song of Solomon is *Canticles* which means song or chant.

The key word in Song of Solomon is Love.

There are two unique names of Jesus in the Song of Solomon:

1. The Rose of Sharon
2. The Lily of the Valleys

The unique name of the groom's bride is Shulamite (6:13)

The Jews refer to the Song of Solomon as the Holy of Holies of Scripture.

Orthodox Jews required you to be 30 years of age before you could read the Song of Solomon.

Old Testament Survey II - The Poetic Books

Book by Book Content Chart – Job thru Song of Solomon

Job	Psalms	Proverbs	Ecclesiastes	Song of Solomon
Theme <i>Blessing Through Suffering</i>	Theme <i>Prayer & Praise</i>	Theme <i>Laws from Heaven for Life on Earth</i>	Theme <i>Life Under the Sun is Vanity</i>	Theme <i>Union with Christ</i>
Key Verse <i>Job 23:10</i>	Key Verse <i>Psalms 29:2</i>	Key Verse <i>Proverbs 1:7</i>	Key Verse <i>Ecclesiastes 1:14</i>	Key Verse <i>Song of Solomon 6:3</i>
Author & Date: Job is the oldest book in the Bible Job lived c. 2,000 B.C., near the time of Abraham - No mention of the Law, Tabernacle, or Priesthood	Author & Date: The most famous author is David 73 Psalms are ascribed to him- Called the “ <i>sweet psalmist of Israel</i> ” - Most psalms written c. 1,000 B.C.	Author & Date: The author is Solomon, 1 Kings 4:32 says that he spoke 3,000 proverbs, 800 are found here. Most written c. 950-900 B.C.	Author & Date: The author is Solomon, “ <i>the son of David, king in Jerusalem.</i> ” (1:1) and was written c. 935 B.C. when Solomon was old and reflective.	Author & Date: The author is Solomon. Of his 1,005 songs (1 Kg. 4:32), this is the most important, the “ <i>song of songs.</i> ”
Outline	Outline	Outline	Outline	Outline
I. Prologue-ch. 1-2 II. Dialogue-ch. 3-42:6 III. Epilogue-ch. 42:7-17	The Five Books of Psalms: I. The Genesis Psalms II. The Exodus Psalms III. The Leviticus Psalms IV. The Numbers Psalms V. The Deuteronomy Psalms	IV. Prologue-ch. 1:1-7 V. Maxims-ch. 1:8-ch. 29 VI. Epilogue-ch. 30-31	I. Quest for Chief Good Thru: Personal Experiment-ch. 1-2 II. General Observation-ch. 3-5 X. Practical Morality-ch. 6-8 X. Reviewed & Concl. - ch. 9-12	I. The Courtship-(1:1-3:5) II. The Wedding-(3:6-5:1) III. The Married Life-(5:2-8:14)
Special Features	Special Features	Special Features	Special Features	Special Features
The Example of Job His Righteousness His Patience Lessons About Satan He Must Give Account to God He is NOT Omnipresent, Omniscient, or Omnipotent Job’s Three Friends: Eliphaz Bildad Zophar Extra Speaker: Elihu	Different Themes: Instructive Psalms Historical Psalms Hallelujah Psalms Penitential Psalms Imprecatory Psalms Supplication Psalms Thanksgiving Psalms Messianic Psalms Nature Psalms Pilgrim Psalms	Comparison Psalms Our Worship Devotional Christian on his Knees Proverbs Our Walk Practical Christian on his Feet The Virtuous Woman -ch. 31:10-31 4 Types of People in Proverbs: The Wise (Prov. 3:13) The Simple (Prov. 22:3) The Fool (Prov. 12:15) The Scorner (Prov. 13:1;22:10)	Three books: --Job, Proverbs, Ecclesiastes-- are called “Books of Wisdom.” They all teach that true wisdom comes from fearing God. Solomon had: <i>Unrivaled Wisdom</i> <i>Unlimited Pleasure</i> <i>Unsurpassed Accomplishments</i> <i>Unimaginable Wealth</i> And yet hated life! (2:17)	This book emphasizes the sacred honor that God places upon the union of husband & wife. C.H. Spurgeon called the book, “ <i>The Holy of Holies of the Bible.</i> ” Israel is the wife of Jehovah Isa. 54:5-6 The Church is the Bride of Christ Eph. 5:23-25
Christ In the Book	Christ In the Book	Christ In the Book	Christ In the Book	Christ In the Book
Job’s Patience in Affliction Job’s Deliverance & Exaltation Job’s Intercession “ DAYSMAN ” – Job 9:33 “Mediator”	The Psalms are full of Christ – Luke 24:44 Primary Messianic Psalms- 2,8,16,22-24,40-41,68- 69,72,87,89,102,110,118.	In ch. 8 Wisdom is personified as a picture of Christ, our Wisdom (1 Cor. 1:30) Christ is the Friend that sticks closer than a brother (18:24)	The only answer to this sermon of Solomon is Jesus Christ Himself! Life “under the sun” is unfulfilling and temporal. Life in Christ is abundant and everlasting! (John 3:16; 10:10)	Jesus Christ is “ <i>the rose of Sharon and the lily of the valleys.</i> ” (2:1) Christ is the “ <i>chiefest among ten thousand.</i> ” (5:1) The Lord Jesus is the “ <i>altogether lovely one.</i> ” (5:16)

Old Testament Survey II – The Major Prophets

Book by Book Content Chart – Isaiah thru Daniel

Isaiah	Jeremiah	Lamentations	Ezekiel	Daniel
Theme <i>The Lord, High and Lifted Up</i>	Theme <i>The Fall of Jerusalem</i>	Theme <i>The Funeral of a City</i>	Theme <i>God's Glory, Lost & Regained</i>	Theme <i>Godless Kingdoms & God's Kingdom</i>
Key Verse <i>Isaiah 45:22</i>	Key Verse <i>Jeremiah 2:13</i>	Key Verse <i>Lamentation 3:22-23</i>	Key Verse <i>Ezekiel 33:7</i>	Key Verse <i>Daniel 2:44</i>
Author & Date: Isaiah = "Salvation of Jehovah" Greatest of the Writing Prophets Quoted in NT more than all other prophets combined. Written c. 745-680 B.C.	Author & Date: Jeremiah, "the weeping prophet" His ministry lasted over 40 years. Called by God from the womb, showed great compassion and faithfully declared God's Word. Written c. 626-580 B.C. B.C.	Author & Date: Jeremiah, a prophet with a broken heart. This is an "appendix" to Jeremiah. Centers around the fall of Jerusalem. The city fell-July 19, 586 B.C.- Written soon after this tragedy.	Author & Date: The author is Ezekiel, "God strengthens me." He was a priest and a prophet. (1:3) Written c. 592-571 B.C.	Author & Date: The author is Daniel, "God is my judge." The book of Daniel is the Revelation of the OT. He lived thru the entire 70 yrs. Captivity into his nineties. Written c. 530 B.C.
Outline	Outline	Outline	Outline	Outline
Oracles of Retribution & Restitution-ch. 1-39 Oracles of Redemption & Consummation-ch. 40-66	Introduction-ch. 1 Prophecies-General/Undated-2-20 Prophecies-Particular/Dated-21-39 Prophecies-After Jerusalem's Fall-40-44 Prophecies Upon Gentile Nations-45-51 Conclusion-Jerusalem is Overthrown-52	Introduction-ch. 1 Prophecies-General-2-20 Prophecies-Particular-21-39 Prophecies-After Fall-40-44 Prophecies Upon Gentiles-45-51 Conclusion-Jerusalem Overthrown-52	Introduction-ch. 1-3 Vison & Call of Ezekiel Present Judgments-4-24 Future Destiny-25-39 Final Temple-40-48	Introduction-Jews in a Gentile world-ch.1 Historic Narratives-ch. 2-7 Apocalyptic Visions-ch. 8-12
Special Features	Special Features	Special Features	Special Features	Special Features
Isaiah's favorite name for the Lord is "Holy One of Israel" <u>Isaiah is a Microcosm of the Bible</u> The Bible: 66 Books OT-39 books NT 27 books OT -Law NT -Grace Isaiah: 66 Chapters 1 st section-39 ch 2 nd section-27 ch Judgment Hope	Other prophets who ministered during his time... Nahum, Zephaniah, Habakkuk, Daniel, Ezekiel. Jeremiah was told by God not to marry as a sign to God's people-16:1-11 Key words: "return" & "turn"	This book is a 5-fold Hebrew poem given in the form of an ACROSTIC using the 22 letters of the Hebrew alphabet... Jeremiah is expressing his utter brokenness and complete sorrow... he is weeping from "A to Z"	Ezekiel-the prophet to the captives in Babylon, while Jeremiah was in Jerusalem and while Daniel ministered in the palace. Emphasis on the Spirit. His prophecies are filled with visions, symbolic actions (12:6), symbolic stories, and apocalyptic imagery.	Nebuchadnezzar's dream reveals the unfolding of Gentile dominion on earth (2:31-45). Filled with the supernatural- (fiery furnace, den of lions deliverance, handwriting on the wall, etc.). All of these miracles were "signs" to unbelieving, discouraged Jews and to the heathen Gentile nations.
Christ In the Book	Christ In the Book	Christ In the Book	Christ In the Book	Christ In the Book
Virgin Birth-Isa. 7:14 Sacrifice on Calvary-Isa. 50:6; 52:14; 53:1-12 Future Kingdom-Isa. 59:20; 60:18 Isaiah 53 is the greatest OT passage on the atonement of the Christ.	Christ is the Balm of Gilead-8:22 Christ is the Hope of Israel-14:8 Christ is the Righteous Branch-23:5a Christ is the Reigning King-23:5b	Jeremiah himself is a picture of Christ as a man of sorrows and acquainted with grief-Matt. 16:13-14; 23:37-39.	Over 90 times Ezekiel is called the "son of man." Christ-the rightful King. (21:26-27) Christ-the tender Twig (17:22-24...cp. Isa.53:2)	Christ is the Stone (2:35, 45) He is the Ancient of Days (7:9) He is the Prince of Princes (8:25) He is the Messiah (9:25)

Introductory Notes to the Minor Prophets

The **Minor Prophets** are Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. The Minor Prophets are also sometimes called *The Twelve*.

The “minor prophets” are not minor in the sense of being less important than Isaiah, Jeremiah, Ezekiel, or Daniel. Their messages are very important in God’s program of prophecy. The Hebrew Bible puts all twelve of these books together and simply calls them “the Twelve.” Bible students call them “minor prophets” mainly because of the brevity of their writings, although Zechariah is by no means a brief—or simple—book.

In each of these books, you will usually find a three-fold lesson:

- (1) **Historical**—each of the prophets preached and wrote to meet an immediate need in the lives of the people;
- (2) **Prophetic**—each prophet illustrates or announces something about Israel’s future;
- (3) **Practical**—the sins of the nations in that day are with us today, and there are many practical lessons for us to learn from these books.

For example, in Hosea we see the backsliding of Israel, her chastening under Assyria, and her future cleansing and restoration. We also see in this book a lesson for believers today who disobey the Lord and commit “spiritual adultery” by following the world.

Here is a simple chronology of the minor prophets (and some of the major prophets) to help you keep them in their proper places historically.

Northern Kingdom

Jonah—780-750

Isaiah—750-680

Micah—740-690

Taken by Assyria—721

(Note: Historians do not always agree on exact dates. This chart is designed to show the approximate relationships of the prophets to each other.)

Southern Kingdom

Joel—835-795

Amos—765-750

Hosea—755-715

Nahum—630-610

Zephaniah—625-610

Jeremiah—626-586

Habakkuk—625-586

Obadiah—586

Taken by Babylon—586

Daniel—606-534

Ezekiel—593-571

Return from Exile—536

Haggai—520-516

Zechariah—520-500

Malachi—450-400

HOSEA

The name Hosea means “salvation.” He preached in the Northern Kingdom (Israel, also called “Ephraim”) during a period of national decline. When Hosea started his ministry, Jeroboam II was king, and it was a time of great prosperity. But the nation was rotting away inwardly and getting involved with foreign alliances instead of trusting God to lead and protect them. Hosea lived to see Israel taken captive by the Assyrians in 721 B.C. Read 2 Kings 15-17 for some of the historical background.

Hosea’s message is to the nation of Israel, exposing their sins and warning them of coming judgment. There is also a message of hope for the future, as we shall see. But the unique thing about his message is that he had to live it himself before he could preach it to the people. The prophet had to experience deep agony in his own marriage because of the sins of his wife, but all of this was a divinely sent object lesson to him and his people.

JOEL

Hosea’s message grew out of a personal heartbreak in his own family; Joel’s message grew out of a national calamity: the invasion of a plague of locusts. Along with the locusts came a terrible drought (1:19-20), and the combination of the two brought the land to the place of famine. Joel had a message for the people of Judah, for he saw in these calamities the disciplining hand of God for their sins. But he looked beyond the locusts and saw another “army”—a literal army of Gentile nations attacking Jerusalem (3:2). In other words, Joel used the immediate judgment of God (the locusts) as an illustration of the ultimate judgment, “the day of the Lord.” So, Joel’s book is divided into two parts: (1) the present message about the plague of locusts, 1:1-2:27; and (2) the future message about the day of the Lord, 2:28-3:21.

Before looking at these two messages, we must understand what Joel means by “the day of the Lord.” He uses the phrase five times, in 1:15; 2:1, 11, 31; and 3:14. Other prophets also use it (Isa. 2:12; 13:6-9; 14:3; Jer. 30:7-8; 46:10; and the entire Book of Zephaniah). The phrase “the day of the Lord” refers to that future time when God will pour out His wrath on the Gentile nations *because of their sins against the Jews* (see Joel 3:1-8). It will occur after the church has been taken to heaven (see 1 Thes. 1:10 and 5:9-10, and Rev. 3:10), during that period of seven years known as the Tribulation. It is described most fully in Rev. 6-19. This period will end with the Battle of Armageddon (Joel 3:9-17; Rev. 19:11-21) and Jesus Christ returning to the earth to establish His kingdom.

AMOS

It is about twenty-five years before the fall of Israel. We are visiting the city of Bethel, where King Jeroboam II has his private chapel and Amaziah is his priest. The nation is enjoying peace and prosperity; in fact, it is living in luxury. The impressive service is about to start, with Amaziah in charge, when we hear a commotion outside the chapel. “Woe to them that are at ease in Zion,” cries a voice. “God will send judgment upon this wicked nation.” We rush outside, and there we find a rustic “hill preacher” from Tekoa, named Amos (“burden”). He is not a prophet in the professional sense, for his father was not a prophet nor did he attend the prophetic schools (7:10-17). But he is God’s man with God’s message, and he is warning that judgment is coming to Israel. He uses the word “captivity” several times (5:5, 27; 6:7; 7:17).

OBADIAH

The time: 586 B.C.; **the place:** Jerusalem; **the event:** the destruction of Jerusalem by the Babylonian armies. We see the angry soldiers as they wreck the walls, slay the people, and burn the city. But we see something else. We see a group of neighboring citizens—the Edomites—as they stand on the other side and encourage the Babylonians to ruin the city. “Raze it! Raze it!” they are calling. “Dash their little children against the stones and wipe out the Jews!” (Ps. 137:7-9) Who are these people who desire such terrible things to happen to their neighbors? They are brethren to the Jews. The Edomites were the descendants of Esau, Jacob’s older brother (Gen. 25:21-26). Esau was outwardly a much better man than scheming Jacob, yet God chose Jacob and rejected Esau. Esau moved to the mountains in the south and established the Edomite kingdom (Idumaea), but they remained enemies. This little Book of Obadiah (the shortest in the OT) deals with these two brothers, Esau and Jacob—Edom and Israel.

JONAH

That Jonah was an actual person in history is verified by 2 Kings 14:25, where we find his prophecy that Jeroboam II would expand his kingdom. This message certainly made him a popular preacher. But when God called Jonah to preach to the city of Nineveh, the capital of the Assyrian empire, then the prophet rebelled. History tells us that the Assyrians were a cruel and heartless people who thought nothing of burying their enemies alive, skinning them alive, or impaling them on sharp poles under the hot sun. “If the city of Nineveh is going to be overthrown, then let it be overthrown,” argued Jonah. “I would rather disobey God than see my enemies saved from judgment.” In the four chapters of his book, Jonah traces his experiences and the lessons that he learned.

I. RESIGNATION—THE LESSON OF GOD’S PATIENCE (1)

Instead of going to Nineveh, Jonah ran in the opposite direction. He fled “from the presence of the Lord,” which means that he resigned his prophetic office. Jonah knew that he could not run away from God’s presence (Ps. 139:7ff), but he could resign his calling and stop preaching. He became a backslidden prophet.

A. The causes of his backsliding were many

First, he had the wrong attitude toward God’s will; he thought it was something difficult and dangerous. And he had the wrong attitude toward witnessing; he thought he could “turn his witnessing on and off” when he wanted to, and did not realize that he was witnessing either against or for the Lord no matter where he was. He also had the wrong attitude toward his enemies: he *wanted* to see them perish.

B. The course of his backsliding was downward

Down to Joppa, down into the ship, down into the sea, and down into the great fish. Disobedience always leads downward. But note that often things seem to “work out” even for a backslidden believer, for the ship was waiting for him and he had the money to pay the fare. He was so at peace that he was even able to go to sleep in the storm!

C. The consequences of his backsliding were tragic

He lost God's voice, for now God had to speak to him in a storm. He lost his spiritual energy and went to sleep in the hold of the ship. He lost his power in prayer, and even his desire to pray. The heathen were praying, but Jonah was sleeping. He lost his testimony with the men on the ship, and he lost his influence for good, because he was the cause of the storm. He also almost lost his life. But how patient and long-suffering the Lord was with him.

II. REPENTANCE—THE LESSON OF GOD'S PARDON (2)

Jonah was first of all chastened under the loving hand of God. Jonah admitted it was God who cast him into the sea, not the hands of the sailors (v. 3). When trials and afflictions come to us because of our sins, it is important that we acknowledge God's working (Ps. 119:67). Read Heb. 12:5-11 to see the meaning of divine chastening. Next Jonah was convicted of his sins, and this, after all, is the purpose of chastening—to bring us to the place of conviction and confession. He lost the presence of God (2:4; see Ps. 51:11); he admitted he had believed the devil's lies (v. 8); and he showed true sorrow for his sins (v. 9). In faith he asked God for His forgiveness, looking toward the temple (v. 4) as the OT Jew was taught to do (2 Chron. 6:36-39). This is equivalent to our 1 John 1:9. God cleansed Jonah and gave him another chance.

According to Heb. 12:5-11, there are several ways Christians may respond to the chastening of God: we may despise it, as Jonah did for three days, and refuse to confess; we may faint and give up; or we may endure God's chastening, confess our sins, and trust Him to work everything out for our good and His glory. To rebel against the hand of God is to ask for trouble. Jonah submitted, prayed, and trusted, and God forgave him.

III. REVIVAL—THE LESSON OF GOD'S POWER (3)

The key word in this chapter is "great." Jonah came to the great city to preach the message of God. There were nearly a million people in and around Nineveh, and the city itself had great walls and towers. It was the center of the rising empire of Assyria. But it was a sinful city (read Nahum 3) because the Assyrians were a ruthless, cruel people who had no pity for their enemies. "Violence" was their chief sin (v. 8). God gave Jonah a great commission, to preach to these Gentiles that they could escape the wrath of God and be forgiven. What a message! Jonah had to overcome his sinful prejudices to preach this message. Then, God performed a great change in the city, for from the king to the lowest citizen, there were expressions of fear and repentance. Two things contributed to this: Jonah's message and the miracle of Jonah's deliverance from the great fish, the news of which certainly reached this city. It took three days to get through Nineveh, but revival came the very first day of Jonah's ministry. The people "believed God" (v. 5), proving their faith by their works of contrition. And God forgave them. This was undoubtedly one of the greatest evangelistic harvests in history. It shows what the Lord can do with a frail human instrument willing to preach God's message.

Jesus used Nineveh to illustrate an important point (Matt. 12:38-41). He had preached to that generation for three years and had reinforced His message with His miracles, yet they would not repent and believe. The Ninevites heard *one* sermon from *one* preacher, and that sermon emphasized wrath, not love—yet they repented and were forgiven. The Jews heard the Son of God for three years, heard the message of God's forgiveness, yet refused to repent. Certainly theirs will be the greater condemnation.

IV. REBELLION—THE LESSON OF GOD'S PITY (4)

Had you been writing this last chapter, you probably would have shown Jonah in the city of Nineveh, carefully teaching the people and helping them in their spiritual decisions. But God does not write it that way. Instead of meeting a rejoicing preacher, we meet a rebellious preacher, angry at the people and angry at God. We see an adult acting like a child, a believer acting like an unbeliever. We see Jonah sitting

outside the city, trying to make himself comfortable, and actually hoping that God’s judgment will fall on the people. Here is an amazing thing: God sent a great awakening under the preaching of a man who did not even love the souls of the people he preached to!

This is the key lesson of the book: God’s love and pity for lost souls. Jonah felt sorry for himself, and even felt sorry for the plant that sheltered him and then died, but he had no heartfelt love or pity for the multitudes in the city of Nineveh. It is possible to serve the Lord and yet not love the people. How unlike Jesus Christ he is in this chapter, for Jesus looked upon a city of lost souls and wept. God could control the wind and waves in chapter 1, the fish in chapter 2, and the gourd, worm, and wind in chapter 4, but He could not control Jonah without the prophet’s surrender.

Everything in nature obeys the Word of God except human beings, and human beings have the greatest reason to obey. It would seem that Jonah did get right with God, confess his sins, and continue his ministry. And God did spare the city of Nineveh for another century and a half.

Of course, Jonah is a type of Jesus Christ (Matt. 12:39-41) in His death, burial, and resurrection. Christ was greater than Jonah in His person (He is the Son of God), His outreach (the whole world, not one city), His sacrifice (He did die to save others), and His love for those who did not deserve it. Some also see in Jonah a picture of the Jewish nation: disobedient; cast out of the land; “swallowed up” by the sea of Gentiles; preserved in spite of opposition; brought back again and given another chance.

MICAH

The names of the kings in Micah 1:1 tell us that the prophet preached at the same time in history as Isaiah (Isa. 1:1). It is not difficult to imagine these two men ministering in Judah, encouraging each other and seeking to spread the Word of the Lord. Of the rulers, Jotham and Hezekiah were good kings who helped the nation, but Ahaz was a wicked man who sold the nation into idolatry.

This little book is composed of three “sermons” that Micah preached to the people, and each message begins with the word “hear.” He deals with three very practical and important messages:

- I. A WARNING MESSAGE: JUDGMENT IS COMING (1:1—2:13)
- II. A PROMISE MESSAGE: A DELIVERER IS COMING (3:1—5:15)
- III. A CHALLENGE MESSAGE: TRUST THE LORD NOW (6:1—7:20)

NAHUM

Imagine how happy the people of Judah were when they heard: “Nineveh has fallen! The Assyrian empire is no more!” (cf. 1:15) Assyria was a ruthless enemy that practiced brutality on men, women, and children. Their armies destroyed and looted; they buried their enemies alive and even skinned them alive; they impaled people on sharp poles and left them to burn in the sun. Assyria had been used of God to chasten the Northern Kingdom of Israel; that happened in 721 B.C. In 701 B.C., the Assyrians tried to conquer Judah, but God intervened and destroyed their army (Isa. 36-37). Still, Assyria was always the scourge of the nations; every nation feared her and tried to win her approval. Finally in 612 B.C., Nineveh was destroyed by the Medes and the Babylonians; and so complete was their conquest that the ruins of the city remained undiscovered until 1842.

It was concerning this future destruction of Nineveh that Nahum wrote. He wrote this little book at a time when Assyria was at the very peak of her power. Nobody would have dreamed that mighty Nineveh would fall, but God knows the future and He gave His message to

Nahum to deliver to the frightened people of Judah. This was not a message of warning to Nineveh; they had heard God's warning from Jonah a century and a half before. No, there was no hope for Nineveh; God's patience had run out and His judgment would fall. Rather, this was a message of hope for Judah, to encourage them to trust God at an hour of great danger. Each of the three chapters tells us something about God and also about the fall of the city.

HABAKKUK

Have you ever looked out upon this world with its injustice and violence, and asked the question: "Why doesn't God do something?" It looks like the wicked are prospering and the righteous are suffering. Godly people pray, but it seems as though their prayers do no good. This is the problem faced and solved in Habakkuk.

A. "Why is God silent and inactive?" (vv. 1-4)

This was the first problem that puzzled the prophet. He looked out across the world of that day and saw violence (1:2-3, 9; 2:8, 17), injustice, spoiling, strife, and contention. The law was not enforced; there was no legal protection for innocent people who were sentenced as guilty. The courts were manipulated by selfish lawyers and cruel officials. The whole nation was suffering because of the evils of the government. Yet God seemed to be doing nothing about it. Along with these internal problems was the threat of the Babylonian empire as it swept across the political landscape.

God gave the prophet an answer in 5-11. "I am working a work that will amaze you," God said. "I will raise up the Chaldeans who will conquer the nations and be my instrument to chasten the people." How true it is that God is working in our world and we fail to realize it (Rom. 8:28; 2 Cor. 4:17). Paul quotes 1:5 in Acts 13:41, applying it to the spread of the Gospel among the Gentiles. God describes the Chaldean armies in these verses, and the picture is not a pretty one. They are bitter and swift; they are terrible and dreadful; they fly as eagles and swoop down for the kill. Habakkuk did not have to be told about the terror of the Chaldeans, for he knew how wicked they were.

B. "How can God use such a sinful nation for a holy cause?" (vv. 12-17)

God's answer in vv. 5-11 only created a new problem for Habakkuk. He could not understand how a holy God could use such a wicked nation to punish His own chosen people, the Jews. "It is true that we have sinned," says Habakkuk, "and we deserve chastening; but the Chaldeans are far more wicked than we are. If anyone deserves punishment, it is the Chaldeans." Can a holy God sit and watch His own people being caught like fish or trampled like insects? (vv. 14-15) The Chaldeans will boast, "*Our* gods have given us the victory. Jehovah is not the true God."

There is nothing wrong with a believer wrestling with the problems of life and seeking to solve them. Sometimes it seems as though God does not care; it appears that He has forsaken His own and is helping the heathen. How many millions of believers have been martyred for their faith. Can we honestly worship, trust, and serve a God whose ways are so seemingly contradictory?

ZEPHANIAH

This man is no ordinary preacher. He is the great-great-grandson of King Hezekiah, one of Judah's most famous rulers. He has royal blood in his veins, but more important, he has the message of God on his lips. Strange to say, Zephaniah preached during the reign of godly King Josiah, and it was a time of religious "revival" (see 2 Kings 22-23). Josiah came to the throne at the age of eight, and at the age of sixteen he committed himself to the Lord. When he was twenty, he began a great reformation in the land, pulling down the idols and judging the false priests and prophets. He then began to rebuild the temple and led the nation in a celebration of the Passover. To all appearances, it was a time of religious concern and consecration.

But Zephaniah saw deeper; he saw the hearts of the people, and he knew that their religious zeal was not sincere. The reforms were shallow; the people got rid of the idols in their homes, but not the idols in their hearts. The rulers of the land were still greedy and disobedient, and the city of Jerusalem was the source of all kinds of wickedness in the land. Even today, many believers lack discernment and think that every "religious movement" is a genuine work of the Lord. Sometimes mere outward reformation only prepares the way for a work of the devil (Matt. 12:43-45).

HAGGAI

In order to understand the work of the last three prophets (Haggai, Zechariah, and Malachi), we must review Jewish history. In 536, Ezra took about 50,000 Jews and returned to the Holy Land. They rebuilt the altar and started the sacrifices again, and in 535 the foundation was laid for the temple. But there was considerable opposition and the work stopped. It was not until 520 that the people took up the work again; and in 515 the temple was finally completed. It was the work of four godly men that finally brought the task to completion: Zerubbabel, the governor; Joshua, the high priest; and Haggai and Zechariah, the prophets. See Ezra 5:1 and 6:14.

The purpose of Haggai's ministry was to awaken the lazy people and encourage them in finishing God's temple. It was easy to get the work started when they first arrived in the Holy Land because everyone was dedicated and enthusiastic. But after months of trial and opposition, the work lagged and finally stopped. In this little book we have four sermons from Haggai, and each one of them has a specific date. In each message, Haggai points out a particular sin that will keep us from accomplishing God's will and finishing His work.

ZECHARIAH

I. THE WRITER

Zechariah ministered with Haggai during the difficult days when 50,000 Jews had returned to Palestine to reestablish their city and their temple worship. The remnant went back in 536 B.C. and laid the foundations for the temple in 535, but opposition arose and the work stopped. In 520, the Lord raised up Haggai and Zechariah to stir up the leaders and the people, and in 525 they finished the work. Zechariah was both a prophet and a priest (see Neh. 12:4, 16), and from Zech. 2:4 we discover that he was a young man. His name means "Jehovah remembers." His father's name means "Jehovah blesses," and his grandfather's name means "His time." Put them together and you have "Jehovah remembers to bless in His time."

II. THEME

This book ranks next to Daniel as an OT unveiling of God's plan for the Jews. The city of Jerusalem is mentioned over forty times in Zechariah. In Zech. 1:14-17 you have the key verses of the book: God is jealous for Jerusalem; He will punish the heathen for what they did to His city; and He will one day restore the city in glory and peace. The fact that God has chosen Jerusalem in His grace is often mentioned in this book (1:17; 2:12; 3:2). He will have mercy on the city (1:12) and will one day dwell in the city (8:3, 8).

III. INTERPRETATION

As with most OT prophecy, we must distinguish between the near and the distant meanings of what Zechariah says. In one verse he will be describing the fall of Jerusalem under the Romans, and in the next verse he will picture the coming of Messiah to reign. Zechariah's favorite name for God is "Lord of Hosts"—the Lord of the armies. He sees the Lord coming to defeat Israel's enemies and establish Jerusalem in peace and glory. To interpret these magnificent prophecies as referring to the church today is to rob this book of meaning and power. Certainly there are spiritual applications for all ages, but the basic interpretation must be for the Jewish nation and Jerusalem.

IV. THE BOOK

As you will see from the suggested outline, the book is divided into three parts. In chapters 1-6, the prophet describes eight visions, all of which summarize the message of the book: Jerusalem shall be delivered, cleansed, and reestablished in peace and prosperity. The section closes with the crowning of Joshua as king-priest, certainly a picture of Jesus Christ.

Chapters 7-8 are the record of a visit from some Jews to ask about their fasts in commemoration of the fall of Jerusalem. This fast was in the fifth month (2 Kings 25:8; Jer. 52:12). There is a question. If Jerusalem is going to be rebuilt, why continue the fast? Zechariah replies that their fasting ought to be from the heart and not from the calendar, and he promises that in the glorified city, their fasts will be turned into feasts.

The final section (9-14) is a description of Jerusalem and God's victory over the Gentile nations. In 9-11 we have the first "burden," and in 12-14 the second. As you can see from the outline, Zechariah deals with the invasion of Alexander the Great, the time of the Maccabees (Jewish patriots who delivered Israel from bondage for a brief time), and even the fall of Jerusalem under the Romans. Zechariah also leaps to the "latter days" to show us the Battle of Armageddon, the return of Christ to earth, and the establishing of the kingdom.

IV. CHRIST

Zechariah shows us Jesus Christ in many aspects of His ministry: the King (9:9; Matt. 21:4-5); the Stone (3:9; 10:4; Rom. 9:31-33); the Slave sold for thirty pieces of silver (11:12; Matt. 27:3-10); the smitten Shepherd (13:7; Matt. 26:31); the Branch (3:8, 6:12; see Isa. 4:2, 11:1; Jer. 23:5, 33:15); the glorious Ruler (14:1-4, 9, 16-17).

We know very little about this next to the last of the OT prophets (John the Baptist was the last—Mal. 3:1 and 4:5-6 with Matt. 11:10-15, Mark 1:2, and Luke 1:17). He ministered to the restored Jewish nation about 400 years before Christ. The sins described in this book are found in Neh. 13:10-30. Malachi directs his first message to the priests, and then he turns to the people collectively—“Like people, like priest.” As the prophet delivers God’s Word, the people respond by arguing. Note the repeated “Wherein?” (1:2, 6-7; 2:17; 3:7-8, 13). It is a dangerous thing when people argue with God and try to defend their sinful ways.

Malachi points out the terrible sins of the people and the priests.

I. They Doubted His Love (1:1-5)

“I have loved you,” God says to His people. “Oh?” they respond. “Wherein have You loved us? Prove it.” Doubting God’s love is the beginning of unbelief and disobedience. Eve doubted God’s love and ate of the forbidden tree; she thought God was holding out on her. Satan wants us to feel neglected by God. “Look at your difficult circumstances,” he said to the Jewish remnant. “Where are the crops? Why doesn’t God take care of you?”

God proves His love to His people in two ways: (1) He graciously chose Jacob, their father, and rejected Esau, who in many ways was a much better man; and (2) He judged the Edomites (Esau’s descendants) and gave to Israel the best of the lands. He promised Israel a land flowing with milk and honey, but, alas, their sins polluted the land. Even then, he graciously restored them to their land and delivered them from captivity.

II. They Despised His Name (1:6-14)

Now God turns to the priests, who should have been the spiritual leaders of the land. The priests were not giving honor to God’s name; they were taking the best for themselves. They did not value the spiritual privileges God gave them: serving at the altar, burning the incense, and eating the dedicated showbread. And they did not bring their best for the sacrifices: they brought the poorest of the animals (cf. Deut. 15:21). God gave them His very best, and He asked for their best in return, but they would not obey Him.

Verse 10 ought to read: “Who is there spiritual enough to shut the temple doors and put an end to this hypocrisy?” God would rather see the temple closed than to have the people and the priests “playing at religion” and keeping the best for themselves. The priests would not even accept a sacrifice until they had first gotten their share. It was this kind of sin that brought defeat to Israel back in Eli’s day (1 Sam. 2:12-17 and 4:1-18). Verse 11 states that the “heathen Gentiles” were offering better sacrifices to the Lord than were His own people. It is too bad when unsaved people sacrifice more for their religion than do those of us who truly know the Lord.

We are priests through Christ, and we too are to bring “spiritual sacrifices” to Him (1 Peter 2:5). What are these sacrifices? Our bodies (Rom. 12:1-2); our offerings (Phil. 4:14-18); praise (Heb. 13:15); good works (Heb. 13:16); souls we have won to Christ (Rom. 15:16). Are we bringing Him our best—or only what is convenient for us?

III. They Defiled His Covenant (2:1-17)

It was no light thing to be a priest, for this was a gracious gift of God through His covenant with Levi. Verses 5-7 describe the ideal priest: he fears the Lord and obeys Him; he receives the Word and teaches it; he lives what he teaches; he seeks to turn others from sin. But the priests in Malachi's day actually led people astray (2:8) and defiled the holy covenant.

What would God do to them? "I will curse your blessings." This ties in with 3:9 and the lack of tithes and offerings. God cursed the crops; the people were poor; they did not bring the offerings to the priests; therefore the priests went hungry. In sinning against God's covenant they were only hurting themselves. But vv. 10-16 point out another terrible sin of the priests: they divorced their Jewish wives and married heathen women. They dealt treacherously against the women and their families; see Ex. 34:10-17, Ezra 9:1-4, Neh. 13:23-31. All their weeping at the altar (2:13) could not change things; they had to put away their sins. Read v. 15 like this: "Did not the Lord make husband and wife one? Why? That you might bring forth a godly family." Actually, the nation's looseness about divorce was endangering the promise of the Seed, Christ. God hates divorce; it is the breaking of the covenant between husband and wife and between them and God.

IV. They Disobeyed His Word (3:1-15)

In 2:17 the people had scornfully asked, "Will God punish us for our sins? Does He really care?" God answers them by promising to send His messenger (John the Baptist) who would announce the Messenger of the covenant (Jesus Christ). Jesus did come into the temple and expose its sins and purify its courts. In His ministry He revealed the sins of the religious leaders, so much so that they finally crucified Him. Of course, there is a future application here when the Day of the Lord refines Israel and separates the true from the false. Why does the Lord not simply do away with His rebellious people? Verse 6 is the answer: He changes not and must be true to His promises (Lam. 3:22).

The people had disobeyed God by robbing Him of tithes and offerings. Actually, when God's people are not faithful in their giving, they not only rob God, but they also rob themselves. God had shut off the rain and spoiled the crops because of their selfishness. Tithing, of course, is not "making a bargain with God"; but God does promise to bless and care for those who are faithful in their stewardship (Phil. 4:10-19). Certainly, God is not bankrupt; He wants our tithes and offerings as expressions of our faith and love. When a believer's love for Christ grows cold, it usually shows up in the area of stewardship. If every church member would bring the Lord His due (10 percent of the income, the tithe), and then add offerings (as an expression of gratitude), our local churches would have more than enough for their ministries. And they would be able to share generously with the many other good ministries that deserve support.

Malachi closes his message with some wonderful promises to the faithful (3:16-4:6). There was that faithful remnant in this day who did not forsake God's house, but who met together for mutual blessing (3:16-18; see Heb. 10:25). "They are My jewels," says the Lord. What a beautiful picture of the faithful believer. Jewels are precious, and we are precious in His sight. He purchased us with His blood. He is polishing us with trials and testings and one day in glory we shall shine in beauty and splendor.

Christ is pictured as the Sun of Righteousness. To the church, He is the "Bright and Morning Star" (Rev. 22:16; 2:28), for He will appear when the hour is darkest to take His church home. But to Israel, He is the Sun, bringing the "Day of the Lord," a day that will mean burning to the lost, but healing to saved Jews and Gentiles. "Elijah" in 4:5-6 refers to John the Baptist (Matt. 17:10-13; Mark 9:11-13), but it has a reference also to one of the two witnesses spoken of in Rev. 11. The last word in our English OT is "curse." At the end of the NT we read, "And there shall be no more curse" (Rev. 22:3). The difference? Jesus Christ.

Old Testament Survey – The Minor Prophets

Book by Book Content Chart – Hosea thru Malachi

Hosea	Joel	Amos	Obadiah	Jonah
Theme <i>Unfaithful Israel & Her Faithful God</i>	Theme <i>The Day of the Lord</i>	Theme <i>Judgment for Abused Privilege</i>	Theme <i>The Evils of Edom</i>	Theme <i>The Mercy of God</i>
Key Verse <i>Hosea 4:1</i>	Key Verse <i>Joel 2:13</i>	Key Verse <i>Amos 4:12</i>	Key Verse <i>Obadiah 3</i>	Key Verse <i>Jonah 3:2</i>
Author & Date: Hosea-prophet of Israel's zero hour and to the Northern Kingdom when they were conquered by Assyria. Written c. 754-714 B.C.	Author & Date: Joel-his name means "Jehovah is God". He was prophet primarily during the reign of King Joash. Written c. 835-796 B.C.	Author & Date: Amos-his name means "burden-bearer". He was not trained in the school of the prophets, but was a herdsman of Tekoa, a wilderness region of the Dead Sea (7:14-15). Written c. 765-755 B.C.	Author & Date: Obadiah-his name means "worshipper or servant of the Lord". He is the "prophet of poetic justice." Written c. 597 B.C. and just a few years before the fall of Jerusalem.	Author & Date: Jonah-the "runaway prophet." He was prophet to the Northern Kingdom but his book concerns his ministry to Nineveh, capital of the Assyrian Empire. Written c. 784-772 B.C.
Outline	Outline	Outline	Outline	Outline
The Prologue-ch. 1-3 Israel's Sin Intolerable-ch. 4-7 Israel Shall Be Punished: God is Just-ch. 8-10 Israel Shall Be Restored: God is Love-ch. 11-14	An Alarm-ch. 1:1-2:11 An Appeal-ch. 2:12-27 An Annex-ch. 2:28-3:21	Eight Burdens-ch. 1-2 Three Sermons-ch. 3-6 Five Visions-ch. 7-9	The Destruction of Edom-vs. 1-16 The Salvation of Israel-vs. 7-21	Jonah and the Storm-ch. 1-2 Jonah and the Fish-ch. 2 Jonah and the City-ch. 3 Jonah and the Lord-ch. 4
Special Features	Special Features	Special Features	Special Features	Special Features
Hosea often uses "Ephraim" to refer to the entire Northern Kingdom because it was the largest tribe. Hosea was contemporary with Isaiah & Micah. They were prophets to Judah (Southern Kingdom) while Hosea was prophet to Israel (Northern Kingdom).	Joel is the "prophet of the Pentateuch." This book includes 25 references to the Books of Moses. The invasion of the locusts had been foretold by Moses (Deut. 28:38-39). Joel is also the "prophet of Pentecost," Acts 2:14-21 is a partial fulfillment of Joel 2:28-29.	The phrase "thus saith the Lord" occurs 40 times in this book. Amos spoke with the authority of the Word of God. One narrative passage shows much about Amos: His Call- " <i>the Lord took me</i> " His Courage- " <i>hear thou the word of the Lord</i> " His Conviction- " <i>thus saith the Lord</i> "	The capital city of Edom was Sela, or Petra. This was considered an impregnable fortress built in the mountains of Seir. The people of Edom, like their father Esau, were marked by hardy earthiness. They were proud, profane, fierce, and cruel. Edom typifies the "natural man" & the "self-life."	Here we see the missionary heart of God: His love extends to all people Jonah is 1 st foreign missionary Central statement- " <i>Salvation is of the Lord.</i> " God "prepared" four things: a great fish, a gourd, a worm, and a wind.
Christ In the Book	Christ In the Book	Christ In the Book	Christ In the Book	Christ In the Book
Hosea pictures Christ in that he suffered over sin, he loved the unlovely, and he went after the one in sin to redeem them back to Himself!	As Joel promised the coming of the Spirit, so Christ did-(John 14:26; 15:26; 16:13) Compare Joel 3:16 and John 3:16 – Christ is the Saviour and Hope in both!	Amos himself pictures Christ... he was of lowly birth, he depended wholly on God's Word, he was charged with treason, he suffered reproach from religious leaders.	Christ is the "LORD" of the "kingdom" – vs. 21 He will destroy His enemies. He will reign in Mt. Zion. He will restore the nation of Israel.	Jonah is the only prophet in the OT to whom Christ likened Himself. He was a "sign." Cp. Matt. 12:39-41; Luke 11:29-32.

Micah	Nahum	Habakkuk	Zephaniah	Haggai
Theme <i>Present Judgment But Future Blessing</i>	Theme <i>God Judges the Sinful & Spares the Righteous</i>	Theme <i>The Just Shall Live By Faith</i>	Theme <i>Through Judgment To Blessing</i>	Theme <i>Build The House</i>
Key Verse <u><i>Micah 7:18</i></u>	Key Verse <u><i>Nahum 1:2</i></u>	Key Verse <u><i>Habakkuk 2:4</i></u>	Key Verse <u><i>Zephaniah 1:12</i></u>	Key Verse <u><i>Haggai 1:8</i></u>
Author & Date: Micah-his name means "Who is like Jehovah." He was a prophet primarily to Judah & Jerusalem. Written c. 734-722 B.C.	Author & Date: Nahum-he was a prophet to Judah. Little is known of him but his book gives prophecy about the capital city of the Assyrian Empire, Nineveh. Written c. 663-612 B.C.	Author & Date: Habakkuk-his name means "one who embraces." He was contemporary with Jeremiah. Written c. 622-605 B.C.	Author & Date: Zephaniah-his name means "hidden/protected by Jehovah." Ministered during reign of Josiah. Written c. 636-623 B.C.	Author & Date: Haggai-he was contemporary with Zechariah, born in captivity and went to Jerusalem in the first return under Zerubbabel. Written c. 520 B.C.
Outline	Outline	Outline	Outline	Outline
Imminent Judgment Declared-ch. 1-3 Ultimate Blessing Promised-ch. 4-5 Present Repentance Pleaded-ch. 6-7	The Certainty of Nineveh's Overthrow-ch. 1 The Siege of the City-ch. 2 The Wickedness Which Provokes Retribution-ch. 3	A Burden-ch. 1 A Vision-ch. 2 A Prayer-ch. 3	Look Within-ch. 1:1-2:3 Look Around-ch. 2:4-3:8 Look Beyond-ch. 3:9-20	First Message-ch. 1:1-15 Second Message-ch. 2:1-9 Third Message-ch. 2:10-19 Fourth Message-ch. 2:20-23
Special Features	Special Features	Special Features	Special Features	Special Features
Micah presents the Lord as being holy and just, yet full of compassion and mercy.	Two books in the Minor Prophets deal with Nineveh: Jonah & Nahum. In Jonah's day, the city was called to repentance and God sent revival. In Nahum's day, about 100 years later, God sent judgment and the city was destroyed.	Habakkuk 2:4 is quoted in the NT three times: Romans 1:17 Galatians 3:11 Hebrews 10:38	Zephaniah was contemporary with Jeremiah and his message is marked by urgency and calls for immediate action.	Key Lessons: Blessing-ch. 1:9; 2:18-19 Building-ch. 1:8 Bible preaching-ch. 1:13-14
Christ In the Book	Christ In the Book	Christ In the Book	Christ In the Book	Christ In the Book
Christ-the smitten Judge of Israel (5:1) Christ-the Ruler of Israel (5:2) ... this verse also names the birthplace of Jesus. <i>"But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."</i>	Christ is our Stronghold (1:7) Christ is the Bringer of good tidings & peace (1:15)	Christ is the One who justifies by faith (2:4) Christ is the God of our salvation (3:18)	Christ is the "king of Israel" (3:15) Christ is the "Lord in the midst of thee" To judge (3:5) To save (3:15-17)	Christ is the "desire of nations" (2:7) The glory of the temple would be greater because the King Himself would walk in His temple. (2:9)

Zechariah

Malachi

<p>Theme <i>My House Shall Be Built</i></p>	<p>Theme <i>Final Appeals & Final Promises</i></p>			
<p>Key Verse <i>Zechariah 4:6</i></p>	<p>Key Verse <i>Malachi 3:1</i></p>			
<p>Author & Date: Zechariah-his name means “the Lord remembers.” Ch. 1:1 reveals he was a priest and he was called to a prophet just two months after Haggai. Written c. 430-397 B.C.</p>	<p>Author & Date: Malachi-his name means “messenger of Jehovah.” He was a contemporary of Nehemiah and the last prophetic voice of the OT. Written c. 430-394 B.C.</p>			
<p>Outline</p>	<p>Outline</p>			
<p>Early Prophecies: Temple being rebuilt-ch. 1-8 Later Prophecies: After Temple rebuilt-ch. 9-14</p>	<p>Appeal in view-<i>present</i> sin-ch. 1-2 Appeal in view-<i>coming</i> day-ch. 3-4</p>	I.	I.	I.
<p>Special Features</p>	<p>Special Features</p>			
<p>This book is the longest of the Minor Prophets. There are 7 different visions in the book. These are not visions of judgment but rather ae visions of encouragement for the Jewish people. The phrase, “<i>the Lord of hosts</i>” is found 52 times in the book and means “<i>the God of all the armies of heaven.</i>”</p>	<p>This book is the conclusion of the OT and a connection to the NT. The “Elijah” of 4:5-6 is John the Baptist (Luke 1:13-17) In this book, the people say “<i>ye say</i>” 11 times and Malachi answers, “<i>Thus saith the Lord</i>” 25 times.</p>			
<p>Christ In the Book</p>	<p>Christ In the Book</p>			
<p>More prophecies of Christ in this book than any other except Isaiah. For example: <i>The Branch (3:8)</i> <i>Priest & King (6:13)</i> <i>The Pierced One (12:10)</i> <i>The Smitten Shepherd (13:7)</i> <i>King of all the earth (14:9)</i></p>	<p>Christ is the Messenger of the Covenant (3:1) Christ is the Refiner and Purifier (3:3) Christ is the Sun of Righteousness with healing in His wings (4:2)</p>			

