

MINOR PROPHETS

Minor Prophets 5-12.doc

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In May of 2012 a statement was added to the material in Malachi chapter 3 point “**3. e.**” concerning “the book of remembrance” that was previously omitted from the material.

I. Introduction

A. What is a prophet?

The word means to announce - It is God’s mouth piece that declares His message to men.

B. Two meanings, the broad meaning and the narrow meaning

BROAD MEANING

Forth telling

Preaching God’s Word
Gives insight into the will of God
Exhortation
Building Up
Challenges evil men

NARROW MEANING

Foretelling

Focusing in the future
Insight into the plan of God
Predictive—tells the future
Encourages the righteous

II. Description of a Minor Prophet

- A. A “Man of God”, because he is chosen by God. - 1 Kings 12:22**
- B. “Servant of the Lord”, because of his faithfulness. - 1 Kings 14:18**
- C. “Messenger of the Lord”, because God sends him. - Isa. 42:19**
- D. A “Seer of the Lord”, because of his insight from God. – 1 Sam 9:9**
- E. A “Watchman for the Lord”, because of his alertness to God. - Ezek 3:17**
- F. A “Speaker for God”, because he speaks forth God’s word.**

III. There are true and false prophets -- What is the test?

- A. If they predict something that does not come to pass. Even one time.**

Deuteronomy 18:21-22 And if you say in your heart, How shall we know the word which the Lord has not spoken? When a prophet speaks in the name of the Lord, if the thing does not happen or come to pass, that is the thing which the Lord has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him.

- B. If they turn people away from the true God and turn them towards other gods.**

1. Deuteronomy 13:1-3 If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, and the sign or wonder comes to pass, of which he spoke to you, saying, “Let us go after other gods, which you have not known - and let us serve the”, you shall not listen to the words of that prophet or that dreamer of dreams, for the Lord your God is testing you to know whether you love the Lord your god with all your heart and with all your soul.

2. **They may have pieces that are true**, but everything they share must be true and if it takes you away from the true, living God, Jehovah, then they are false.

C. Do they use instruments of divination, such as a crystal ball, tea leaves, tarot cards, etc. No true prophet of God would use occult methods.

Deuteronomy 18:10-11 There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead.

D. Jesus Christ is not the center of their predictions. Most predictions of the world have absolutely nothing to do with Jesus.

Revelation 19:19 - And I fell at his feet to worship him. But he said to me, "See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

E. A prophet is one who speaks the word of God and whose message is often confirmed with a work of God, and miracles of God:

1. Moses and Korah: The earth swallowed Korah and his men, by the power of God.
2. Elijah and the prophets of Baal - the fire fell and consumed the altar.
3. God bears witness to His spokesmen by signs, wonders, and miracles.

F. Christians need to stay mindful of false prophets:

1. Matt 24:23-24 Beware
2. 1 John 4:1 - Test the spirits - Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.
3. We are not to listen to deceitful spirits or doctrines of demons.

1 Timothy 4:1 - Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons.

4. We are to ignore any angel from heaven that preaches a different gospel than Jesus taught. Galatians 1:8 - But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.

IV. There were many prophets in the OT that we don't think of as prophets

Some include:

Moses, Enoch, Noah, Abraham, Joseph, Samuel

These are not normally who we think of as prophets, but they did prophecy.

V. Old Testament

A. The Old Testament books are divided into major and minor prophets.

1. The first to mention or use the terms "major" and "minor" prophets was St. Augustine in his book "City of God"
2. The major prophets are: Isaiah; Jeremiah; Ezekiel - they have been named the major prophets because of the length of their books, not because they were any more important than the minor, they are just longer.
3. Lamentations is the lamentations of Jeremiah
4. Daniel is more of a historical book, than a book of prophecy. Daniel prophecies, but it is not considered a prophetic book
5. There are 12 minor prophet books in the Old Testament

6. The 12 books are not placed in the bible in chronological order.

VI. OBADIAH

A. Obadiah is the shortest book of the minor prophets.

1. It was written around 850 - 830 BC
2. Some believe Obadiah was a contemporary (lived at the same time) of Joel
3. There are 11 other Obadiah's in Scripture, none of them can be linked to this Obadiah.
4. This book parallels very closely with the 49th chapter of Jeremiah.

“Obadiah foretells the subjection of the Idumeans by the Chaldeans, and finally by the Jews, whom they had used most cruelly when brought low by other enemies. These prophecies have been literally fulfilled for the Idumeans, as a nation, are totally extinct.” (Adam Clarke Commentary).

B. The meaning of Obadiah = “Worshiper of Jehovah” or “The Lord’s Servant”.

C. To whom was the book written ?

To the people of Judah (the southern kingdom) and it was written about Edom.

D. Who and Where is Edom?

1. Edom is southeast of Judah, directly south of the dead sea, or otherwise known as the salt sea.
2. The “Edomites” were decedents of Esau, the brother of Jacob (Israel) Esau settled in the country of Edom –
 - a. Numbers 20:14 reference to “thy brother Israel”.
Moses wanted to take the Israelites through Edom

during their exodus and the people of Edom forbid them to come through their land.

- b. In 2 Chron. 21:8-10, 16-17 we see where Israel was attacked by the Philistines and Arabs. Some believe that the Edomites joined forces in the attack of Judah.

- 3. Historical evidence shows that Edom wronged Israel.

E. THE REASON FOR THE PROPHECY

- 1. We don't know exactly why God brings forth this prophecy against Edom, but there is some evidence which indicates that Edom was not happy with Judah.
- 2. It is implied that Edom would suffer because of how they treated their brother Judah (Israel).

F. OBADIAH WAS WRITTEN:

- 1. **To pronounce doom on Edom.**
- 2. **To predict the restoration of the land to Judah.**
- 3. **“God is here represented as summoning the nations against Edom, and declaring that their strongholds should not save them, 14; that not a remnant, not a gleaning, should be left of them, 5; that the enemy would search out his people, and totally subdue them; and that none of their allies should stand by them, 6-9. He then enlarges on their particular offense, and threatens them with a speedy recompense, 10-16. The Babylonians accordingly subdued the Edomites, and expelled them from Arabia Petraea, of which they never afterwards recovered possession. The remaining verses contain a prophecy of the restoration of the Jews from the Babylonian captivity, and of their victory over all their enemies, 17-21.”** (Adam Clarke – Commentary)

G. DOCTRINAL PURPOSES FOR OBADIAH

- 1. It declares the justice of God** giving the land back to Judah
- 2. It teaches that pride comes before the fall!**

H. THE CHRISTOLOGICAL PURPOSE - How do we see Christ in this book?

- 1. The book pictures the Messiah** as both the savior and the possessor of the kingdom.
- 2. Also Jesus was a Jew**, he was a decedent from Judah.

I. SCRIPTURE STUDY OF OBADIAH:

- 1.** Vs. 1-4 speak of the pending destruction of Edom, also called Idumea. The pending destruction is being announced as the ambassador of the Lord calls the nations to arms against Edom. The people have taken refuge in the high clefts of the rocks thinking themselves to thereby be safe from any force that would come against them. This passage shows how foolish man is to place his trust in his own self or anything of his own making which exalts itself above God. These were a proud people though God had made them small among the nations, a people despised by others, yet their pride still deceived them. No humility and thus their pride would be their downfall. Compare with Jeremiah 49:16-17.
- 2.** vs. 5-6 - shows the thief comes and only takes what he wants. The grape picker will leave some of the grapes behind for the poor. But the Lord says the He will take everything! The prophet speaks as if this had already taken place though it had not. But it was a sure thing because it was the judgment of God and none can escape.
- 3.** vs. 7 - your so called friends will turn their backs on you. This would be a reference to the Chaldeans with whom the Edomites served to persecute the Jews. Only God himself is a friend that sticketh closer than a brother. We are foolish to place our trust in anyone outside of God. This is

especially true for those form confederacies against the people and work of God.

4. vs. 8-9 - I will destroy your wise men (one of Job's friends was from Teman Job 4:1 Teman was a son of Esau Gen. 36:15) they were known to be a land with wise men.
5. vs. 10 – “For thy violence against thy brother Jacob— By this term the Israelites in general are understood; for the two brothers, — Jacob, from whom sprang the Jews, and Esau, from whom sprang the Idumeans or Edomites, — are here put for the whole people or descendants of both. We need not look for particular cases of the violence of the Edomites against the Jews. See 2 Chronicles 28:17-18. They had even stimulated the Chaldeans, when they took Jerusalem, to destroy the temple, and level it with the ground. See Psalm 137:7.” (Adam Clarke Commentary)
6. vs. 11-14 - sins that Edom committed; God will rebuke them for their sins. Things that God will rebuke them for:
 - a. The stood aloof (vs.11) they were guilty by association. They did not stop the others from attacking Israel.
 - b. You are not to look down on your brother (vs. 12) Let God be the one to say, “I told you so”.
 - c. Do not openly mock your brother's destruction. (vs. 12)
 - d. Do not boast about your own strength. (vs. 12)
 - e. You should not have entered into Jerusalem to take the spoil of your brother's calamity or be involved in the sin of others. (vs.13)
 - f. You should not look down on your brother's judgment For in your boasting over your brother's judgment you make his judgment your own.(vs. 13)
 - g. You should not gain (wealth) from their sins. This was God's judgment on Judah. The spoil belong to God not Edom.(vs. 13)
 - h. Do not wait at the cross roads to cut them down. (vs.13)
 - i. Do not hand over the only survivors to the enemy. Here they were guilty of blocking the escape routes of the Jews forcing them to turn back into the hands

of the Chaldeans. As if this were not bad enough they also betrayed those who had taken refuge among them.(vs.14)

- j.** “These verses point out the part the Edomites took against the Jews when the Chaldeans besieged and took Jerusalem, destroyed the temple, and divided the spoils.” (Adam Clarke Commentary) As brothers and sisters in Christ we must guard our hearts that we not take joy in seeing someone suffer the result of their sin or failure to heed our sin. Though we may not have actually participated in their sinful act our pride over their judgment is sin and thus we become a partaker in their sin and will reap God’s judgment as well.
- 7.** Obadiah can also be a picture of the flesh fighting against the spirit as the Edomites in their fleshly attitudes are boasting themselves against the moving of the Spirit of God.
- 8.** Vs. 15 The Day of the Lord - refers to the day of judgment. For the day of the Lord upon all the nations is near; As you have done, it shall be done to you; Your reprisal shall return upon your own head.
 - a.** The word “near” means - can occur at any moment. No one knows the day or the moment it will happen.
 - b.** What you have done to others, will be done to you on the day of judgment. “What you sow, you will reap!”
- 9.** Vs. 16 - For as you drank on my holy mountain, So shall all the nations drink continually; Yes, they shall drink, and swallow And they shall be as though they had never been. Just as you have taken profit at the expense of your brother and shall therefore reap the judgment of God to the extent that you no longer exist, so it will be to the nations who do likewise.
- 10.** Vs. 17 But on Mount Zion there shall be deliverance, And there shall be holiness; The house of Jacob shall possess their possessions.
 - a.** The spirit wins the war. Judah will possess the land.
 - b.** Deliverance; Israel will be delivered from their enemies.

- c. Holiness: as Judah walks in the Spirit holiness happens.

Speaking mainly here about how the Jews will be delivered from their captivity to Babylon and once again dwell in their land. It is interesting to note that after the Babylonian captivity ended the Jews were basically left alone while the Persians and Greeks ravaged the nations around them.

- 11. Vs. 18-20 The house of Jacob shall be a fire— After their return from captivity, the Jews, called here the house of Jacob and the house of Joseph, did break out as a flame upon the Edomites; they reduced them into slavery; and obliged them to receive circumcision, and practice the rites of the Jewish religion. There shall not be any remaining— As a people and a nation they shall be totally destroyed.

Verse 19. They of the south— Judah, should render themselves masters of the mountains of Edom which were contiguous to them.

Those Jews of the plain— will possess the Philistines country.

The land which belonged to Ephraim & Samaria shall also once again belong to the Jews.

Benjamin shall possess Gilead which would be a larger possession than they had before the captivity.

Verse 20 The captivity here would be of the 10 tribes who shall possess all the land they originally held with the addition of the land which the Canaanites held by force. Concerning the captivity of Judah they would once again occupy all the cities they once called their own.

- 12. Vs. 21 - The saviors shall come to Mount Zion to judge the mountains of Esau, And the kingdom shall be the Lord's. It is likely these "saviors" is a reference to those leaders who would become deliverers of God's people,

such as Zerubbabel, Ezra, Nehemiah. There is also felt among several commentaries that this could also be a reference to the saints of God who some day sit in judgment of Edom.

13. Facts about Edom's destruction, 3 known times that Edom has been defeated:
 - a. Cyrus, king of Persia, after Israel was restored. After 539 BC
 - b. In 109 BC the Jews under the Maccabee's, crushed Edom.
 - c. After the siege of Jerusalem (70 AD) the Edomites were completely lost sight of. (In 70 AD the temple was destroyed by Titus)

VII. JOEL

A. Joel is thought to be one of Obadiah's contemporaries.

1. Many believed that Joel lived during the reign of King Joash.
2. Joash was a very young king, and he reigned in 830/820 BC
3. The timing of Joel took place during the same time as 2 Kings 12.

B. WHO WROTE THE BOOK OF JOEL?

1. Joel: 1:1 - The word of the Lord that came to Joel the son of Pethuel
 - a. There were 10 other Joel's in Scripture.
 - b. Many believe that Joel was a priest
 - c. He probably lived in Jerusalem.

B. TO WHOM WAS THE BOOK WRITTEN TO?

It was written to Jerusalem and the people of Judah.

C. WHY WAS IT WRITTEN?

1. Two Reasons:

- a. The literal reason: They had just had a plague of the locust, they had begun to see devastation.
- b. The historical reason: Joel was giving a warning of God's impending judgment on Judah.

D. THE DOCTRINAL PURPOSE

- 1. The day of the Lord will come
- 2. The coming of the Spirit of the Lord on all God's people.

E. THE CHRISTOLOGICAL PURPOSE

- 1. We see him as the one who gives the Holy Spirit. 2:28 -
And it shall come to pass afterward That I will pour out
My Spirit on all flesh; Your sons and your daughters shall
prophesy, Your old men shall dream dreams, Your young
men shall see visions.
- 2. We see the Messiah as the one who judges the nations.
3:2 & 12
- 3. We see the Christ as the one who is our refuge and
stronghold for his people. 3:16 - The Lord also will
roar from Zion and utter His voice from Jerusalem; The
heavens and earth will shake; But the Lord will be a
shelter for His people, And the strength of the children of
Israel.

F. SCRIPTURE STUDY OF JOEL:

“Under the idea of an enemy’s army, the prophet represents a cloud of locusts, which in his time fell upon Judea, and caused great desolation. This, together with the caterpillars, and the drought, brought a terrible famine upon the land. God, being moved with the calamities and prayers of his people, scattered the locusts, and the wind blew them into the sea. These misfortunes were succeeded by plenty and fertility. After this, the prophet foretold the day of the Lord, and the vengeance he was to exercise in the valley of Jezreel. He speaks of the teacher of righteousness, whom God was to send; and of the Holy Spirit, which was to descend upon all flesh. He says that Jerusalem will be inhabited for ever; that salvation will come out from thence; and that whosoever shall call upon the name of the Lord shall be saved. All this relates to the new covenant, and the time of the Messiah.” (Adam Clarke Commentary)

G. Chapter One

1. 1:1-3 Joel has an important message but before even telling them what the message is he eludes to it's importance by telling them to pass this down from generation to generation 1:3
2. 1:4 The great locust attack. What the chewing locust left, the swarming locust has eaten. What the swarming locust left the crawling locust has eaten, And what the crawling locust has left, the consuming locust has eaten. Though this is the description of an actual event, the locust are also symbolic of the armies of the enemies of Judah which God will use to bring His judgment against His people. It is likely that the 4 insects are the same locust in its stages of development into an all consuming force of God's creation.

Some believe that Joel is speaking only about the locust, but that is not likely as He is making the point that, as it was in Edom, I (the Lord) am not going to just come and slap your hands, but I'm going to come a second, third and fourth time destroying everything.

3. 1:5-12 There were four different groups of people that Joel was speaking to:
 - a. The drunkards. Vs. 5-7 - the locust have eaten all the grapes, there is no new wine. When locust destroyed the vines there would be no wine for several years to come. Often the judgment of God has a much farther reaching effect than those being judged counted on.

“That real locusts are intended there can be little doubt; but it is thought that this may be a double prophecy, and that the destruction by the Chaldeans may also be intended, and that the four kinds of locusts mentioned above may mean the four several attacks made on Judea by them. The first in the last year of Nabonassar, (father of Nebuchadnezzar,) which was the third of Jehoiakim; the second when Jehoiakim was taken prisoner in the eleventh year of

his reign; the third in the ninth year of Zedekiah and the fourth three years after, when Jerusalem was destroyed by Nebuchadnezzar. Others say that they mean four powers which have been enemies of the Jews: 1. The palmerworm, the Assyrians and Chaldeans. 2. The locust, the Persians and Medes. 3. The cankerworm, the Greeks, and particularly Antiochus Epiphanes. 4. The caterpillar, the Romans. Others make them four kings; Tiglath-pileser, Shalmaneser, Sennacherib, and Nebuchadnezzar.” “The locust are known for their gathering together during the month of June to form huge armies that would then move across the land devouring everything in their path that was green.” (Adam Clarke Commentary)

- b. The virgin, like a virgin waiting for the husband of her youth. Vs. 8 - she waits for the promised husband that never arrived.
 - c. The priest and ministers of the Lord. Vs. 9 - They mourn over the loss of the people, and that they have nothing to offer before the Lord as a sacrifice.
 - d. The farmer - the crops have vanished, all their hard work was in vain. The crops have been destroyed/lost at the time of harvest. All the work had already been performed.
4. 1:13-14 vs. 13 is a call for the priests to lament over the their situation described in verse 9. Vs. 14 “The clause should be translated-consecrate a fast, proclaim a time of restraint; that is, of total abstinence from food, and from all secular employment. All the elders of the land and the representatives of the people were to be collected at the temple to cry unto the Lord, to confess their sins, and pray for mercy. The temple was not yet destroyed. This prophecy was delivered before the captivity of Judah.” (Adam Clarke Commentary)
5. 1:15-18 - Alas for the day! For the day of the Lord is at hand; It shall come as destruction from the Almighty. Joel shows that even in the middle of destruction it is still the hand of the Lord. The day of the Lord = Judgment.

Look past the locust to what was to come - Repent and avoid the future judgment and destruction.

6. 1:19-20 Joel cries out to God. O Lord, to You I cry out; For fire has devoured the open pastures, And a flame has burned all the trees of the field. Whether this description was the result of a fire, drought, or just the ruin left behind by the locust it is descriptive of the extent of God's judgment. Most feel it is descriptive of a drought similar to what Jeremiah spoke of in Jeremiah 14:6.

H. CHAPTER TWO

“The prophet sounds the alarm of a dreadful calamity, the description of which is most terribly worked up, 1-11. Exhortation to repentance, fasting, and prayer, that the Divine judgments may be averted, 12-17. God will in due time take vengeance on all the enemies of pure and undefiled, 18-20. Great prosperity of the Jews subsequent to their return from the Babylonish captivity, 21-27. Joel then makes an elegant transition to the outpouring of the Holy Ghost on the day of Pentecost, 28-30; for so these verses are explained by one of the twelve apostles of the Lamb. See Acts 2:16-21. Prophecy concerning the destruction of Jerusalem, which was shortly to follow the opening of the Gospel dispensation, 31. Promises of safety to the faithful and penitent; promises afterwards remarkably fulfilled to the Christians in their escape to Pella from the desolating sword of the Roman army, 32.” (Adam Clarke Commentary)

1. 2:1 - Painting a picture of the Holy City and the nearness of the “Day of the Lord”. God's judgment is coming.
2. 2:2-11 One day of darkness and gloom. The army that is coming will come swarming like the rising of the sun on a early morning horizon. However, we have never seen the likes of this before. It will be overwhelming. The locust have been known to become so thick as to hide the sun from view for a distance of 12 miles, and their noise can be heard well before they arrive. Such shall be the judgment God brings against Judah.

3. 2:12-17 Here the prophet speaks words of hope!! Repent and the Lord will spare you.
 - a. Overview of 12-17 show the future restoration and call to repentance. God tells the people to rend their hearts instead of their clothes. Remember man looks on the outward appearance but God looks on the heart, the inner man. God doesn't want nor is he satisfied with an outward sign of repentance or dedication to him. He wants a true repentance that flows from one's heart. Therefore they were to rend their hearts, just as David prayed in Ps. 139:23 "Search my heart...." which was to give God permission to ransack his heart for any sin that it would be dealt with. Nothing to be left hidden from God. This was the repentance God was calling the people to. The call to repentance included a call to fasting, and sanctification. To set one's self aside for God's purpose, to enter into a time of fasting, abandoning those things the pleased the flesh for a period of drawing near to God.
 - b. God is saying return to me. If they would only cry out in earnest repentance to Him then they could be spared His judgment. God is willing to show mercy. Mercy is not getting the judgment we deserve. They have only to show Him that they recognize their sin and are willing to humble themselves and seek His forgiveness with a whole heart.
4. The results of Repenting and Fasting - 2:18-28 - God did not change his MIND, we do not have the power to change the mind of god. The Lord knew that He would relent and bring victory to His people. But their changed hearts changed the situation. (God already knew what was going to take place.)

In the favor and blessing of God we see the destruction of their enemies, the restoration of the land, and a level of prosperity that returns what the enemy had robbed from them when they were away from God. His promise is to give both the former and latter rain (an indication of fruitfulness) in the same month, in other words to pour out

more blessings than they can contain. To the purpose that they would know He is their God and they are His people.

5. 15 results of repenting and fasting.
 - a. God would be zealous and have pity - Vs. 18
 - b. The Lord will reply and answer His people - Vs. 19
 - c. He will send grain, new wine and oil - Vs. 19
 - d. No longer will you be scorned for the nations - Vs. 19
 - e. Only the Lord will satisfy His people - Vs. 19
 - f. He will drive sin from you - Vs 20
 - g. He will bring gladness and rejoicing - Vs 21
 - h. He will bless their lands and harvest - Vs. 22-24
 - i. He will restore to you the years that the locust have eaten - Vs. 25
 - j. You will be full and have plenty - Vs.26
 - k. We will praise the Lord, He will work wonders for you - Vs. 26
 - l. You will not be shamed - Vs. 26
 - m. You will have assurance that the Lord is with you - Vs. 27
 - n. He will pour out His Spirit - Vs. 28
 - o. Your sons and daughters shall prophesy - Vs. 28
6. In verse 29 We see the gifts of teaching and instructing men shall not be restricted to any one class or order of people. He shall call and qualify the men of his own choice; and shall take such out of all ranks, orders, degrees, and offices in society. And he will pour out his Spirit upon them; and they shall be endowed with all the gifts and graces necessary to convert sinners, and build up the Church of Christ...(Adam Clarke Commentary)
7. The final days, judgment will come. The end times. Vs. 30-32 Indicate some of the signs which precede the second coming of Christ and the great day of the Lord.

I. CHAPTER THREE - Joel speaks to the nations

1. **vs. 1-2** There is much disagreement among Bible teachers as to exactly what time period this is a reference to. It seems most likely to reference a time of the restoration of the Jews just prior to the second coming of Christ. Verse

1 makes reference to God “bringing again” which means this time would be at least a second gathering. Perhaps the first took place as the Jews regathered in Jerusalem when they returned from Babylon after being set free by Cyrus the Persian to rebuild the city and temple. In verse 2 we see all nations will be gathered for God’s judgment concerning their treatment of Israel and her land. Presently, according to the Adam Clarke Commentary, there is no “valley of Jehoshaphat” in the land of Judea. Thus if this is a real place it must be known by some other name at this time. It would seem to be the possible location of the battle of Armageddon.

2. vs. 3-8 Here we see 7 reasons for God’s judgment on the Gentiles:

- a. They have cast lots for my people vs.3
- b. Given boys to be harlots
- c. Sold daughters for wine
- d. Lived in drunkenness
- e. Taken My silver and gold vs.5
- f. Taken My pleasant things into idol temples
- g. Sold My people as slaves vs. 6

3. Vs. 9-12 Here we see the call to everyone to make ready for war from the mighty warriors to the common farmer who must refashion his plow into a weapon for warfare. What a contrast to the time when they shall do just the opposite turning their weapons into plowshares (Isa. 2:4). But here God gathers the nations for Armageddon and the following judgment of nations (Matt. 25:31-46).

4. **Vs. 13-16** The time for the harvest of wickedness has arrived. The harvest is ripe, the winepress of God's wrath is about to overflow. The world is gathered to the valley of decision, valley of Jehoshaphat, for the great and terrible day of God's wrath has come. There will be signs in the heavens as the Lord shows that He alone is the God of all flesh and the hope & strength of His people, the true Israel of God.

4. **vs. 17-21** After Armageddon the Lord shall reign upon His Holy mountain. Where the presence of the Lord is the place is Holy. So shall Jerusalem be a place of Holiness where no idols or strangers shall be permitted. In verse 18 we see the similar prophecy to that of Ezekiel 47 where the river of God flows from His throne bringing life and blessing where ever it goes.

VIII. JONAH

A. WRITTEN AROUND 780-760 BC. By Jonah.

B. TIME & PLACE: 2 KINGS 14

Jeroboam was the King. Story is about Nineveh is the city it is written about and is the capital of Assyria

1. JONAH means = Dove

C. HISTORICAL PURPOSE

1. To rebuke the Jews for being proud.

2. For them not seeing God's love for the Gentiles

D. DOCTRINAL PURPOSE

1. The universality of God's salvation

2. The need to obey God

3. The secret of true revival, "Repentance".

4. Salvation comes from the Lord

E. CHRISTOLOGICAL PURPOSE

Jonah is a type of Christ. How? By the resurrection from the belly of the whale and the saving of many.

F. SCRIPTURE STUDY OF JONAH:

1. Chapter 1 - The Disobedient Prophet
 - a. **Vs 1-3;** Jonah went in the opposite direction from Nineveh - He went down to Joppa; going down from God, away from Him.
 - (I) Jonah paid a full fare and did not get where he was going. When we run from the Lord we never get to where we think we are going. He paid the full fare, Paying the price, but not getting the full ride. When we are walking in the will of God, we always get where we are going.
2. **Vs. 4-7** How wonderful is the grace of God that He would intervene by creating a situation where the good that was in Jonah could eventually prove itself. Here the storm is not unlike many storms God uses in our lives to create the opportunity for us to come to obedience. The seamen were filled with fear, praying to their gods who were powerless to save them. Meanwhile Jonah goes on with his life oblivious to the situation, as he is so caught up in himself. Suddenly, he is awakened from his self, by the needs of others. Could the God of Jonah prove to be more powerful than the false gods of the seamen? But Jonah is not yet ready to share the truth he knows inside. How like us when we care more about ourselves than others. But again God lends a helping finger, pointing it at Jonah. There are times when God has to remove all other possibilities before his children will walk in obedience. We can be thankful that He longsuffering with us.
3. **Vs. 8-9** Here several questions are asked by the men giving Jonah a wide opportunity to share his situation as he saw fit. He shares a positive witness for God which places his God far above that of the sailors and even told

them, according to verse 10, that he was running from God.

4. **Vs. 10-12** - It seems somewhat amazing that Jonah would now be willing to sacrifice his life to save these pagan sailors, yet had refused to obey God to save the city of Nineveh. His reasoning being that Nineveh, the capital of Assyria, was an enemy of his people, and he did not want God to be merciful and warn them.
5. **Vs. 13-15** The wicked were more merciful than the righteous. They tried to row to the shore, instead of throwing Jonah overboard. They could not win their battle because Jonah was a stubborn backslider in the hands of his God. Even the sailors had sense enough to cry out to God. Once Jonah was thrown overboard, the seas grew clam. However the Lord did not give up on Jonah, and he doesn't give up on us.
6. **Vs. 16-17** Perhaps this was the first sacrifice offered on board a vessel since the ark floated on the waters of the great deluge; and it is most probable that these heathens, witnessing what was done, became sincere converts to the true God.

In the Hebrew 3 days can mean any part of 3 days, not necessarily whole days, but when 3 nights are added it can only mean 3 literal days & nights. Matthew 12:40 also reports that Christ was 3 days and nights in the grave. According to notes in the Dake Bible, Christ was placed in the grave on Wednesday just before sunset and resurrected at the end of Saturday at sunset. The Bible does not say that Christ was crucified and buried on Friday. The sabbath of John 19:31 was not the regular weekly one, but the special sabbath of the feast.

Concerning the fish some baleen whales are up to 100 ft. long and 40 ft. around, weighing some 300,000 lbs. A Mediterranean fish was caught and exhibited in Beirut which had a head that weighed 6 tons. A man standing on the lower jaw could not reach the upper jaw, the opening being about 8 ft. across. The April 4, 1896 Literary Digest gave a story of a Mediterranean whale that demolished a

harpoon boat. Two men were lost. One was found alive in the whale's belly a day and a half after it was killed. James Bartley lived with no after effects except his skin was tanned by the gastric juices. A pure fish was caught off the Florida coast that weighed 30,000 lbs. It was 45 ft. long and 8 ft. thick. It had a 1500 lb. Fish in its stomach besides a large octopus. A man could easily stand it its stomach.

7. Chapter 2 - The disciplined Prophet

a. Vs. 1-7 Jonah prays and calls on the Lord, and promises to do what God wishes him to do. He will be obedient to his calling. It is interesting that it wasn't until Jonah had been afflicted that he turned to God. Far too often it is not until we are afflicted or in some serious trouble that we turn to God. Jonah is a picture of Christ, He went into the depth of Sheol, then rose again.

b. Vs. 8-10 In verse 8 we see that those who give themselves to the work of their own hands forsake mercy. We are much better off to obey God to the best of our ability and remain in His mercy. In verse 9 we see Jonah come back to the place of obedience. He is in a terrible situation yet he knows to give God the sacrifice of thanksgiving. God alone is his salvation. Verse 10 shows us that God heard this repentant sinner from the depths of the sea and answered his prayer. He is given a new beginning, resurrected from death.

3. Chapter 3 - The Dynamic Prophet, running with the Lord

- a.** Vs. 1-2 Our God is a God of second chances. Jonah receives his second commission to be God's messenger to Nineveh.
- b.** Vs. 3-4 Nineveh was even larger than the city of Babylon. Some have estimated that it was at least 60 miles in circumference. Thus it would easily have taken a man 3 days to walk through it. Here Jonah prophesies to the city that in 40 days it shall be overthrown.
- c.** Vs. 5-9 The people:

- (I) Believed God
- (II) Proclaimed a fast which included their animals
- (III) Everyone put on sackcloth
- (IV) The king even laid aside his kingly garments, put on sackcloth, and sat in ashes
- (V) Even the animals were covered in sackcloth
- (VI) It was further decreed that everyone turn from their wicked & violent ways

d. Vs. 10 God saw true repentance in the heart and actions of the people and spared the people from the impending judgment.

4. **Chapter 4 - The Disappointed Prophet, running ahead of the Lord.**

a. Vs. 1-4 Jonah is angry because the people repented and God was being merciful as Jonah expected He would. It is hard to imagine that a man who's ministry was so successful seeing 120,000 converts could be so disappointed. But Jonah is so upset that God has spared his enemy. How could he possibly face the people of his homeland who most likely also wanted these people dead. But what Jonah was failing to realize is that he did get his wish. These people were dead! They were no longer the people they use to be. All 120,000 were now children of God and brothers & sisters to Jonah. They were no longer the enemy he once knew. Those people had been conquered by one man and his God in a battle that saw no blood shed or weapon raised in anger.

- b. Vs. 5-6 Even though God had tried to appeal to Jonah's sense of reason in verse 4 concerning the value of persisting in his anger he chooses to resist God's inquiry, and separate himself until he sees what becomes of the city. His only bright spot in the whole affair was God's second effort at bringing comfort to his despondent servant, in the preparation of a gourd to provide additional shade from the heat of the day. Surprisingly this did seem to ease his discomfort but did little to change his heart.
- c. Vs. 7-8 God sends a worm to cut off the life flow to the gourd so that it withered by morning. When Jonah awoke there was a strong east wind on top of it being a very hot day. With the discouragement of his situation and the heat causing him to feel faint enough that all together he wished he could die, God again tries to reason with him.
- d. Vs. 9-11 Jonah is having no part in reason. He prefers death over reason. Just as Jonah had no thought for the gourd, he continues to have no gladness for the many souls that were now a part of God's kingdom. We don't know how the situation ended from this point but what we do know is that: God is merciful to those who repent of their sin while there is time. That He is the God of a second chance in this life. Just as he gave Jonah a second chance to obey, he gave all the inhabitants of Nineveh a new life.

Isn't it funny how we think God should have mercy on each of us when we fail Him, but we think God's judgment should fall on others when they fall.

IX. AMOS

Amos was a shepherd and fig grower from the southern kingdom (Judah), but he prophesied to the northern kingdom (Israel). Israel was politically at the height of its power with a prosperous

economy, but the nation was spiritually corrupt. Idols were worshiped throughout the land and especially at Bethel, which was supposed to be the nation's religious center. Like Hosea, Amos was sent by God to denounce this social and religious corruption. About 30 or 40 years after Amos prophesied, Assyria destroyed the capital city, Samaria, and conquered Israel (722B.C.). Uzziah reigned in Judah from 792-740; Jeroboam II reigned in Israel from 793-753. QVLAB

A. Name means = The Lord carries or upholds of Burden Bearer.

1. **Amos was from Tekoa;** a small town six miles south of Bethel and 11 miles from Jerusalem. It was located in the rugged sheep country of Judah.
2. Amos was a shepherd, not a prophet - 7:14-15 The Lord called so he went.
3. He was sent to preach god's message to the Northern kingdom, probably in Bethel.

B. TIME FRAME;

1. King: Uzziah; Azariah
2. During 2 Kings 14:23 - 15:7
2 Kings 13:17-19 - Elisha prophesied that they would be prosperous as he was dieing.
3. It was a time of great prosperity and idolatries
During this great time of plenty the people forgot about God

C. WRITTEN:

1. As a warning that God was going to bring judgment.
2. Amos was written directly to the rebellious Northern Kingdom

D. HISTORICAL PURPOSE

To call the rebellious northern tribes to repentance of their sins.

E. DOCTRINAL PURPOSE

1. God hates evil
2. The sanctity of His Law - His law is Holy
3. God's justice and righteousness

F. CHRISTOLOGICAL PURPOSE

Presents Christ as the re-builder of David's tabernacle- 9:11

G. SCRIPTURE STUDY OF AMOS:

The first two chapters announce the judgment on the nations.

1. Chapter 1

- a. Vs. 1-2 though the book does not start out with "the word of the Lord" as Hosea & Joel we do see the prophet speak "Thus saith the Lord" in verse 3. DB In verse 2 we see the announcement of judgment which will be poured out on the 6 nations which follow in these chapters.
- b. Vs. 3-5 speaks about judgment upon Damascus, representing Syria. They are being judged for their treatment of Gilead.
- c. Vs 6-8 here Philistia is judged for carrying away captives to Edom most likely to be sold into slavery
- d. Vs 9-10 – Tyre is judged for breaking a treaty
- e. Vs. 11-12 Edom - south of the salt sea, is judged because of their vengeful spirit against his brother Jacob. Esau was an Edomite.
- f. Vs. 13-15-Ammon is judged for their violence against the women of Gilead so they could enlarge their borders

2. Chapter 2

- a. Vs. 1-3 Moab - judged because of their hatred toward Edom. The act described here is not mentioned elsewhere.
- b. Vs. 4-5 – Judah is judged because they perverted the law like their fathers before them.
- c. Vs. 6-16 – Israel is judged for several acts:
 - (I) Sold the righteous for silver
 - (II) For their abuse of the poor – this may refer to taking the property of the poor who were forced to give their shoes to the oppressor in

the gate of the city as a sign that they were giving up all right to the property they had walked on as owner. DB

- (III) Coveted even the dust of the earth thrown on the head of the poor
- (IV) Turned aside the way of the meek
- (V) Father and son going in unto the same maid
- (VI) For breaking the law of pledges
- (VII) Drinking wine of the condemned in the house of their god. The law specified one altar and one place of sacrifices but they had many altars for many gods. DB
- (VIII) Gave Nazarites wine to drink which was against the vow taken by a Nazarite
- (IX) Forbid the prophets to prophecy
- (X) Provoked God to anger

In verses 9-11 we see some of the things God had done for Israel reminding them of his care for them. Vs. 13 tells us that the load of their sin that God has carried is much too great and therefore He will bring the judgment of vs. 14-16 whereby none shall be able to deliver themselves.

3. Chapter 3 Chapters 3-6 - There are three sermons preached of Israel's sin and the judgment coming forth.

- a. Vs. 1-8 First sermon states the reason for the judgment

- (I) Their sins
- (II) The Lord says "Only you have I chosen"
- (III) The Lord brought you a prophet to warn you
- Vs. 7

God chose Israel to be the people through whom all other nations of the world could know Him. He made this promise to Abraham, father of the Israelites (Genesis 12:1-3). Israel didn't have to do anything to be chosen; God had given them this special privilege because he wanted to, not because they deserved special treatment (Deuteronomy 9:4-6). Pride in their privileged position,

however, ruined Israel's sensitivity to the will of God and to the plight of others.

With a series of seven rhetorical questions, Amos shows how two events can be linked together. Once one event takes place, the second will surely follow. Amos was showing that God's revelation to him was the sure sign that judgment would follow. QVLAB

- b.** Vs. 9-10 Amos pictured Philistia and Egypt summoned to witness Israel's great sins. Even Israel's most wicked and idolatrous neighbors would see God judge Israel.

The people of Israel no longer knew how to do what was right. The more they sinned, the harder it was to remember what God wanted. The same is true for us. The longer we wait to deal with sin, the greater the hold it has on us. QVLAB

- c.** Vs. 11-15 The enemy mentioned here was Assyria, which conquered Israel and did just as Amos predicted. The people were scattered to foreign lands, and foreigners were placed in the land to keep the peace. Israel's leaders had robbed their defenseless countrymen, and here they would be rendered defenseless by the Assyrians. Amos added that even if the Israelites tried to repent, it would be too late. The destruction would be so complete that nothing of value would be left.

God's judgment against Israel's altars shows that he was rejecting Israel's entire religious system because it was so polluted. The horns of the altar stood for protection (1 Kings 1:49-53), and the false altars would soon be gone. Then the people would have no sanctuary or protection (see 4:4) when judgment came. QVLAB

4. Chapter 4 - The result of God's Judgment.

“Destruction”

- a. Vs. 1-3 Israel's wealthy women were called “kine” = “fat cows”—pampered, sleek, and well fed (see Psalm 22:12). These women selfishly pushed their husbands to oppress the helpless in order to support their lavish life-styles. QVLAB
- b. Vs. 4-5 Sin more, keep it up, because you love to sin, but I see there is no heart.

Amos sarcastically invited the people to sin in Bethel and Gilgal, where they worshiped idols instead of God. Bethel was where God had renewed his covenant to Abraham with Jacob (Genesis 28:10-22). At this time, Bethel was the religious center of the northern kingdom, and Jeroboam had placed an idol there to discourage the people from traveling to Jerusalem in the southern kingdom to worship (1 Kings 12:26-29). Gilgal was Israel's first campground after entering the Promised Land (Joshua 4:19). Here Joshua had renewed the covenant and the rite of circumcision, and the people had celebrated the Passover (Joshua 5:2-11). Saul was crowned Israel's first king in Gilgal (1 Samuel 11:15). QVLAB

- c. Vs. 6-11 Five corrective judgments God will bring:
 - (I) Hard times/unemployment - Vs. 6
 - (II) Weather troubles - Vs. 7,8
 - (III) Unfruitful farm land and national productivity – Vs. 9
 - (IV) Disease and sickness - Vs. 10
 - (V) Harsh calamities, but God's mercy was there - Vs. 11
- d. Vs 12-13 gives the result - prepare to meet your God.

5. Chapter 5 - “A call for Repentance”

- a. Vs. 1-3 Begins a lament for Israel. “Amos shocked his listeners by singing a funeral song for them as though they had already been destroyed. The

Israelites believed that their wealth and religious ritual made them secure, but Amos lamented their sure destruction.” QVLAB

This message is against the northern kingdom. She is pictured as a virgin who has fallen so low that no one can raise her up. Vs. 3 predicts that only 10% will be left in the land after the greater number were destroyed or taken captive. DB

- b.** Vs. 4-9 Israel is admonished to seek the Lord if they wish to live. They were not to seek Him in the places of their idolatry. Vs. 7 shows us that they would rather taste the bitterness of God’s judgment than the sweetness of justice. DB
- c.** Vs. 10-13 A society is in trouble when those who try to do right are hated for their commitment to justice. Any society that exploits the poor and defenseless or hates the truth is bent on destroying itself. QVLAB
- d.** Vs. 14-15 They could still avert God’s judgment if they would simply seek good and not evil. This would be a demonstration of a change of heart for them that God would honor.
- e.** Vs. 16-17 Failure to honor the dead was considered horrible in Israel, so loud weeping was common at funerals. Paid mourners, usually women, cried and mourned loudly with dirges and eulogies. Amos said there would be so many funerals that there would be a shortage of professional mourners, so farmers would be called from the fields to help (see also Jeremiah 9:17-20). QVLAB
- f.** Vs. 18-24 Here “the day of the LORD” means the imminent destruction by the Assyrian army as well as the future day of God’s judgment. For the faithful, “the day of the LORD” will be glorious, but for the unfaithful it will be a day of darkness and doom.

These people were calling for the day of the Lord, thinking it would bring an end to their troubles. But God said, “You have no idea what you are wishing for.” This “day of the LORD” would

bring justice, and justice would bring the punishment the people deserved for their sins.

IN VERSES 21-23 God hates worship by people who go through the motions only for show. If we are living sinful lives and using religious rituals and traditions to make ourselves look good, God will despise our worship and not accept what we offer. He wants sincere hearts, not praise from hypocrites.
QVLAB

- g.** Vs. 25-27 They did offer sacrifices to God while in the wilderness but most often their hearts were not in it. But they did make their own gods of which Moloch & Chiun were among. There is also indication that they made gods to the stars, something Dake says was not mentioned in the writings of Moses. The result of all this being the impending captivity to Assyria.

6. Chapter 6

- a.** Vs. 1-6 Amos leveled his attack at those living in complacency and luxury in both Israel and Judah. Great wealth and comfortable life-styles may make people think they are secure, but God is not pleased if we isolate ourselves from others' needs. God wants us to care for others as he cares for us.
QVLAB

Great cities to the east, north, and west had been destroyed because of their pride. What happened to them would happen to Israel because Israel's sin was just as great as theirs.

Ivory was an imported luxury, rare and extremely expensive. Even a small amount of ivory symbolized wealth. Something as extravagant as a bed inlaid with ivory shows the gross waste of resources that should have been used to help the poor. QVLAB

- b.** Vs. 7-14 In vs. 7 we see that like Judah later, Israel would be taken captive in different groups. Vs. 9-10 Any remaining after the siege would die most likely of pestilence. Their bodies would be burned, reduced to a pile of bones. Here and in I Sam. 31:12 are the only two references to the burning of corpses in Israel. Vs. 11-14 Here we see that God will smite the great and small by raising up a nation against them.

7. Chapter 7

The following series of visions conveyed God's message to the people, using images that were familiar to them—grasshoppers, fire, and a plumb line. QVLAB

- a.** Vs. 1-3 God shows Amos that he was going to bring grasshoppers against Israel as a sign of the coming judgment. However, Amos prayed and God changed his mind. Dake says, "God has done this many times in answer to the prayers of His people. He has also changed His mind when it became necessary in the fulfillment of His own plan; that is, when it became necessary to curse and not bless He did not hesitate to do what was needed, always working toward the ultimate goal of ridding the earth of all rebellion."
- b.** Vs. 4-6 God shows Amos that he will bring a fire as a sign of judgment and again Amos went to prayer and God answered the prayer of His prophet, withholding the fire.
- c.** Vs. 7-9 A plumb line was used to determine straightness of a wall. Now there was no repenting by God. He would exact His judgment on those who failed the plumb line test. Thus all their sanctuaries to false idols would be torn down and Israel would be laid waste.
- d.** Vs. 10-13 Prophets like Amos were often seen as traitors and conspirators because they spoke out against the king and his advisers, questioning their authority and exposing their sin. The kings often saw

the prophets as enemies rather than as God's spokesmen who were really trying to help them and the nation.

Amaziah was the chief priest in Bethel, representing Israel's official religion. He was not concerned about hearing God's message; he was only worried about his own position. Maintaining his position was more important than listening to the truth. QVLAB

- e. Vs. 14-17 Amos answers Amaziah reminding him that Amos never chose to become a prophet but was so by the calling of God. Then the prophet predicts the destruction of Amaziah's household along with the destruction of Israel.

8. Chapter 8

- a. Vs. 1-6 The basket of summer fruit is that which is soon spoiled just as Israel will soon be. The rest of this section restates the sins of Israel.
- b. Vs. 7-14 The judgment of God will come like a flood which was common along the Nile in Egypt. The darkening of the sun at noonday has happened before and will happen again in the future so there is every reason to take this literally (Ex. 10:15-22, 14:20, 20:21; Joshua 24:7). In vs. 14 we see that all the false idols they put their trust in will fall.

9. Chapter 9

- a. Vs. 1-4 Judgment would begin at the altar, the center of the nation's life, the place where the people expected protection and blessing. This judgment would cover all 12 tribes. Commentators disagree concerning this altar. Some think it was the altar at Bethel; more likely it was the altar in the Temple in Jerusalem. God would destroy their base of security in order to bring them to himself. But in 9:11 he promises to restore his renewed people and their broken world.

The “place of the dead” was the grave. The grave and Mount Carmel were symbols of the extremes they would go to in order to hide from God. No one can escape God’s judgment. This was good news for the faithful but bad news for the unfaithful. Whether we go to the mountaintops or the bottom of the sea, God will find us and judge us for our deeds. Amos pictured the judgment of the wicked as a sea serpent, relentlessly pursuing the condemned. For God’s faithful followers, however, the judgment brings a new earth of peace and prosperity. QVLAB

- b.** Vs. 5-10 In vs. 5-6 we see the greatness of God compared to vs.7 the Ethiopians, who were not under covenant with God. God is saying that so it shall seem to Israel that because of the destruction He will bring. The sinful kingdom would most certainly be Israel. God predicts its complete destruction from the face of the earth except for a few that would be left to preserve the house of Jacob, meaning both houses of Israel.
- c.** Vs. 11-15 In the punishment, the house of David was reduced to a “house in ruins.” God’s covenant with David stated that one of David’s descendants would always sit on his throne (2 Samuel 7:12-16). The exile made this promise seem impossible. But “in that day” God would raise up and restore the kingdom to its promised glory. This was a promise to both Israel and Judah, not to be fulfilled by an earthly, political ruler, but by the Messiah, who would renew the spiritual Kingdom and rule forever.

Vs.12 says that they “may possess the remnant of Edom”. “Israel will possess their enemies and when David’s kingdom is set up again and he and Messiah reign, men will seek the Lord in a greater way than ever before” (DB).

Verse 13 describes a time of such an abundance of crops that the people won’t be able to harvest them all.

The Jews of Amos's day had lost sight of God's care and love for them. The rich were carefree and comfortable, refusing to help others in need. They observed their religious rituals in hopes of appeasing God, but they did not truly love him. Amos announced God's warnings of destruction for their evil ways. QVLAB

X. HOSEA

Hosea was a prophet to the northern kingdom of Israel. He served from 753 to 715 B.C. Under the reign of Jeroboam II, the northern kingdom had prospered materially but had decayed spiritually. The people were greedy and had adopted the moral behavior and idolatrous religion of the surrounding Canaanites.

Hosea's role was to show how the people of the northern kingdom had been unfaithful to God, their "husband" and provider, and had married themselves to Baal and the gods of Canaan. He warned that unless they repented of their sin and turned back to God, they were headed for destruction. Hosea spoke of God's characteristics—his powerful love and justice—and how their practical experience of these should affect their lives and make them return to God. Unfortunately, the people had broken their covenant with God, and they would receive the punishments God had promised (Deuteronomy 27–28). QVLAB

- A. WRITTEN BY: Hosea, son of Beeri; 1:1**
- B. TIME FRAME: 760 - 710 BC**
 - 1. During the reign of Jeroboam II, Hosea probably prophesied after Amos.
 - 2. During the reign of seven different kings.
- C. WRITTEN TO: The Northern 10 tribes (often referred to as Ephraim)**
- D. HOSEA means = Salvation**
- E. HISTORICAL PURPOSE**

A dramatic picture of god's love for unfaithful Israel
- F. DOCTRINAL PURPOSE**
 - 1. The depravity of man
 - 2. The unending love of God
- G. CHRISTOLOGICAL PURPOSE**
 - 1. We see him as the healer of the backslider - 6:1
 - 2. The Messiah is presented as the son of God
 - 3. He is our compassionate lover - 11:4
 - 4. He is the only Savior of His people - 13:4
 - 5. He is the one who will ransom us from death - 13:14
- H. SCRIPTURAL STUDY OF HOSEA:**
 - 1. **Chapter 1 - God tells Hosea to marry a harlot.**
 - a. Vs. 1-5 Hosea was told to marry a woman who had been involved in whoredom which included involvement in sex orgies and other sexual perversions that were being practiced as part of idol worship. We see Hosea obey immediately as he marries Gomer and they have their first son (Hosea's son) Jezreel = God Scatters, to indicate how God would scatter Israel into the nations. Vs. 4-5 explain how "Jehu had carried out God's judgment on the house of Ahab; then he went into the same sins for which he had judged Ahab (2 Ki. 10:31-36). This total destruction of the house of Ahab is called the day of Jezreel. It was an appropriate picture of the

terrible destruction in the day of the Lord and Armageddon.” DB

- b. Vs. 6-7 Gomer conceived again bearing a daughter Lo-Ruhamah = Not Loved, to indicate God would not have mercy or compassion in judgment of Israel. However, he would show compassion to Judah. This is true in the sense that God would never again restore the northern kingdom as such. The restored Israel will represent the whole house of Jacob.
- c. Vs. 8-9 Gomer again conceives having a son Lo-Ammi = Not my People, indicating that God would withdraw Himself from them and not hear them or show mercy to them.
- d. Vs. 10-11 Speak of the future regathering of both kingdoms of Israel and how God’s blessing and fruitfulness shall rest upon them.

2. Chapter 2

- a. Vs. 1-7 Gomer has gone back to her adulterous ways which illustrated how Israel had left their God for idols. Some feel that vs. 4-5 are an indication that after the first child the other two were conceived in adultery and were not Hosea’s. Vs. 6-7 indicate that Gomer would eventually not find the satisfaction she thought she would have and desire to return to Hosea.

“The Israelites were thanking false gods (specifically Baal, the god whom they believed controlled weather and thus farming) for their food, shelter, and clothing, instead of the true God, who gave those blessings. Therefore, God would fence Israel in “with thorn bushes” and “block the road” by making the rewards of idol worship so disappointing that the people would be persuaded to turn back to God. Despite Israel’s unfaithfulness, God was still faithful and merciful. He would continue to hold his arms out to his people, even to the point of placing

obstacles in their wayward path to turn them back to him.

Just as Gomer would return to her husband if she thought she would be better off with him, so people often return to God when they find life's struggle too difficult to handle. Returning to God out of desperation is better than rebelling against him, but it is better yet to turn to God out of gratitude for his care." QVLAB

- b.** Vs. 8-13 Material possessions are success symbols in most societies. Israel was a wealthy nation at this time, and Gomer may have accumulated silver and gold. But Gomer didn't realize that Hosea had given her all she owned, just as Israel did not recognize God as the giver of blessings. Both Gomer and Israel used their possessions irresponsibly as they ran after other lovers and other gods. The Israelites were so immersed in idolatry that they actually believed pagan gods gave them their vineyards and orchards. They had forgotten that the entire land was a gift from God (Deuteronomy 32:49).
- c.** Vs. 14-16 God was promising (1) to bring the people to the desert, a place free from distractions, so he could clearly communicate with them, and (2) to change what had been a time of difficulty into a day of hope. The Valley of Trouble is the site where Achan had sinned by keeping forbidden war plunder (see Joshua 7). He had brought great disaster to Joshua's troops when they were attempting to conquer the land. God uses even our negative experiences to create opportunities to turn back to him. As you face problems and trials, remember that God speaks to you in the "desert" and not just in times of prosperity.

Not until Judah's exile would the entire nation begin to come to its senses, give up its idols, and turn back to God; and not until that day when God rules through Jesus the Messiah will the relationship between God and his people be restored. In that day,

God will no longer be like a master to them; he will be like a husband “Ishi” vs. 16 (Isaiah 54:4-8). The relationship will be deep and personal, the kind of relationship we can know, though imperfectly, in marriage. QVLAB

- d. Vs. 17-23 speaks of a future time most likely the millennial kingdom when men shall dwell in peace, even with the animals, and know their God.

3. Chapter 3 QVLAB

- a. Vs. 1-2 This short chapter pictures the nation’s exile and return. Israel would experience a time of purification in a foreign land, but God would still love the people and would be willing to accept them back. God commanded Hosea to show the same forgiving spirit to Gomer. Although Hosea had good reason to divorce Gomer, he was told to buy her back and love her.

Apparently Gomer was on her own for a while. Needing to support herself, she must have either sold herself into slavery or become the mistress of another man. In either case, Hosea had to pay to get her back—although the required amount was pitifully small. Gomer was no longer worth much to anyone except Hosea, but he loved her just as God loved Israel. No matter how low we sink, God is willing to buy us back—to redeem us—and to lift us up again.

- b. Vs. 3-5 After this, Gomer is no longer mentioned by Hosea. This is explained in 3:4. Gomer’s isolation showed how God would deal with the northern kingdom (5:6, 15). God would separate the Israelites from their treasured idolatrous practices. The sacrifices and temple mentioned were those used for idol worship. The priests served the idols; the idols were household gods, which were strictly forbidden for God’s people. The northern kingdom had rebelled against David’s dynasty and had taken Jeroboam as their king (1 Kings 12–13). Their

rebellion was both political and religious. At that time, they reverted back to the worship of golden idols. “David’s descendant, their king” refers to the time of Messiah’s rule when all people will bow before him in humility and submission.

4. Chapter 4

In this chapter, God brings a charge of disobedience against Israel. The religious leaders had failed to turn the people to God, and ritual prostitution had replaced right worship. The nation had declined spiritually and morally, breaking the laws that God had given them. The people found it easy to condemn Hosea’s wife for her adultery. They were not so quick to see that they had been unfaithful to God. QVLAB

- a.** Vs. 1-5 God has a “controversary”, a legal case against the people of the land. The case involves the lack of the knowledge of God. Their sins indicate that they have no godliness. Vs. 2 “may allude to the assassinations of kings during Hosea’s lifetime. Shallum killed Zechariah (the king, not the prophet) and took the throne. Then Menahem killed Shallum and destroyed an entire city because it refused to accept him as king (2 Kings 15:8-16). God pointed out that even murder was being taken casually in Israel.” QVLAB Vs. 3-5 describe judgment.
- b.** Vs. 6-11 Just as the people have forgotten God, so will He forget them in the day of judgment. Vs. 8 points to their eating the sin offering which was suppose to be a burnt offering.

The priests relished the people’s sins. Every time a person brought a sin offering, the priest received a portion of it. The more the people sinned, the more the priests received. Because they couldn’t eat all of the offerings themselves, they sold some and gave some to their relatives. The priests profited

from the continuation of sin; it gave them power and position in the community. So instead of trying to lead the people out of sin, they encouraged sin to increase their profits. QVLAB

- c. Vs. 12-14 Here the people were seeking counsel from their idols made of wood and from the rods of divination. So corrupt are they that God will make no attempt to bring correction but allow sin to follow its full course which leads to death.
- d. Vs. 15-19 Here God warns Judah not to follow in the sins of Israel. Because Israel has persisted in her sin God will cause her to be dispersed in “a large place” talking about how He will scatter them. As Ephraim is joined to her idols and will not repent she is beyond saving, as “the wind hath bound her” speaking of how the spirit of whoredom is upon her.

5. Chapter 5

- a. Vs. 1-2 Mizpah and Tabor may have been sites prominent in the false worship of Baal. The leaders likely even encouraged the people to sin at these places. With both their civil and religious leaders hopelessly corrupt, the people of Israel did not have much of a chance. They looked to their leaders for guidance, and they should have found it. God held the people responsible for what they did. Similarly, God holds us responsible for our actions and choices. QVLAB
- b. Vs. 3-7 Ephraim was the largest tribe in the northern kingdom and thus became the equivalent name for Israel (DB). Israel has given herself to the spirit of idolatry forgetting her true God. She is prideful, no longer hiding her idolatry. Her sins are committed openly. Thus both her and Judah shall fall. God will withdraw Himself from them so when they seek Him they will not find Him. Their destruction shall be completed within a months time.
- c. Vs. 8-11 Bethaven, house of naught, is a reference to Bethel where Jeroboam set up one of the golden

calves to worship (DB). As the princes in Judah were like the false leaders of the north, Judah would also fall. Vs. 11 shows us that Israel willingly walked after Jeroboam's command to worship the golden calf (DB).

- d. Vs. 12-15 According to Dake, the idea here is that of moths in garments, and termites in wood who both prey upon the substance in which they lie hidden, and slowly but effectively work their destruction. Termites work slower than moths thus it would take longer for Judah to be destroyed. Jareb is another name for Tiglath-pileser the Assyrian who punished both kingdoms. When the moth and termites have done their work then God will be like a lion against Ephraim and a young lion against Judah. Then will God return to His own place until both kingdoms acknowledged their sins.

6. Chapter 6

- a. Vs. 1-3 This seems to be a prophecy of a future time when Israel returns to the Lord. Dake says, that the statement in vs. 2, "after 2 days" is a reference to the time that the mourning of Zech. 12:10-13:1 will take place. It will be a time when the nation of Israel turns to know the living God and continue on with Him. He shall be their blessing as the former and latter rain. The former rain fell in October at seed-time; the latter rain or spring rain fell in March & April to cause the grain to mature. This God will do for Israel, complete the harvest and cause them to mature in Him.
- b. Vs. 4-5 Israel, your goodness flees away as a morning dew, in other words it doesn't last. There was no depth therefore God would bring to pass His word to them which has been spoken.
- c. Vs. 6-11 QVLAB One of Hosea's key themes is that Israel had broken the covenant God had made with them at Mount Sinai (Exodus 19-20). God wanted to make Israel a blessing and a light to all the nations (Genesis 12:2, 3; Isaiah 49:6); and if God's chosen

people obeyed him and proclaimed him to the world, he would give them special blessings. If they broke the covenant, however, they would suffer severe penalties, as they should have known (see Deuteronomy 28:15-68).

Gilead was once a sacred place, but here it was corrupt. Shechem was once a city of refuge designated by Joshua (Joshua 20:1, 2, 7, 8); Gilead was a region that included Ramoth, also a city of refuge. At this time these areas were associated with murder and crime, with bands of evil priests lying in wait to murder travelers passing through the territory.

So that the people of Judah would not become proud as they saw the northern kingdom's destruction, Hosea interjected a solemn warning about God's "harvest." God's Temple was in Judah (Jerusalem), and the people thought that what happened in Israel could never happen to them. But when they had become utterly corrupt, they, too, were led off into captivity (see 2 Kings 25).

7. Chapter 7

- a.** Vs. 1-7 Here the people of Israel do not take to account that God remembers all their sin and compares them to an oven that is out of control that consumes all that get near it.
- b.** Vs. 8-11 Ephraim is compared to a "cake not turned" which would be like a pancake that is overcooked on one side and not cooked on the other rendering it unfit to eat (DB). Ephraim is compared to a dove that flies to one place and then the next looking for the security she would only find in God.
- c.** Vs. 12-16 God will cast His net and bring Israel down just as He has said he would. Though they have run from God they shall not escape for destruction will overtake them. They have sinned against the one who redeemed them, bearing false witness against God. They return to their idols but

not to God. Dake says, “for the rage of their tongue” has to do with the fact that the closer their judgment came the more they stirred up contradictions against what God had said.” They place their trust in the help of Egypt which doesn’t come placing them in the place of ridicule by Egypt.

8. Chapter 8

- a.** Vs. 1-4 “The enemy descends like an eagle on the people of the LORD” refers to Assyria coming to attack Israel and take the people into captivity (2 Kings 15:28, 29). The people would call to God, but it would be too late because they had stubbornly refused to give up their idols. QVLAB
- b.** Vs. 5-8 The idol calf has cast Israel off, and God’s anger is kindled against the people yet they continue to say they are innocent. God will break the idol into pieces. Israel shall reap even more judgment than they expect and nothing good shall come to them. There will be nothing left that the nations would take pleasure in.
- c.** Vs. 9-14 Israel goes to Assyria looking for alliance. God will gather them and bring sorrow because of the many idol altars. They even sacrificed flesh before God and then ate the sacrifice. God will remember their sins, Israel has forgotten her God, while Judah has fortified cities but both shall be destroyed.

9. Chapter 9

- a.** Vs. 1-2 A threshing floor was a flat area, often built on a hilltop, where harvesters beat the wheat and separated it from the chaff. Often men would stay overnight at the threshing floor to protect their grain, so prostitutes would visit there. Because of the location of threshing floors in the hilltops, they began to be used as places to sacrifice to false gods. QVLAB
- b.** Vs. 3-7 Israel shall place her trust in Egypt and receive only what they don’t want from Assyria.

God would not have any part in their worship as it was dead, no heart or life in it. Now is the time to recompence. Israel will know the visitation of God's wrath, and her false prophets and corrupt spiritual leaders will show themselves for what they are.

- c. Vs. 8-10 Israel has forsaken God and given themselves to Baalpeor, which was an idol god who's worship involved the worst of all immoral practices. Instead of being like a firstfruit to God they have given themselves to Baalpeor.
- d. Vs. 11-17 Ephraim will be destroyed. Those that survive will be scattered among the nations.

6. Chapter 10

- a. Vs.1 Ephraim is an empty vine because she only brought fruit forth for herself and that being sinful (DB).

Israel prospered under Jeroboam II, gaining military and economic strength. But the more prosperous the nation became, the more love it lavished on idols. QVLAB

- b. Vs. 2-8 God was angry with the people of Israel for their insincere promises. Because the people did not keep their word, there were many lawsuits. *Beth-aven* means "house of wickedness," and it refers to Bethel ("house of God"), where false worship took place. If the Israelites' idols were really gods, they should have been able to protect them. How ironic that the people were fearing for their gods' safety! QVLAB
- c. Vs. 9-11 Israel has manifested sinfulness since the days of Gibeah (Judges 19-20). A couple had stopped to stay overnight in Gibeah when some wicked men gathered around the house and demanded that the man come out so they could have sex with him. Instead, the traveler gave them his concubine. They raped and abused her all night and then left her dead on the doorstep (Judges 19:14-30). That horrible act revealed the depths to which the

people had sunk. Gibeah was destroyed for its evil (Judges 20:8-48). QVLAB

In verse 11 Ephraim is to be brought into subjection, as a rider would tame a horse or ox by riding them until Judah is used to plow and Jacob to harrow (DB). Speaking of final submission.

- d. Vs. 12-15 vs.12 is a call to avoid God's judgment by doing what is right and receive His mercy. They needed to "break up the fallow ground" which was ground that had been plowed but not planted, allowed to sit idle it would become hardened. Now is the time to seek the Lord! They have plowed wickedness and shall reap iniquity because they trusted in their own way, that which was of their own making.

"Some say Shalman was Shalmaneser, king of Assyria; others say Shalman was Salmanu, a Moabite king mentioned in the inscriptions of Tiglath-pileser. Shalman had invaded Gilead around 740 B.C. and destroyed the city of Beth-arbel, killing many people, including women and children. This kind of cruelty was not uncommon in ancient warfare. Hosea was saying such would be Israel's fate.

Because Israel had put its confidence in military might rather than in God, it would be destroyed by military power. Israel's king, who had led the people into idol worship, would be the first to fall." QVLAB

7. Chapter 11

- a. Vs. 1-3 In the final four chapters, Hosea shifts to the theme of God's intense love for Israel. God had always loved Israel as a parent loves a stubborn child, and that is why he would not release Israel from the consequences of its behavior. The Israelites were sinful, and they would be punished like a rebellious son brought by his parents before the

elders (Deuteronomy 21:18-21). All through Israel's sad history, God repeatedly offered to restore the nation if it would only turn to him. By stubbornly refusing God's invitation, the northern kingdom had sealed its doom. It would be destroyed, never to rise again. Even so, Israel as a nation was not finished. A remnant of faithful Israelites would return to Jerusalem, where one day the Messiah would come, offering pardon and reconciliation to all who would faithfully follow him. God had consistently provided for his people, but they refused to see what he had done, and they showed no interest in thanking him. QVLAB

- b. Vs. 4-7 God speaks of His care for them and how Assyria shall take them because they refused to return to God. No matter what God did the people persisted in their way.
- c. Vs. 8-12 God's heart was turned within Him. Dake says this refers to God being so moved with compassion for the people that He was torn between two decisions: to destroy or not to destroy. Their persistence in sin required judgment but it was God's heart that His people turn from their sin and repent. Vs. 9-11 seem to be of a future time when God's people will walk after Him. Vs. 12 indicates that Judah would continue after the destruction of Israel. It could be that Judah would learn from the fall of Ephraim and not continue on the same path. Though there were some kings of the south that followed after God and sought to stop idol worship none of them were completely successful and therefore sin did run its course in Judah as well.

8. Chapter 12

- a. Vs. 1-5 Ephraim depends on its alliances that are like the wind which quickly passes and is gone. The east wind would symbolize her attempts at alliance with Assyria. Carrying oil to Egypt was done to seek her favor and help against the Assyrians (DB).

Jacob, whose name was later changed to Israel, was the common ancestor of all 12 tribes of Israel (both northern and southern kingdoms). Like the nations that descended from him, Jacob practiced deceit. Unlike Israel and Judah, however, he constantly searched for God. Jacob wrestled with the angel in order to be blessed, but his descendants thought their blessings came from their own successes. Jacob purged his house of idols (Genesis 35:2), but his descendants could not quit their idol worship. QVLAB

- b.** Vs. 6-10 In Israel, dishonesty had become an accepted means of attaining wealth. Israelites who were financially successful could not imagine that God would consider them sinful. They thought that their wealth was a sign of God's approval, and they didn't bother to consider how they had gotten it. But God said that Israel's riches would not make up for its sin. Remember that God's measure of success is different from ours. He calls us to faithfulness, not to affluence. Character is more important to him than our purses. QVLAB
- Vs. 9 Once a year the Israelites spent a week living in tents during the Festival of Shelters, which commemorated God's protection as they wandered in the wilderness for 40 years (see Deuteronomy 1:19–2:1). Here, because of their sin, God would cause them to live in tents again—this time not as part of a festival but in actual bondage (QVLAB).
- Vs.10 shows Israel is yet to be converted so this must speak of a future time. God has spoken to His people through His prophets, visions, and similitudes. Similitudes may be a reference to comparisons and examples the prophets gave such as Ezekiel acting out the siege of Jerusalem.
- c.** Vs. 11-14 Idols are often referred to as “vanity” as shown in this verse. They make their many sacrifices as they have as many altars as there are furrows in a field. The prophet referred to in verse 13 is Moses.

Ephraim has provoked the Lord and shall reap what she has sown.

9. Chapter 13

- a.** Vs. 1-2 The idea here is that at one time, when Ephraim spoke, he carried weight and was greatly respected; but when he exalted himself and served Baal he lost this respect, and was cut off. Now the people were sinning more and more with their idols (DB).
- b.** Vs. 3-8 Ephraim shall be like the “morning cloud” or as the “early dew” both of which pass away quickly. So shall Israel pass away so quickly. For there is but one Lord who is God and savior. Israel will eventually know this fact. God was their provision in the wilderness and has been since. He has blessed them but they have become prideful thinking the blessing was of their own making, they have forgotten God. Therefore, He will come upon them as a beast tearing them to pieces.
- c.** Vs. 9-13 Israel has destroyed herself by not following God who still is her only real help. God will some day be their King as he is the only one who can save them. God gave them a king against His better judgment and took him away in His wrath. The kings they wanted have only brought them to a place of sorrow.
- d.** Vs. 14-16 God will pay the price to purchase His people from the power of hell. Christ overcame death and hell for all who trust in Him. But before this is the destruction of Samaria (Israel) for her rebellion against God.

10. Chapter 14

- a.** Vs. 1 Verses 1-3 are Hosea’s call to repent. Verses 4-8 are God’s promise of restoration. God had to punish Israel for its gross and repeated violations of his law, but he would do so with a heavy heart. What God really wanted to do was restore the nation and make it prosper. The people could return to God by

asking him to forgive their sins. The same is true for us: We can pray Hosea's prayer and know our sins are forgiven because Christ died for them on the cross (John 3:16).

Forgiveness begins when we see the destructiveness of sin and the futility of life without God. Then we must admit we cannot save ourselves; our only hope is in God's mercy. When we seek forgiveness, we must recognize that we do not deserve it and therefore cannot demand it. Our appeal must be for God's love and mercy, not for his justice. Although we cannot demand forgiveness, we can be confident that we have received it because God is gracious and loving and wants to restore us to himself, just as he wanted to restore Israel.

- b.** Vs. 2-3 The future confession of Israel shall involve the "sacrifice of praise" which in the King James is written "we render the calves of our lips" where "calves" indicates "sacrifice". Israel in that day will make a full confession and no more look to others for their security, no more will they make the work of their hands to be their gods.
- c.** Vs. 4-8 In closing Hosea shows the restoration of Israel to God's blessing. They will have given up all their idols.
- d.** Vs. 9 God's concern for *justice* that requires faithfulness and for *love* that offers forgiveness can be seen in his dealings with Hosea. We can err by forgetting God's love, feeling that our sins are hopeless; but we can also err by forgetting his wrath against our sins, thinking he will continue to accept us no matter how we act. *Forgiveness* is a key word: When God forgives us, he judges the sin but shows mercy to the sinner. We should never be afraid to come to God for a clean slate and a renewed life.

QVLAB

XI. MICAH

A. MICAH means = “Who is like Jehovah”

2. He was a contemporary of Isaiah and Hosea
3. He lived near Gath, near Philistia

B. TIME FRAME: 730 - 700 BC

1. 2 Kings 18 - 20
2. He is talking about Samaria (the northern kingdom) and Jerusalem (the southern kingdom)
3. Speaking mostly to Judah

C. HISTORICAL PURPOSE

1. Shows God’s hatred of people’s passionless rituals and sin
2. Shows God’s offer of pardon to them

D. DOCTRINAL PURPOSES

1. Hatred of formal empty religion - 6:7
2. His concern for social justice - 6:8
3. His pardoning grace - 7:18
4. His faithfulness to His covenant - 7:20

E. CHRISTOLOGICAL PURPOSES

1. He is the judge of the nations - 4:3
2. The birth place of the messiah - 5:2

F. SCRIPTURAL STUDY OF MICAH:

1. Chapter 1

- a. Vs. 1 Micah and Isaiah lived at the same time, about 750–680 B.C., and undoubtedly knew of each other. Micah directed his message mainly to Judah, the southern kingdom, but he also had some words for Israel, the northern kingdom. Judah was enjoying great prosperity at this time. Of the three kings mentioned, Jotham and Hezekiah had tried to follow God (2 Kings 15:32-38; 18–20), but Ahaz was one of the most evil kings ever to reign in Judah (2 Kings 16). Moresheth was a Judean village near Gath, on the border with Philistia. QVLAB
- b. Vs. 2-7 Verses 2-4 seem most likely to refer to the second coming of the Messiah, Jesus Christ. He will

come in judgment and even the elements of the earth shall bow before Him. Verses 5-7 show the pending judgment on Israel for their idol worship and the sexual perversion that went on as part of worship. The priests were profiting from the hiring of the harlots.

- c. Vs. 8-13 Micah shall mourn for the destruction of Israel. Nothing could heal the situation at this point. Assyria would destroy the 10 tribes and then turn toward Judah and Jerusalem. They would do great harm to Judah although God would not allow them to even shoot an arrow against Jerusalem though they came to the very gate of the city (Isa. 36 – 37:38). Many other cities were destroyed by Assyria on its way to Jerusalem. Lachish seems tied to the sins of both Jerusalem and Israel but for what reason we aren't told. It was one of the cities destroyed by Assyria on their way to Jerusalem.
- d. Vs. 14-16 Moreshethgath would be King Sennacherib of Assyria to whom God appointed as heir to the inhabitants of Mareshah. Making the head bald in mourning was forbidden under law but since Judah had become like the heathen, she might as well mourn like them (DB).

2. Chapter 2

- a. Vs. 1-2 Warning of judgment to those who plan at night the wickedness of their actions tomorrow. Those who covet what belongs to others.
- b. Vs. 3-5 God's judgment on the family of Israel. The day will come when that which they have shall be taken from them.
- c. Vs. 6-11 Micah is told not to prophesy as the people do not wish to hear his message. However, God's words are always good to those who walk uprightly. Vs. 8-9 accuses the people of Israel of being the enemy of God and causing His glory to depart from them. Vs. 10-11 show again the pending destruction that will come and that the prophets who walk in

falsehood have a lying spirit. Sadly, these are the prophets the people listen to.

- d. Vs. 12-13 We see the regathering of God's people. Vs. 13 "He who is to give them deliverance, and lead them out on the way of their return. He who takes down the hurdles, or makes a gap in the wall or hedge, to permit them to pass through. This may apply to those human agents that shall permit and order their return. And Jehovah being at their head, may refer to their final restoration, when the Lord Jesus shall become their leader, they having returned unto himas they go no more out into captivity for ever." Adam Clarke Commentary

3. Chapter 3

- a. Vs. 1-5 It was the responsibility of the leaders to know right from wrong. But these leaders hate that which is good and love that which is evil. Thus they consume the people and bring destruction upon them. When the time comes for them to cry out to God He will not hear them. This same problem was true of the false prophets who also caused the people to error saying there would be peace when destruction was coming.

Dake says that the phrase in verse 5, "bite with their teeth, and cry, Peace" had to do with the idolatrous practices of the heathen around the altars of Baal. Biting an olive in their mouths and crying peace, of which the olive was a symbol.

- b. Vs. 6-8 The false prophets saw no light, had no vision from God. Darkness and confusion would cover them as they had no message from God. Contrast this with Micah who was filled with the Spirit of God could boldly speak of the sins of Israel.
- c. Vs. 9-12 Listen all you corrupt leaders of Israel & Judah- all who offer their service for profit, who say surely God is among us, because of them Jerusalem and all the high places of idol worship shall be laid waste.

4. Chapter 4

- a.** Vs. 1-8 This is a prophecy of the “last days” a future time when Mt. Zion, Jerusalem, shall be established. Though we don’t know the exact date of this event it draws closer each passing day. God’s presence will be know all over the world and people will come from everywhere to worship before the Lord and learn His ways. It will be a time of peace throughout the world. Prosperity will abound and there will be but one Lord our God. It will be a time of restoration for all of Israel as God will reign from Jerusalem forever.
- b.** Vs. 9-13 The prophet turns his attention to the then present time and the coming captivity to Babylon. This would have been fulfilled by Nebuchadnezzar. Vs. 11-13 seem to describe the nations of the world gathered against Israel at the time of the battle of Armageddon. At that time the nations of the world will not realize that this is all in God’s plan of restoring Israel and His kingdom.

5. Chapter 5

- a.** Vs. 1-2 “Daughter of troops” is a reference to Judah because of the bands of men employed in highway robbery and bloodshed. The word “troops” is almost always used of such bands. Now they are called to resist the coming invader of Palestine. The invader here could be the Roman general who destroyed Jerusalem in 70 AD as this was the only power who laid siege to Jerusalem during the days of the Messiah’s first coming when He, who is the judge of Israel and all men, was smitten on the cheek (Matt. 27:30). Vs. 2 accurately predicts the birth place of the Messiah who shall one day rule Israel and who is eternal.
- b.** Vs. 3 Verses 3-6 are very difficult to understand. Commentaries disagree as to what time period these verses are describing, perhaps it is meant to relate to both the day of Micah and a time yet to come.

Concerning verse 3: Some feel it speaks of the end time with Israel being “given up” for a period of time for her rejection of Messiah. That she is now travailing to bring forth. There is also disagreement on what she is travailing to bring forth; as to whether it is the Christ, the church, or her own new birth. The remnant of his brethren would seem to be the remnant of Judah, from which line Christ came, shall return unto the children of Israel which could mean the coming together of all 12 tribes as one.

The simplest interpretation to me would be: that God would give Judah over to Babylon to be taken captive until she travailed (70 yrs of captivity) to bring forth repentance, then the remnant of Judah would return with the children of Israel to Jerusalem.

- c. Vs. 4-6 Messiah shall be great unto the ends of the earth bringing peace. As to the Assyrian who shall come into Israel (there is disagreement among commentaries), some believe it is a reference to the Anti-christ who will take over Jerusalem something Assyria did not do before. At that time a men shall be raised up against him. Who these are we don't know but it seems from verse 6 that these men are victorious over Anti-Christ and Babylon (Nimrod). Perhaps they are leaders of the Lord's army of Israel in the day of the battle of Armageddon. The last part of verse 6 indicates that “he”, referring to Christ (“this man shall be the peace” vs. 5), shall deliver Israel from the Assyrian, Anti-Christ, when he, the Anti-Christ, comes into the land of Israel and treads within its borders.
- d. Vs. 7-15 Speak of the restoration of Israel and the destruction of its enemies. Removing all the strength of the nations, destruction of their strongholds, cutting off of all forms of sorcery, and the end of their idols, as God brings His judgment to pass.

6. Chapter 6

- a. Vs. 1-4 Here Micah pictures a courtroom. God, the Judge, tells his people what he requires of them and recites all the ways they have wronged both him and others. God called to the mountains to confirm the people's guilt. The mountains would serve as excellent witnesses, for it was in the high places that the people had built pagan altars and had sacrificed to false gods (1 Kings 14:23; Jeremiah 17:2, 3; Ezekiel 20:28). The people would never be able to answer this question because God had done nothing wrong. In fact, God had been exceedingly patient with them, had always lovingly guided them, and had given them every opportunity to return to him.
QVLAB
- b. Vs. 5-8 God reminds them of His blessing and provision in the past when Balak tried to have Balaam curse Israel but only blessing came from his mouth. He is not a God who requires much of His people, only that they do justly, love mercy, and walk humbly before Him.
- c. Vs. 9-16 God cries to His people and the wise will hear. He then lists their sins:
- (I) storing treasures of wickedness,
 - (II) shorting people in measures,
 - (III) unequal balances,
 - (IV) using weights that deceived,
 - (V) violence,
 - (VI) lying,
 - (VII) speaking deceit,
 - (VIII) keeping the statutes of Omri and the works of Ahab.
- For all these God would bring sickness and desolation. They shall find no satisfaction or deliverance. Keeping the statutes of Omri and works of Ahab have to do with the idolatry in which Israel continued to walk. This father and son walked in the sin of Jeroboam each being worse than any that came before them.

7. Chapter 7

- a.** Vs. 1-6 This chapter begins in gloom (7:1-6) and ends in hope (7:8-20). Micah watched as society rotted around him. Rulers demanded gifts; judges accepted bribes; corruption was universal. But God promised to lead the people out of the darkness of sin and into his light. Then the people would praise him for his faithfulness. God alone is perfectly faithful. Micah could not find a fair-minded person anywhere in the land. Sin had affected the government leaders and society in general. Deceit and dishonesty had even ruined the family, the core of society. As a result, the only way left to purify the people was God's judgment. This would draw the nation back to God and restore them from the inside out. QVLAB
- b.** Vs. 7-10 Micah showed great faith in God both personally (7:7) and on Israel's behalf (7:8-10) as he proclaimed that:
- (I) he would wait upon God because God hears and saves when help is needed
 - (II) God would bring his people through when times were tough
 - (III) Israel must be patient in punishment because God would bring them out of the darkness
 - (IV) their enemies would be punished. QVLAB
- c.** Vs. 11-13 In these verses we have a reference to the regathering of Israel, one by one, from all lands to their own land where they will be blessed under their Messiah eternally (DB).
- d.** Vs. 14-20 Verse 14 is a prayer by Micah asking God to be their shepherd and rule over them as in days of old (DB). God then answers Micah's prayer by promising many blessings, and judgment on Israel's enemies. Verses 18-20 exclaim the virtues of God who is like no other god and will bring to pass all the things He has promised.

XII. NAHUM

A. NAHUM means = comfort

1. Not much is known about Nahum.
2. He came from the city Elkoshi

B. WRITTEN TO: Judah concerning Nineveh

C. TIME FRAME: PRE-EXILIC

1. 2 Kings 21- 23
2. 650 - 620 BC
3. Kings: Manasseh, Ammon, Josiah

D. HISTORICAL PURPOSE

1. To comfort Judah, by describing the justice of God in the judgment of Nineveh.

E. DOCTRINAL PURPOSE

1. The justice of God
 - a. God is Just
 - b. God will prevail

F. CHRISTOLOGICAL

1. We see Christ as the judge and the avenger of His enemies.

G. SCRIPTURAL STUDY OF NAHUM:

1. **Chapter 1 - we see God's judgment declared**
 - a. Vs. 1-6 This is the judgment of Nineveh as seen in the vision of Nahum the Elkoshite. Elkoshi was a village located about 24 miles north of Nineveh (DB). God's wrath will be poured out on His enemies. He is longsuffering and just in His judgments. He is all powerful, not even the elements can stand against Him.
 - b. Vs. 7-8 God knows those who are placing their trust in Him, all others are His enemies and know only darkness. This indicates that the people of Nineveh do not trust in the Lord.

- c. Vs. 9-14 What is it that the inhabitants of Nineveh have against the Lord? Their destruction will be complete the first time, no need for a second attempt. They will be consumed as stubble which is fully dry is consumed in the fire. Vs. 11 would be a reference to Sennacherib who invaded Judah during the days of Hezekiah. Though the army of Assyria was many they were cut down when he passed through Judah. Though Sennacherib afflicted Judah he will afflict her no more. God would break the yoke of Assyria from Judah and bring to an end the reign of Sennacherib and the idol gods of Assyria.
- d. Vs. 15 Speaks of how beautiful are those who share the good news and the promise that the time would come when the wicked would no more pass through Judah. This verse most likely is a reference to the Millennium.

2. Chapter 2 - Judgment Describe

- a. Vs. 1-2 This chapter predicts the events of 612 B.C., when the combined armies of the Babylonians and the Medes sacked the seemingly impregnable Nineveh. QVLAB The prophet calls for Nineveh to prepare for the siege for the Lord is about to restore the excellency of Jacob and Israel who had already been destroyed (DB).
- b. Vs. 3-6 The shields of the Medo-Babylonian army were dyed red; the soldiers themselves were in scarlet military tunics. The chariots of burnished steel flashing in the sun, with their wheels of lightning-like rapidity of rotation, striking sparks from the stones as they rolled along, gave the appearance of torches and flashes of lightning on the battlefield (DB). The king of Assyria, whose capital is Nineveh, shall take count of his defences as they make ready for battle. Vs. 6 is explained by Dake, This verse also explains 1:8 the flooding that made the fall of Nineveh possible. Tradition says there was a prophecy handed down from their forefathers declaring that Nineveh should not be taken until the river became an enemy of the city first. It happened

in the third year of the siege that the river Khusur and the canal to the Tigris running through the city became so swollen by constant rains that the overflow even washed away a portion of the city walls; and through this part the invaders entered to take over. The king of Nineveh imagining that the prophecy was being fulfilled cast aside all hope of escape, built a large funeral pyre in the palace, and burned his concubines, his eunuchs, and himself. This could also explain the burning of the palace (vs. 8), and the fire of 3:13, 15 (DB).

- c. Vs. 7-9 Huzzab, was the queen who escaped burning. We also see others of the city trying to escape the attack. There was much spoil taken as Nineveh was a wealthy city.
- d. Vs. 10-13 The destruction of Nineveh, nothing is left. Nineveh is pictured as a den of lions where they dwelt in safety and security having all they wanted or needed but now it is a place of ruin. The lions are destroyed by the power of God who has set Himself against Nineveh.

3. Chapter 3 - Woe to your city - You are a city of blood.

- a. Vs. 1-7 Nineveh had used its beauty, prestige, and power to seduce other nations. Like a harlot, she had enticed them into false friendships. Then when the other nations relaxed, thinking Assyria was a friend, Assyria destroyed and plundered them. Beautiful and impressive on the outside, Nineveh was vicious and deceitful on the inside. QVLAB

God had set Himself against Nineveh, and would expose her deceit causing her destruction and humiliation. This all occurred about 100 years after the city had been spared and turned to God in the days of Jonah. Therefore, the desire of Jonah did come to pass but not in his day.

- b. Vs. 8-13 The idea here is that Assyria had taken an Egyptian city called “No” some say Thebes, which stood in the way of Assyria’s expansion to the south.

God is asking Assyria if she thinks that she is any better than “No”? The answer is no! Assyria was just as morally corrupt as “No” and therefore was no more likely to be spared or shown any mercy by God.

- c. Vs. 14-19 Here we see that Nineveh is to prepare herself as the judgment is about to overtake her. Those that escape will be scattered over the mountains not to be re-gathered. There is no way out and those who hear of her destruction will rejoice.

XIII. ZEPHANIAH

A. ZEPHANIAH means = “Hidden by Jehovah”

4. The people were spiritually “dull”
5. One of the last Pre-Exilic books
6. Zephaniah is the one prophet that has royal blood line

H. TIME FRAME: 630 -621 BC

1. Kings: Manasseh, Amon, Josiah

I. HISTORICAL PURPOSE

1. To warn Judah of the impending doom on themselves and other Nations.
2. A call to repentance

J. DOCTRINAL PURPOSE

1. God demonstrates His holiness and justice by bringing judgment on Judah.
2. God will restore.

K. CHRISTOLOGICAL PURPOSE

1. The Savior is presented as the Lord within Israel - 3:5
2. He is the King of Israel - 3:15

L. SCRIPTURE STUDY OF ZEPHANIAH:

1. Chapter 1

- a. Vs. 1 He is the great, great grandson of Hezekiah - (royal blood)
- b. Vs. 2-6 He speaks of the upcoming captivity of Judah to Babylon. The land shall be made desolate. The “stumblingblocks”, their idols will be removed. The “Chemarims” refers to the priests of the high places. Malcham (the king-god), would be another idol. So all those who turned from God or who never came to God will be cut down.
- c. Vs. 7-13 The Lord has prepared a sacrifice, and now invites those to be sacrificed to come. “Those clothed in strange apparel” were those who wore clothing of the heathen and not clothing with the

distinctive markings of the Jewish people. Vs. 10 the “fish gate” is on the north wall of the city. All the men of Judah who say God will not do as is said will know the judgment of the Lord. They shall build houses they never get to live in, and plant vineyards they never get to drink wine from.

- d. Vs. 14-18 The passage is a reference to “the great day of the Lord” speaking to the judgment of God. No doubt the reference here has a dual meaning as it describes the judgment about to befall Judah but also is descriptive of the future judgment of Christ against the nations.

2. Chapter 2 - The call to them for Repentance

- a. Vs. 1-3 Zephaniah calls the people to seek the Lord while there is still time that they might be spared in the day of judgment.
- b. Vs. 4-7 This is a warning to the Philistines of the pending judgment of God.
- c. Vs. 8-11 Moab and Ammon have tried to enlarge themselves at Judah’s expense. Therefore in judgment God is going to give their land to His people. The people of Moab and Ammon shall be spoiled, all their idols destroyed and the promise that some day all men will worship Jehovah alone.
- d. Vs. 12-15 vs. 12 predicts the destruction of Ethiopia. The last part of the chapter addresses the destruction of Assyria. It shall become a place of desolation where wild animals dwell. The pride of Nineveh shall be brought down and become be the point of ridicule by those who pass by her ruins.

3. Chapter 3 - Discipline then Good News

- a. Vs. 1-7 Woe is pronounced on Judah because she did not hear her God nor obey His correction. She did not trust in God. Her leaders are corrupt. The false prophets and priests are polluting the sanctuary and breaking the sacred laws. God shines His light on their sin but they know no shame. You would think that Judah would see the judgment God

brought against other nations and fear the judgment of God. But instead they rise up early to commit their sin.

- b. Vs. 8-10 vs. 8 is future. It depicts a day when God judges all nations for their following other gods. God will raise up a people who will follow Him and call upon Him. A people who have a heart to serve Him including Israel.
- c. Vs. 11-13 In the day of judgment God will purge from Judah all those who prided in their false idols. What will be left will be a humble people who will trust in the Lord, they shall not sin or speak lies but shall be a people who dwell in peace and safety.
- d. Vs. 14-20 When the Lord is in the midst of His people it will be a day of rejoicing. His people will do no more evil and will know the joy of the Lord and His blessing. He will restore Israel to what He had promised they would be. No more affliction, or shame now only the praise of the nations as God turns back their captivity and makes their name great throughout the world.

XIV. HABAKKUK

A. Name means = “Embrace”

- 4. He is a contemporary of Zephaniah and Jeremiah
- 5. He appears to have a priestly background

B. TIME FRAME: 620 - 605 BC

- 1. 2 Kings 22 -24
- 2. It is believed to have taken place after King Josiah had found the “books of the Law”. Revival had taken place and then Judah had gone back into a backslidden state.

C. HISTORICAL PURPOSE

- 1. To show how God disciplines His children as well as how His Holy justice prevails against His enemies.

D. DOCTRINAL PURPOSE

1. The holiness and justice of God
2. It teaches justification by faith alone
3. It shows us the sovereignty and providence of God

E. CHRISTOLOGICAL PURPOSE

1. Messiah is the Holy One - 1:12
2. Show the Messiah as the justifier - 2:4
3. He is the one who will fill the earth with the knowledge of the glory of God - 2:14

F. MAIN THEME: Justice and How God disciplines

G. SCRIPTURE STUDY OF HABAKKUK:

1. Chapter 1 - Opens up with crying out to the Lord.

Habakkuk lived in Judah during the reign of Jehoiakim (2 Kings 23:36–24:5). He prophesied between the fall of Nineveh (the capital of Assyria) in 612 B.C. and the Babylonian invasion of Judah in 588 B.C. With Assyria in disarray, Babylon was becoming the dominant world power. This book records the prophet's dialogue with God concerning the questions: Why does God often seem indifferent in the face of evil? and Why do evil people seem to go unpunished? While other prophetic books brought God's word to people, this brought people's questions to God. QVLAB

- a. Vs. 1-4 Habakkuk thinks the Lord is not seeing or listening. Why Lord? Habakkuk is sorrowed over the corruption he sees in Judah and evidently has sought God about it for some time and wonders why God has not answered his prayer.
- b. Vs. 5-11 - God told the inhabitants of Jerusalem that they would be utterly amazed at what he was about to do. The people would, in fact, see a series of unbelievable events:
 - (I) Their own independent and prosperous kingdom, Judah, would suddenly become a vassal nation;

- (II) Egypt, a world power for centuries, would be crushed almost overnight;
- (III) Nineveh, the capital of the Assyrian Empire, would be so completely ransacked that people would forget where it had been;
- (IV) the Babylonians would rise to power. Though these words were indeed amazing, the people saw them fulfilled during their lifetime. QVLAB

God will raise up Babylon, a wicked nation which Judah no doubt saw as much worse than they. Yet God would use Babylon to accomplish His purpose in Judah. Babylon is described by God as a fierce enemy who shall take Judah by “heaping dust” vs. 10 which refers to their piling dirt against the city walls to build a ramp by which they could enter. In his victory Neb. will attribute his victory to be that of his gods over the gods of Judah, this was common practice among the heathens who were victorious in battle.

- c. Vs. 12-17 Habakkuk now speaks of God’s greatness and how He is the God of Habakkuk. He also shows faith in immortality of the soul, saying “we shall not die.” The prophet also sees this as a judgment for correction of the people of Judah. He questions how God who is Holy can look upon the wickedness of His people. The people seem to be giving their idols sacrifices & praise for their success in fishing. Habakkuk realizes that idol worship was killing the nations.

2. Chapter 2 - The Lord Replies

- a. Vs. 1 The watchman and watchtower, often used by the prophets to show an attitude of expectation (Isaiah 21:8, 11; Jeremiah 6:17; Ezekiel 3:17), are pictures of Habakkuk’s attitude of patient waiting and watching for God’s response. Stone watchtowers were built on city walls or ramparts so that watchmen could see people (enemies or messengers) approaching their city while still at a distance.

Watchtowers were also erected in vineyards to help guard the ripening grapes (Isaiah 5:2). Habakkuk wanted to be in the best position to receive God's message. QVLAB

- b.** Vs. 2-3 This chapter records God's answers to Habakkuk's questions:
- (I) How long would evil prevail (1:2, 3)?
 - (II) Why was Babylon chosen to punish Judah (1:13)?
- God said that the judgment, though slow to come, was certain. Although God used Babylon against Judah, he also knew Babylon's sins and would punish it in due time.
- c.** Vs. 4 The wicked Babylonians trusted in themselves and would fall; but the righteous live by their faith and trust in God. This verse has inspired countless Christians. Paul quotes it in Romans 1:17 and Galatians 3:11. The writer of Hebrews quotes it in 10:38, just before the famous chapter on faith. And it is helpful to all Christians who must live through difficult times without seeing signs of hope. Christians must trust that God is directing all things according to his purposes. QVLAB
- d.** Vs. 5-8 Here we see that the proud who continue to enlarge what they have and are still unsatisfied. Woe to those who increase by taking what is not theirs. Perhaps Babylon is the object here as she will come against Judah in her pride, taking what is not hers, but who herself shall be spoiled because of her violence.

5 reasons why God is going to do something:

- (I) Because of their selfish ambitions - Vs. 5-8
- (II) Because of their covetousness - Vs. 9-11
- (III) Because of their ruthlessness - Vs. 12-14
- (IV) Because of their debaucheries (drunkenness and sinful daily lives)- Vs. 15-17
- (V) Because of their idolatry - Vs. 18-19

- e. Vs. 9-13 Babylon's riches had come from the misfortunes of others, but these riches would only be fuel for the fire. The victims and their cities would cry out against Babylon. Money is not evil, but God condemns the love of riches and the evil means of acquiring them (1 Timothy 6:10).
- f. Vs. 14-19 vs. 14 shall be fulfilled in the Millennium when the presence of the Lord is manifested on earth. But Woe to him that gives himself to strong drink which is a shame to him such as not be circumcised. Their end shall be in violence. Woe to those who fashion idols of wood and stone and act as though it had life when there is no breath in it.
- g. Vs. 20 Idols have no life, no person-hood, no power; they are empty chunks of wood or stone. Temples built to idols are equally empty; no one lives there. But the Lord is in his Temple. He is real, alive, and powerful. He is truly and fully God. Idolaters command their idols to save them, but we who worship the living God come to him in silent awe and reverence. We acknowledge that God is in control and knows what he is doing. Idols remain silent because they cannot answer. The living God, by contrast, speaks through his Word. QVLAB

3. Chapter 3 - Habakkuk Prays

- a. Vs. 1-2 Habakkuk praised God for answering his questions. Evil will not triumph forever; God is in control, and he can be completely trusted to vindicate those who are faithful to him. We must patiently wait for him to act (3:16). Habakkuk knew that God was going to discipline the people of Judah and that it wasn't going to be a pleasant experience. But Habakkuk accepted God's will, asking for help and mercy. Habakkuk did not ask to escape the discipline, but he accepted the truth that Judah needed to learn a lesson. QVLAB
- b. Vs. 3-15 describe the greatness of God
- c. Vs. 16-19 Habakkuk was overwhelmed by what he had heard realizing his own insignificance before the

awesome presence of the almighty God. Though he knew crop failure and the death of animals would devastate Judah, yet he affirmed that even in the times of starvation and loss, he would still rejoice in the Lord. Habakkuk's feelings were not controlled by the events around him but by faith in God's ability to give him strength. God will give his followers strength and confidence in difficult times. They will run surefooted as deer across rough and dangerous terrain.

The ending note to the choir director was to be used when this passage was sung as a psalm in Temple worship.

Habakkuk had asked God why evil people prosper while the righteous suffer. God's answer: They don't, not in the long run. Habakkuk saw his own limitations in contrast to God's unlimited power and control of all the world's events. God is alive and in control of the world and its events. We cannot see all that God is doing, and we cannot see all that God will do. But we can be assured that he is God and will do what is right. Knowing this can give us confidence and hope in a confusing world. QVLAB

XV. HAGGAI

A. Names means = "Festival" (he may have been born during one of the festivals)

The second shortest books of the Old Testament

B. TIME FRAME: 520 BC Post-Exilic

1. Zerubbabel leading in Judah after the captivity of Babylon had ended, King Darius I reigning over Persia
2. During the time of Ezra and Nehemiah (Ezra 1 - 6)

C. HISTORICAL PURPOSE

1. To exhort the remnant to rebuild the temple

D. DOCTRINAL PURPOSE

1. God will bless His people when they put Him first.
2. Don't become weary in doing good.

E. CHRISTOLOGICAL PURPOSE

1. The Lord is the temple's glory - 2:7-9
2. He is the over-thrower of the kingdom of this world - 2:22
3. He is the signet ring for Israel - 2:23

F. SCRIPTURAL STUDY OF HAGGAI:

1. Chapter 1 - Consider your Ways

- a. Vs. 1-2 Zerubbabel, governor of Judah, and Joshua, the high priest, were key leaders in rebuilding the Temple. They had already re-established the altar, but work on the Temple had slowed. Haggai gave a message to these leaders and to the exiles who had returned from Babylon, encouraging them to complete the rebuilding of the Temple in Jerusalem.

The Jews who had returned from Babylon in 538 B.C. to rebuild the Temple in Jerusalem were not able to finish their work because they were hindered by their enemies. After opposition put a halt to progress, no further work had been done on the Temple for over 15 years. In August 520 B.C., Haggai delivered a message to encourage the people to rebuild the Temple. Haggai was probably born in captivity in Babylon and returned to Jerusalem with Zerubbabel in 538 B.C. (Ezra 1-2). Haggai and Zechariah, two prophets who encouraged the Temple rebuilding, are mentioned in Ezra 5:1.

Haggai's message turned them around and motivated them to pick up their tools and continue the work they had begun. QVLAB

- b. Vs. 3-6 God asked his people how they could live in luxury when his house was lying in ruins. The Temple was the focal point of Judah's relationship

with God, but it was still demolished. Instead of rebuilding the Temple, the people put their energies into beautifying their own homes. However, the harder the people worked for themselves, the less they had, because they ignored their spiritual lives. The same happens to us. If we put God first, he will provide for our deepest needs. If we put him in any other place, all our efforts will be futile. Caring only for your physical needs while ignoring your relationship with God will lead to ruin. QVLAB

Because the people had not given God first place in their lives, their work was not fruitful or productive, and their material possessions did not satisfy. While they concentrated on building and beautifying their own homes, God's blessing was withheld because they no longer put him first. Moses had predicted that this would be the result if the people neglected God (Deuteronomy 28:38-45). QVLAB

- c. Vs. 7-11 God tells the people to “consider their ways”. His blessing would be withheld as long as they continued to focus only on their own welfare and luxury while His house lied in ruins. But if they would put Him first in what they did He would take pleasure in their work and bless them.
- d. Vs. 12-15 The people under the direction of Zerubbabel & Joshua the high priest, obeyed the voice of God as spoken by Haggai. The people rose to help with the building of the temple and God told them He would be with them.

2. Chapter 2 - three weeks later - Haggai speaks the word of the Lord

- a. Vs. 1-5 God asks the people who saw the former temple of Solomon how it compared to the one which was before them in ruins. God wanted the people to work hard but also wanted them to know that He was with them. He reminds them of the covenant He had with them when He brought them

out of Egypt. He had not changed the covenant though they broke it, it was still good from God's perspective. His covenant never fails!

- b.** Vs. 6-9 The focus shifts from the local Temple being rebuilt in Jerusalem to the worldwide reign of the Messiah on earth. The words “in just a little while” are not limited to the immediate historical context; they refer to God's control of history—he can act anytime he chooses. QVLAB

When God promised to shake all the nations with his judgment, he was speaking of both his present judgment on evil nations and future judgment during the last days. QVLAB

God wanted the Temple to be rebuilt, and he had the gold and silver to do it, but he needed willing hands. God has chosen to do his work through people. He provides the resources, but willing hands must do the work. QVLAB

Four promises from the Lord:

- (I)** I will shake the Nations - Vs. 7
- (II)** The desire of all nations will come about - Vs. 7
- (III)** The glory will be greater - Vs 9 (reference 2 Cor 3:1-18)
- (IV)** He will grant peace - Vs. 9

- c.** Vs. 10-19 Holiness is an isolated virtue, one person at a time, but defilement spreads, it can touch everyone.

Haggai ask the priest a question, “if any person did carry HOLY meat in their garments and touched other things (bread, wine, oil etc.) with their garments did that make what they touched, HOLY? The answer was NO! One does not become HOLY by touching something that is HOLY. Then the

second question asked if someone who was considered unclean because they touched a dead body and then touched something else would that which had be touched by the unclean person be considered unclean? The answer was YES it would be unclean. From this Haggai then applies the principle to Judah. Just as these would be unclean because they touched something unclean so was Judah unclean and thus they had been under a curse where by they would only reap about half of what they would normally harvest. But now from the day they laid the foundational corner stone of the temple God would bless them and remove the curse (DB).

The blessing was because they obeyed the voice of God's messenger, and the blessing began the very day they determined to obey God and began to work.

- d. Vs. 20-23 "Haggai's final message, addressed to Zerubbabel, the governor of Judah, acknowledged that he was merely the messenger who brings the word of the Lord.

A signet ring was used to guarantee the authority and authenticity of a letter. It served as a signature when pressed in soft wax on a written document. God was reaffirming and guaranteeing his promise of a Messiah through David's line (Matthew 1:12).
QVLAB

God closed his message to Zerubbabel with this tremendous affirmation: "I have specially chosen you." Such a proclamation applies to us as well: Each of us has been chosen by God (Ephesians 1:4). This truth should make us see how much God loves us and motivate us to work for him. QVLAB

Haggai's message to the people sought to get their priorities straight, help them quit worrying, and motivate them to rebuild the Temple. Like them, we

often place a higher priority on our personal comfort than on God's work and true worship. But God is pleased and promises strength and guidance when we give him first place in our life." QVLAB

XVI. ZECHARIAH

A. Name means = "Jehovah Remembers"

B. TIME FRAME

1. 518 BC - Chapters 1 -8
2. 480 BC - Chapters 9-14
3. Ezra 5 & 6
4. Mostly has to do with the future
5. Zerubbabel, Darius I

C. HISTORICAL PURPOSE

1. To encourage the remnant, by showing them that God was working for them.

D. DOCTRINAL PURPOSE

1. The providence of God
2. The pre-eminence of the Messiah

E. CHRISTOLOGICAL PURPOSE

1. He is the angel of the Lord - 3:1
2. He is the righteous Branch - 3:8
3. He is the crucified Savior - 12:10
4. He is the coming King - 9:9

F. SCRIPTURAL STUDY OF ZECHARIAH:

1. Chapter 1

Born in Babylon during the Exile, Zechariah was a fairly young man when he returned to Jerusalem in 538 B.C. King Cyrus of Persia had defeated Babylon in 539 and had decreed that captives in exile could return to their homelands. Zechariah and Haggai were among the first to leave. Zechariah, a prophet and a priest, began ministering at the same time as the prophet

Haggai (520–518 B.C.). His first prophecy was delivered two months after Haggai's first prophecy.

Like Haggai, Zechariah encouraged the people to continue rebuilding the Temple, whose reconstruction had been halted for nearly 15 years. Zechariah combated the people's spiritual apathy, despair over pressures from their enemies, and discouragement about the smaller scale of the new Temple foundation.

- a. Vs. 1-6 I believe the Darius of vs. 1 would be Darius I the grandson of Cyrus and oldest son of Cambyses II, son of Cyrus. God did not wish to see Israel now repeat the sins of their forefathers. Vs. 3 It is always God's heart that His people turn to Him. The fact that He is encouraging them to do so indicates that they were away from Him. Already walking in the sins of their fathers. The warning was that God was true to His word in the past bringing on their fathers exactly what He had said He would, and would do the same now.
- b. Vs. 7-11 On Feb. 24th three months after the vision of verses 1-6 a second vision comes to Zechariah. In this vision he saw a man on a red horse who stood by a myrtle tree. Behind him were more horses, red, speckled, and white. Whether they had riders is not indicated but seems likely. The man explained that these were those who go about the earth to report to God as to what is going on. At this time their report was that the earth was still at rest. This gives us insight into the unseen spirit world and how it is active in the affairs of earth. Though we cannot see angels, does not mean they are not there. This would be true of both good and evil forces. Remember: Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.
- c. Vs. 12-15 The question is how long will it be before God judges the nations who came against Judah?

God announces His displeasure with the heathen nations who have so sorely treated Judah.

- d. Vs. 16-17 speak of God rebuilding Jerusalem and the house of the Lord. We see His continuing provision in fulfilling His promise to Judah.
- e. Vs. 18-19 (Adam Clarke Commentary) Then God shows Zechariah 4 horns which represent the 4 nations who afflicted Israel; the Assyrians, Persians, Chaldeans, and Egyptians. Or these enemies may be termed four, in reference to the four cardinal points of the heavens, whence they came:—
 - (I) NORTH. The Assyrians and Babylonians.
 - (II) EAST. The Moabites and Ammonites.
 - (III) SOUTH. The Egyptians.
 - (IV) WEST. The Philistines.
- f. Vs. 20-21 Four carpenters.— Four other powers, who should defeat the powers intended by the horns. These are the same as the four chariots mentioned chap. 6:1-3, 6, 7. The first was NABOPOLASSAR, father of Nebuchadnezzar, who overturned the empire of the Assyrians. The second was CYRUS, who destroyed the empire of the Chaldeans. The third was ALEXANDER the Great, who destroyed the empire of the Persians. And the fourth was PTOLEMY, who rendered himself master of Egypt. Some of these had already been cast down; the rest were to follow. (Adam Clarke Commentary)

2. Chapter 2

- a. Vs. 1-5 The man (angel) with the measuring line was to measure Jerusalem. God would be a wall around Jerusalem, like a wall of fire, while the walls were being rebuilt. More importantly the Lord would be in her midst.
- b. Vs. 6- 9 Israel was encouraged to regather to her homeland, to leave Babylon. Many had built homes in Babylon and may have even be reluctant to leave their comfortable homes for the ruins of Jerusalem.

Zechariah instructed them to leave Babylon quickly. This was an urgent request because Babylon would be destroyed and its decadent culture would cause God's people to forget their spiritual priorities. A vast majority of the Israelites rejected these warnings and remained in Babylon. QVLAB

God was about to spoil the nations that had made spoil of Judah. We must be mindful of how we treat others, we may be dealing with someone who is the "apple of God's eye".

- c. Vs. 10-13 The Lord shall dwell in the midst of Zion. This is speaking of the final restoration of Israel from many nations. In that day shall many nations know the Lord who will take His rightful place in the midst of His people. Speaking of the Millennial reign of Christ.

3. Chapter 3

- a. Vs. 1-5 Zechariah has another vision. This vision was of Joshua, the high priest, who was the spiritual leader of the people after the Babylonian captivity. Here Satan is seen standing next to Joshua, evidently to resist or trouble his ministry as Christ rebukes Satan. We see that Joshua was clothed in garments that were not fitting for priestly service. The garments represented sin that was in his life. We see the Lord cleanse his sin and put new garments on him along with the priestly mitre (head piece). Now he was fit for service after being cleansed by the Lord.

We see here the importance for Christian leaders to keep their lives clean before the Lord that we don't give Satan opportunity to take advantage of our weaknesses.

- b. Vs. 6-10 Here we see that there are conditions to certain blessings of God. The priests were to know God's blessing if they met the conditions. When we meet the conditions we are able to walk among the

angels that are about God's servants. It almost seems to say that as we seek to obey God and walk in His will, that He will give us places to serve where His angels are about us.

The priests that served with Joshua were no doubt looked upon by the people. Their lives were to be an example. God wanted them to know that He would bring forth His servant "the Branch" which would be speaking of Christ.

The stone that is laid before Joshua is not explained but it seems likely to represent Christ, who is the "chief corner stone" (Eph. 2:20; I Peter 2:6). We also don't know what the 7 eyes represent other than the understanding that God's number of perfection and completeness is 7 and perhaps the fact that the stone has 7 eyes could have something to do with God's ability to see everything, as nothing is hidden from Him. His ability to see and know all things will allow Him to remove the sin of Israel from her in one day. Surely this is a reference to the day of the Lord when Israel shall see her redeemer and realize He is the one whom they have pierced. In that day, the day of the Lord (Millennial reign of Christ), shall be a time of peace and prosperity.

4. Chapter 4

- a. Vs. 1-7 Here Zechariah sees a golden candlestick with 7 lamps and 7 pipes (one to each lamp from the one bowl of oil). An olive tree stood on each side of the candlestick as to indicate a continuous supply of oil to keep the lamps burning. The lamp oil was from the crushing of the olives. Then the word of the Lord came to Zerubbabel reminding him that the work of the Lord was not done by "might or power, but by God's spirit". As Zerubbabel was to face obstacles such as the mountain mentioned in verse 7, he was to remember that God would make the mountain a plain by His spirit. The temple would be

built and the headstone would be placed with shouting and crying of Grace unto it. When the headstone (DB says crowning stone of the building) was placed in a new building it was done so with loud shouting and crying of “grace, grace unto it”.

- b.** Vs. 8-14 God gives a sure word through Zechariah that Zerubbabel would see the building of the temple through to its completion. Here we are told that the stone which God gave for the plummet in the hands of Zerubbabel which had the 7 eyes, are “the eyes of the Lord which run to and fro through the whole earth”. These are the eyes of the Lord which search the earth to show Himself strong on behalf of those who’s heart is perfect toward Him (2 Chron. 16:9). God would prove Himself strong to Zerubbabel.

Zechariah then inquires about the two olive trees. God tells him that they are “the two anointed ones that stand by the Lord of the whole earth.” We are not told who the “two anointed ones” are, nor are we given any hints. Perhaps they are Zerubbabel and Joshua who are anointed by God to rebuild His temple. Many believe this is a reference to God’s two witnesses who stand before the people as a light and witness during the latter part of the tribulation Rev. 11:3-4. There is no clear indication given.

5. Chapter 5

- a.** Vs. 1-4 In this vision Zechariah sees a “flying roll” or scroll. When unrolled he sees that it is quite large. The scroll represents God’s judgment on all who steal, or swear. They shall be consumed along with all they own.
- b.** Vs. 5-11 The next vision was that of an “ephah that goeth forth”. An ephah was a measurement of about a bushel. We see the ephah was in the form of a basket or container. Vs. 6 also points out that the ephah was the same all over the earth. Next we are shown a lid which was made of a talent of lead (about 100 lbs.) which was a very heavy weight.

Next we are shown a woman vs.7 who is described in vs.8 as representing “wickedness” and she was cast into the basket with the lead weight being placed over the top of the container. Then in verse 9 we see two women with wings like a stork being driven by the wind. Together they lift up the ephah from off the earth into the sky carrying it to Shinar. Shinar is another name for Babylon, where the ephah would be established. This seems to indicate that in the latter days Babylon will again become a center of wickedness on the earth.

6. Chapter 6

- a.** Vs. 1-8 Zechariah sees 4 chariots with different colored horses come from between two mountains of brass. They are explained as being spirits who go forth from the presence of the Lord. They cover the earth completing what is assumed to be God’s judgment in the affairs of man. Here we see that the judgment of God had been quieted in the north perhaps eluding to God’s punishment of Babylon.
- b.** Vs. 9-11 God now instructs Zechariah to have 3 men come together along with sufficient gold and silver to make the crowns worn by the high priest, Joshua.
- c.** Vs. 12-13 These two verses are of the coming of Christ in both His first and second coming. He has already come as the man whose name is the Branch. He will also come and see to the building of His temple (Millennial temple) where he shall sit in His glory upon His throne as both king and priest.
- d.** Vs. 14-15 (DB) the memorial of the crowns in the temple spoke of God’s faithfulness in restoring the kingdom and priesthood to Israel through their Messiah.

7. Chapter 7

- a.** Vs. 1-7 The fourth year of King Darius’s reign was 518 B.C. For the previous 70 years, the people had been holding a fast in August to remember the destruction of Jerusalem. Because Jerusalem was

being rebuilt, they came to the Temple to ask if they had to continue this annual fast. God did not answer their question directly. Instead, he told them that their acts of justice and mercy were more important than their fasting. What he wanted from his people was true justice in their dealings and mercy and compassion for the weak. The Israelites had lost their sincere desire for a loving relationship with God. Zechariah told them that they had been fasting without a proper attitude of repentance or worship. They fasted and mourned during their exile with no thought of God or their sins that had caused it in the first place. QVLAB Their fast was for themselves, not for God.

- b. Vs. 8-14 God's heart was that His people walk in truth and justice, showing mercy and compassion on one another. Again we see His heart for the oppressed and wanting them to be treated rightly. His emphasis was on the heart. That they keep their heart right toward one another. The previous generation had refused to hear God's pleas even hardening their hearts toward the word God sent through the prophets. Thus God could do no less than follow through on His word of judgment to them. Then when judgment came and the people cried it was too late as God would not hear them any more than they had listened to Him. They were scattered to places foreign to them while their homeland laid desolate.

8. Chapter 8

- a. Vs. 1-8 Here we see God's unchanging love for Israel. Though He was forced to bring judgment, His promise of restoration and blessing were also to come to pass. He would be in the midst of His people and His Holy city would be the "city of truth" and His mountain "the holy mountain". This speaks of the Millennial reign of Christ and how there will be people of all ages, including children who play in the streets. Israel will be regathered to Jerusalem

from the various countries to the east and west and know the Lord as their God.

- b.** Vs. 9-17 God encourages the people to be strong in the rebuilding of the temple. He had withheld His blessing but now would pour out His blessing if they would get to work. Instead of them being a curse to the nations they would be the blessing. God assures them that He will honor His word of blessing in the same way He honored His word of judgment. They were not to fear but were to:

- (I) Speak the truth to your neighbor
- (II) Execute the judgment of peace and truth
- (III) Don't imagine evil in your heart against your neighbor
- (IV) Love no false oath

- c.** Vs. 18-23 The four fasts were given to mark the days of events which happened to Judah, and were not fasts unto the Lord, but were fasts to make them aware of their condition. That is one of the reasons why He told them in 7:5-6 that their fast was not to Him but for themselves. The 4 fasts were:

- (I) 9th day of July – the day Jerusalem was broken up by Nebuchadnezzar (Jer. 52:6-7)
- (II) 10th day of August – the day the temple and houses of Jerusalem were burned (Jer. 52:12-13)
- (III) 3rd of October – the day Gedaliah was slain (Jer. 40:8, 41:1-3, 15-18)
- (IV) 10th of January – the day the king of Babylon set his face against Jerusalem (Ezek. 24:1-2). (DB pg. 929).

God was going to turn even these fasts that pointed to difficult times into times of joy and gladness. This must relate to the future of Israel when their sorrow is turned into gladness. We also see in verses 20-23 the future of Jerusalem as the center of the earth's religious activity as it will be the dwelling place of the Lord. Israel shall be the

witness to the nations which God always wanted them to be.

9. Chapter 9

- a.** Vs. 1-8 The last six chapters of the book are two messages delivered late in Zechariah's life. These messages point to the Messiah and his second coming. Some of these prophecies were fulfilled before the Messiah came, some by Alexander the Great; others were fulfilled during the Messiah's time on earth; and others will be fulfilled when he returns. Those who oppressed Jerusalem—Aram, Philistia, Phoenicia—would be crushed. QVLAB

In vs. 5-7 Zechariah mentions four key cities in Philistia: Ashkelon, Gaza, and Ekron would be destroyed, and Ashdod would be overtaken by foreigners. This would happen because of their great evil and idolatry. But those left in the land would be adopted into Israel as a new clan, as the Jebusites were. (When David conquered Jerusalem, he did not wipe out the Jebusites, but absorbed them into Judah.) QVLAB

Vs. 8 Several centuries after Zechariah's day, Antiochus IV Epiphanes would invade Israel; and in A.D. 70, Titus, a Roman general, would completely destroy the Temple. This promise, therefore, may have been conditional upon the people's obedience. The day will come, however, when God's people will never again have to worry about invading enemies (Joel 3:17). QVLAB

- b.** Vs. 9 This prophecy is of the first coming of our Lord as He entered Jerusalem on Palm Sunday riding on the foal of an ass (Matt. 21:1-11).
- c.** Vs. 10-11 We can now see this refers to his second coming. At that time all nations will be subject to Christ, and his rule will extend over the whole earth.

.....Covenants in Old Testament times were sealed or confirmed with blood, much as we would sign our name to a contract. The old covenant was sealed by the blood of sacrifices, pointing ahead to the blood Christ would shed at Calvary, his “signature” that confirmed God’s new covenant with his people. Because God had made a covenant with these people, he delivered them from the “waterless dungeon,” the cistern like prison of exile. QVLAB

- d. Vs. 12-17 Here is pictured the battle of Armageddon where Israel shall go against the forces of Anti-Christ. God will be with Israel in this day of battle and save them lifting them up before the nations as a sign of His goodness. Thus there shall be rejoicing.

10. Chapter 10

- a. Vs. 1-2 Unlike the idols who were the work of men’s hands and powerless to bring anything but God’s judgment to pass, God is our source of spiritual and material blessing. We can ask Him to bring rain even during the rainy season and He will give us His rain.
- b. Vs. 3-5 Again the battle of Armageddon is pictured here with God fighting with Israel able to defeat every oppressor. Israel shall be as mighty men to the dismay of the nations gathered against them. (DB).
- c. Vs. 6-8 Here the picture is of restored Israel from both kingdoms being in the place where it will seem as though God had always been with them. God will whistle (hiss) for His people to gather them and they shall rejoice in the Lord.
- d. Vs. 9-12 This pictured return from Egypt and Assyria was a symbolic way of saying that the people would be returned from all the countries where they had been dispersed. Egypt and Assyria evoked memories of slavery and separation. The “sea of distress” refers to the Red Sea, through which the Israelites were miraculously delivered from Egypt. As the Israelites returned once again

from Egypt and other lands, they would be protected by God's miraculous power. QVLAB

11. Chapter 11

- a. Vs. 1-6 (From Adam Clarke Commentary) The prophet shows the Messiah setting forth the ungrateful attitude shown to him by the Jews, when he undertook the office of shepherd in guiding and governing them; how they rejected him, and valued him and his labors at the mean and contemptible price of thirty pieces of silver, the paltry sum for which Judas betrayed him. Upon which he threatens to destroy their city and temple; and to give them over to the hands of such guides and governors as should have no regard for their welfare.

Lebanon signifies the temple, because it was built of materials principally brought from that place.

Verse 2. Howl, fir tree— This seems to point to the fall and destruction of all the mighty men.

Verse 3. Young lions— Princes and rulers. Their shepherds, kings or priests may be intended.

Verse 4. Feed the flock of the slaughter— These people resemble a flock of sheep fattened for the slaughter; feed, instruct, this people who are about to be slaughtered.

Verse 5. Whose possessors— Governors and false prophets, that slay them, by leading them to those things that will bring them to destruction. And they that sell them— Who give them over to idolatry.

Verse 6. For I will no more pity— I have determined to deliver them into the hands of the Chaldeans.

- b. Vs. 7-9 (Vs. 7 from Adam Clarke Commentary)
Two staves— Two shepherd’s crooks. One I called Beauty—that probably by which they marked the sheep; dipping the end into vermillion, or some red liquid. And this was done when they were to mark every tenth sheep, as it came out of the field, when the tithe was to be set apart for the Lord.

The other I called Bands— Probably that with the hook or crook at the head of it, by which the shepherd would catch the sheep by the horns or legs when he wished to bring any to hand.

And I fed the flock.— These two rods show the beauty and union of the people, while under God as their Shepherd. It was the delight of God to see them in a state of peace and harmony.

Vs. 8 The identity of the 3 shepherds is not known and the commentaries disagree with no one really knowing for certain therefore to trying to identify them would be mere speculation. It is enough to realize that who ever these men were, they had some responsibility for God’s people as they were “shepherds”. Evidently they misused their authority most severely for God to “loathe” them. He was also quick to be rid of them, doing so within one month’s time.

Vs. 9 This verse almost seems to fit what has already taken place in the siege of Nebuchadnezzar against Jerusalem. However, since it was given after the Babylonian captivity was over, we must assume that it predicts a then future event. This would most likely then seem to point to the destruction of Jerusalem by Rome in 70 AD an event that Christ also pointed to in Luke 21:20-24.

- c. Vs. 10-11 The Messiah is pictured here as taking His staff, even Beauty, and breaking it, signifying the breaking or abolishment of the old covenant made

with Moses and all the people. The law of Moses was fulfilled, and it came to an end with Christ on the cross;... to be replaced by the new covenant of Jer. 31:31-34 (DB with some changes).

- d. Vs. 12-13 To pay this shepherd 30 pieces of silver was an insult—this was the price paid to an owner for a slave gored by an ox (Exodus 21:32). This is also the amount Judas received for betraying Jesus (Matthew 27:3-10). The priceless Messiah was sold for the price of a slave. Potters were in the lowest social class. “This magnificent sum” (a sarcastic comment) was so little that it could be thrown to the potters. QVLAB

It is interesting to note that the money given to Judas was used to purchase a burial place for him in the potters’ field (Matt. 27:3-10) DB.

- e. Vs. 14-17 Because the people had rejected the Messiah, God would reject them—symbolized by Zechariah breaking the staff called “Union.” Not long after Zechariah’s time, the Jews began to divide into numerous factions: Pharisees, Sadducees, Essenes, Herodians, and Zealots. The discord among these groups was a key factor leading to the destruction of Jerusalem in A.D. 70. QVLAB

Israel would not only reject the true shepherd; it would accept instead a worthless shepherd (possibly the Anti-Christ is meant here). This shepherd would serve his own concerns rather than the concerns of his flock and would destroy rather than defend them. Condemnation is his rightful fate because he trusted his arm (military might) and his right eye (intellect). God would destroy both areas. QVLAB Note also that Anti-Christ is called in vs. 17 the “idol shepherd” which may be a reference to the idol he has made of himself (Rev. 13:14-15).

It is a great tragedy for God's people when their leaders fail to care for them adequately. God holds leaders particularly accountable for the condition of his people. The New Testament tells church leaders, "Not many of you should become teachers in the church, for we who teach will be judged by God with greater strictness" (James 3:1). If God puts you in a position of leadership, remember that it is also a place of great responsibility. QVLAB

12. Chapter 12

- a.** Vs. 1-3 Speaks of Israel in the day of Armageddon when all nations are gathered against her. God's greatness is proclaimed and His defense of Israel shall cause the nations of the earth to tremble.
- b.** Vs. 4-9 Here we see God taking an active part in defending Judah against the armies of the world at Armageddon. The leaders of Judah will turn their hearts toward God and place their trust in Him. Instead of the leaders of Judah being a terror to her own people they shall become a consuming fire in their leadership against the other nations. Vs. 7-9 points out how God will come and save Judah in the day of battle. Dake's Bible points out that according to Ezek. 39:2 "only a sixth of the vast armies of the nations shall be left after the battle of Armageddon."
- c.** Vs. 10-14 vs. 10 is a clear prediction of the salvation which shall come to all of Israel in one day (Isa. 66:7-8), the day they realize their Messiah is the very one they had rejected and pierced.

Eventually all people will realize that Jesus, the man who was pierced and killed, is indeed the Messiah. There will be an awakening, with sorrow for sin and genuine revival. The crucified Messiah will be clearly revealed (Philippians 2:10; Revelation 5:13). Hadad-rimmon could refer to the place near the plain of Megiddo, where King Josiah was killed. Josiah's death was greatly mourned by his people (see 2 Chronicles 35:22-25). These verses are

saying that all Israel will mourn—king, prophet, priest, and people. Each family will go into private mourning, husbands and wives by themselves, to face their sorrow. QVLAB

13. Chapter 13

- a.** Vs. 1- 5 In the day of Israel’s “new birth” God will open a fountain of cleansing to the people of Israel that they might come to Him and know their sins forgiven. No more will idols even be mentioned or remembered. The false prophets and unclean spirits shall be no more. Should any man begin to prophesy, his parents shall come upon him and slay him. Men who seek to prophesy shall be utterly ashamed, and not able to fool anyone.
- b.** Vs. 6 points to the Messiah who was wounded in the house of His friends. Speaking of how it was His very own people that enabled this to happen in the house of Israel.
- c.** Vs. 7-9 Just before his arrest, Jesus quoted from this verse, referring to himself and his disciples (Matthew 26:31- 32). He knew beforehand that his disciples would scatter when he was arrested. The Roman “sword” was the military power that put Christ to death. This “third” was a remnant, a small part of the whole. Throughout the history of Israel, whenever the whole nation seemed to turn against God, God said that a righteous remnant still trusted and followed him. These believers were refined like silver and gold through the fire of their difficult circumstances. QVLAB

14. Chapter 14

- a.** Vs. 1-3 Here again we see the “day of the Lord” when the nations are in battle at Armageddon against Israel. We see that Israel will suffer greatly, half of the city taken in this battle. The Lord steps in and becomes their defense, fighting for them.
- b.** Vs. 4-7 When Christ comes to defend Israel it shall be a coming that literally shakes the earth. The

Mount of Olives upon which His nail scarred feet touch shall give way dividing itself in half and each half moving away from the other. One half toward the north and the other toward the south creating a great valley through which the inhabitants of Jerusalem can flee to God's protection. It won't be a day like any other as when it becomes evening it will still be light, which may be due to the presence of the Lord and all of His saints shall be with Him when He comes.

- c. Vs. 8-11 With the change in the land we see living water shall flow from Jerusalem, this would be the water that flows from the throne of God. Half toward the Dead Sea (former sea) and half toward the Mediterranean Sea (hinder sea). Note also that the seasons shall continue as they are.

In that day there shall be but one God and Lord who is King over the whole earth. There shall be changes in the elevation of the land around Jerusalem to hold it up before the nations as the place of worship, the place where the presence of the Lord will be manifested. It will be inhabited and be a place of safety.

- d. Vs. 12-14 God will utterly destroy the armies of the nations, Judah shall fight to defend Jerusalem and when it is over the wealth of the nations will be the spoil.
- e. Vs. 15-19 We see the same plague which destroys the armies of the nations will destroy their animals as well. But once it is over those who remain shall yearly celebrate the feast of tabernacles and worship the King, the Lord of hosts. If anyone refuses to honor this feast, God will allow no rain to come upon them.

This passage is evidence that there will be people who enter the Millennial kingdom of Christ who are not "born again" but who have survived Armageddon. Life will continue into the

Millennium as it has with the exception that the tempter, Satan, will have been imprisoned in the pit (Rev. 20:1-3). Christ will rule on earth with the “rod on iron” (Rev. 2:27, 12:5, 19:15), in righteousness and justice, until the final rebellion of Satan is put down at the end of the Millennium. This takes place when Satan is released for a short season (Rev. 20:3), and leads a great multitude in one last effort to overthrow Christ in Jerusalem. This will also reveal all those who are not loyal to Christ. This group is destroyed when God rains fire out of heaven and destroys them (Rev. 20:7-9). This will take us to the “Great White Throne” Judgment of man (Rev. 20:11-15), and the separation of the sheep from the goat nations (Matt. 25:31-46) while the earth is cleansed by fire (2 Peter 3:7) in preparation for habitation throughout eternity. Satan and the wicked dead are cast into the Lake of Fire their eternal dwelling place, where the False Prophet and Anti-Christ already are (Rev. 20:10).

- f. Vs. 20-21 In the future, even such common objects as horses’ bells and cooking pots will be holy. This vision of a restored, holy Jerusalem stands in contrast to its broken walls and unpleasant living conditions.... that were faced by the people in the day of Zechariah. QVLAB

XVII. MALACHI

A. Name means = “My Messenger”

B. TIME FRAME: 430 - 420 BC

- 1. 100 years after Zechariah

C. HISTORICAL PURPOSE

- 1. To rebuke Israel for their social and moral decay
- 2. Warning the backslider

D. DOCTRINAL PURPOSE

1. Sincerity and purity are prerequisites for serving God.

E. CHRISTOLOGICAL PURPOSE

1. He is the messenger of the covenant - 3:1
2. He is the refiners fire - 3:2
3. He is the SUN of righteousness - 4:2

F. MAIN THEME: Rebuke of Israel and demand of sincerity and purity

G. SCRIPTURAL STUDY OF MALACHI:

1. Chapter 1

- a. Vs. 1 Malachi, the last Old Testament prophet, preached after Haggai, Zechariah, and Nehemiah—about 430 B.C. The Temple had been rebuilt for almost a century, and the people were losing their enthusiasm for worship. Apathy and disillusionment had set in because the exciting messianic prophecies of Isaiah, Jeremiah, and Micah had not been fulfilled. Many of the sins that had brought the downfall of Jerusalem in 586 B.C. were still being practiced in Judah. Malachi confronted the hypocrites with their sins by portraying a graphic dialogue between a righteous God and his hardened people. QVLAB

In verse 1 he speaks to Israel which most likely is a reference to the returned captives of both kingdoms who are now residing in Jerusalem.

- b. Vs. 2-5 Throughout the book of Malachi there are statements put forth by God which are answered by His rebellious children: (from Dake Bible notes)
 - (I) Vs. 2 I have loved you, saith the Lord. YET YOU SAY, wherein have you loved us?
 - (II) Vs. 6 The priests despise my name. AND YOU SAY, wherein have we despised thy name?

- (III)** Vs. 7 You offer polluted bread upon My altar. AND YOU SAY, wherein have we polluted you?
- (IV)** Vs. 12 You have profaned My table. YOU SAY, the table of the Lord is polluted...His meat is contemptible.
- (V)** Vs. 13 YOU SAID ALSO, behold what a weariness is it! And you have snuffed at it, saith the Lord. (speaking here of the people seeing worship as a drudgery so they neglected God's house)
- (VI)** 2:13 You have practiced hypocrisy – weeping and crying in insincerity so that He will not regard your offerings. YET YOU SAY, wherefore?
- (VII)** 2:17 You have wearied the Lord with your words. YET YOU SAY, wherein have we wearied Him?
- (VIII)** 3:7 You have gone away from My ordinances, and have not kept them. Return unto Me, and I will return unto you. BUT YOU SAY, wherein shall we return?
- (IX)** 3:8 Will a man rob God? Yet you have robbed Me. BUT YOU SAY, wherein have we robbed you?
- (X)** 3:13 Your words have been stout against Me. YET YOU SAY, what have we spoken so much against You?

God demonstrates His love for the righteous as seen in the comparison of Esau and Jacob. Jacob though a schemer had a heart that would submit to the Lord whereas Esau wanted nothing to do with spiritual things. Thus Jacob was preferred over Esau. The word “hated” meant “not to be preferred” more so than to hate with malice as the term is used today. Jacob was preferred because of his heart. Thus the descendants and possessions of Esau, Edom would be laid waste by God even if

they tried to rebuild. God would tear them back down.

- c. Vs. 6-10 God charged the priests with failing to honor him (to the point of despising his name) and failing to be good spiritual examples to the people. The Temple had been rebuilt in 515 B.C., and worship was being conducted there, but the priests did not worship God properly. They were not following his laws for the sacrifices. Ezra the priest had sparked a great revival around 458 B.C. However, by Malachi's time, the nation's leaders had once again fallen away from God, and the people right along with them. The worship of God was no longer from heartfelt adoration; instead, it was simply a burdensome job for the priests.

QVLAB

God's law required that only perfect animals be offered to God (see, for example, Leviticus 1:3). But these priests were allowing the people to offer blind, crippled, and diseased animals to God. God accused them of dishonoring him by offering imperfect sacrifices, and he was greatly displeased. The people sacrificed to God wrongly through (1) expedience—being as cheap as possible, (2) neglect—not caring how they offered the sacrifice, and (3) outright disobedience—sacrificing their own way and not as God had commanded. Their methods of giving showed their real attitudes toward God. QVLAB

As intermediaries between God and the people, priests were responsible for reflecting God's attitudes and character. By accepting imperfect sacrifices, they were leading the people to believe that God accepted those sacrifices as well. But God says, "I am not at all pleased with you." As Christians, we are often in the same position as these priests because we reflect God to our friends

and family. What image of God's character and attitudes do they see in you? If you casually accept sin, you are like these priests in Malachi's day, and God is not pleased with you. QVLAB

- d. Vs. 11-14 vs. 11 will certainly be fulfilled in the Millennial reign of Christ. Vs.12-14 again the people were careless in their worship and offerings, bringing less than what was required. What made it worse was that the priest were accepting them as good enough. The "deceiver" in vs. 14 was someone who had brought a corrupt sacrifice saying it was the best he had when it was not.

2. Chapter 2

- a. Vs. 1-6 God speaks directly to the priest, holding them responsible for the spiritual condition of the people. Either they caused the name of God to be honored and respected or God would curse them.

Levi "walked with [God]," and "turned many from lives of sin" (2:6). Levi was the ancestor of the tribe of Levites, the tribe set apart for service to God (Numbers 1:47-54). The Levites became God's ministers, first in the Tabernacle, then in the Temple. In these verses, God was addressing the priests who were from this tribe, admonishing them for corrupting the laws he gave their ancestor Levi and not following his example. QVLAB

- b. Vs. 7-9 The priests were to be the spiritual leaders, the teachers of the people. They were to be God's messengers but they were corrupted, causing many to miss God, breaking God's covenant with Levi.

Vs. 9 The priests had allowed influential and favored people to break the law. The priests were so dependent on these people for support that they could not afford to confront them when they did wrong. QVLAB

- c. Vs. 10-13 After the Temple had been rebuilt and the walls completed, the people were excited to see past prophecies coming true. But as time passed, the prophecies about the destruction of God's enemies and a coming Messiah were not immediately fulfilled. The people became discouraged, and they grew complacent about obeying all of God's laws. This complacency gradually led to blatant sin. Ezra and Nehemiah also had confronted this problem years earlier (Ezra 9–10; Nehemiah 13:23-31).

QVLAB

The people were being unfaithful. Though not openly saying they rejected God, they were living as if he did not exist. Men were marrying pagan women who worshiped idols. Divorce was common, occurring for no reason other than a desire for change. People acted as if they could do anything without being punished. And they wondered why God refused to accept their offerings and bless them! The people were complaining about their adverse circumstances when they had only themselves to blame. QVLAB

Vs. 12 warns these that God will cut off anyone, no matter what their position in life, if they choose to walk in these sins. Vs. 13 we see their sacrifice of tears was nothing but an empty form. It was hypocrisy as they had done it so many times their hearts were not sincere.

- d. Vs. 14-17 The men ask, "why don't you receive our offering" to which God replies because of the way you are treating your wives. Not realizing that marriage was in God's eyes a covenant relationship which was forever, they were disposing of their wives for any reason.

The Dake Bible points out that God made two persons out of one in the beginning (Eve from Adam) the man and his wife. If God had wanted for

man to have more than one wife He would have made more at the time. This passage expresses God's hatred for divorce – "putting away".

God was tired of the way the people had cynically twisted his truths. He would punish those who insisted that because God was silent, he approved of their actions or at least would never punish them. God would also punish those who professed a counterfeit faith while acting sinfully. QVLAB

3. Chapter 3

- a. Vs. 1-3 There are two messengers in this verse. The first is usually understood to be John the Baptist (Matthew 11:10; Luke 7:27). The second messenger is Jesus, the Messiah, for whom both Malachi and John the Baptist prepared the way. QVLAB

In the process of refining metals, the raw metal is heated with fire until it melts. The impurities separate from it and rise to the surface. They are skimmed off, leaving the pure metal. Without this heating and melting, there could be no purifying. As the impurities are skimmed off the top, the reflection of the worker appears in the clear, pure surface. As we are purified by God, his reflection in our life will become more and more clear to those around us. God says that the Levites (Israel's spiritual leaders) should be especially open to his purification process in their lives. The strong soap was alkali used to whiten cloth, also used here as a symbol of the purifying process. QVLAB

The thought is that God will purge the rebels and refine those who are His. This also speaks of His second coming.

- b. Vs. 4-6 When Israel is restored and God has done His refining the offerings brought before the Lord will be pleasant to Him. God will sit in judgment

of those who do not walk in righteousness, who involve themselves and others in sin, who oppress those in need, and who lack reverence for God. He is the God who changes not—meaning that the character of God does not change, though He may change His mind in response to prayer or in judgment and mercy, His basic character and keeping of covenant promises does not change.

- c. Vs. 7-12 Throughout history, his people have disobeyed, even scorned his laws, but he has always been willing to accept them back. Here, however, the people have the nerve to imply that they never disobeyed (“How can we return when we have never gone away?”)! QVLAB

In vs. 8-12 Malachi urged the people to stop holding back their tithes, to stop cheating God. The tithing system began (actually Abraham paid tithes to Melchisedec before the law of tithing had been initiated) during the time of Moses (Leviticus 27:30-34; Deuteronomy 14:22). The Levites received some of the tithe because they could not possess land of their own (Numbers 18:20, 21). During Malachi’s day, the people were not giving tithes, so the Levites went to work to earn a living, thereby neglecting their God-given responsibilities to care for the Temple and for the service of worship. Everything we have is from God; so when we refuse to return to him a part of what he has given, we rob him. The “storehouse” was a place in the Temple for storing grain and other food given as tithes. The priests lived off these gifts. QVLAB

Honoring the tithe was the minimum, as there were many other special offerings given by God’s people throughout O.T. times. Today we should keep in mind that alms giving, giving to the poor and needy, is separate from the tithe. Then there are special offerings that people give out of their love and honor

of God, these also are separate from the tithe. In the NT the admonishment to give is perhaps best expressed in Luke 6:38, 2 Cor. 9:7; keeping in mind that just as in the O.T. God looks on the heart.

- d. Vs. 13-15 These verses describe the people's arrogant attitude toward God. When we ask, "What's the use of serving God?" we are really asking, "What good does it do for me?" Our focus is selfish. Our real question should be, "What good does it do for God?" We must serve God just because he is God and deserves to be served. QVLAB
- e. Vs. 16-18 God certainly remembers those who are faithful to Him. Those who serve God are His jewels and will be treated as sons. In the day of the Lord and His kingdom on earth, it will be easy to discern between the righteous and the wicked.

3:16 Malachi speaks of a "book of remembrance" that was written before the Lord for them that feared God and thought upon His name.

4. Chapter 4

- a. Vs. 1-2 In the day of the Lord, God's wrath toward the wicked will burn like a furnace (4:1). But he will be like the healing warmth of the sun to those who love and obey him. John the Baptist prophesied that with the coming of Jesus, the dawn was about to break with light for those in sin's darkness (Luke 1:76-79). In Isaiah 60:20 and Revelation 21:23, 24, we learn that no light will be needed in God's holy city, because God himself will be the light. QVLAB

Those who are proud and do wickedly shall fear in the day of the Lord when He comes in judgment. However, to the righteous, those who fear the Lord it shall be a day of healing and the breaking forth of God's blessing.

- b. Vs. 3 This verse seems to be speaking of a future time when the wicked shall be destroyed by God,

and their ashes trodden under the feet of the righteous.

- c. Vs. 4 Judah is reminded to remember the Law given to Moses for all of Israel. God wants us to live by His law as it is a guide to keep us in His path. It was never meant to be a burden but rather as a demonstration of His love in that it keeps us from destroying ourselves.
- d. Vs. 5-6 The scripture is very clear here and should be taken literally where ever possible. We know that Elijah has yet to taste death, as well as Enoch. Here it is said that prior to the coming of the great and terrible day of the Lord (which would be a reference to Armageddon), that Elijah would be sent from heaven to turn the hearts of fathers to their children and vice versa. This speaks of a great revival that will come to those who's hearts are open to God at a time when the world situation is so bad that God's judgment is imminent. It seems most reasonable to see this as a prophecy of Elijah being one of the two witnesses which will return to prophecy during the tribulation (Rev. 11:3).

Malachi gives us practical guidelines about commitment to God:

- (I) God deserves the best we have to offer (1:7-10).
 - (II) We must be willing to change our wrong ways of living (2:1-2).
 - (III) We should make our family a lifelong priority (2:13-16).
 - (IV) We should be sensitive to God's refining process in our life (3:3).
 - (V) We should tithe our income (3:8-12).
 - (VI) There is no room for pride (3:13-15).
- QVLAB

Malachi closes his messages by pointing to that great final day of judgment. For those who are committed to God, judgment day will be a day of joy because it

will usher in eternity in God's presence. Those who have ignored God will be "straw," to be burned up (4:1)....QVLAB