

# **MICHIGAN BIBLE SCHOOL**

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## **“THE MINOR PROPHETS”**

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This material was prepared by Charles Coats who works with the church of Christ that meets at 340 North Summit Street, Webberville, Michigan. This information is made available in book form to be used in spreading God's word throughout the world.

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**GOSPEL OF JESUS CHRIST!**

If you have any questions, please do not hesitate to contact me.

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**MICHIGAN BIBLE SCHOOL**  
**"The Minor Prophets"**  
**Lesson 1**  
**August 22, 2006**

**I. THE DIVISIONS OF THE OLD TESTAMENT**

1. The Old Testament is divided into five sections. These groupings were set up by the Jews centuries ago when the books were gathered together.
2. It must always be remembered that the books of the Bible are not in chronological order. Their divisions are by subject matter and not by date.
3. The five Old Testament divisions are:
  - a. The Law (Also known as the Writings of Moses or The Pentateuch) – *Genesis, Exodus, Leviticus, Numbers, Deuteronomy*
  - b. History – *Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther*
  - c. Poetry – *Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon*
  - d. Major Prophets – *Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel*
  - e. Minor Prophets – *Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi*

**II. WHY ARE THEY CALLED THE MINOR PROPHETS?**

1. These prophets were not of less importance than the first five prophets known as the Major Prophets.
2. All the work of the prophets was important, whether to the nation of God or an outside nation.
3. The explanation for these books being called the Minor Prophets is quite simple.
  - a. The first five books of the prophets (Isaiah – Daniel) were lengthy books. They were longer letters.
  - b. The last 12 books were shorter letters, not nearly as lengthy as the first five.
  - c. Because of this, they were called the Minor Prophets. Minor, not because of importance, but because they were shorter.

**III. THE DATES OF THE BOOKS OF THE MINOR PROPHETS**

1. The period of time covered in the Minor Prophets covers around 400 years and takes us within 400 years of the coming of Christ.
2. The dates of the books are determined by three things (Some may not apply to all books):
  - a. What has been traditionally held, that is, what the historians teach us about the book.
  - b. The references made to certain people in the book. For instance, Hosea lists four kings of Judah and one king of Israel (Hos. 1:1).

- c. The references made within the book to certain events. In the book of Nahum, a reference is made to the defeat of No, a city in Egypt. This battle took place in the mid 600's B.C. Therefore, the book had to be written after that event. (Nahum 3:8)
- 3. The dates of the books
  - a. Hosea – 746 B.C.
  - b. Joel – 800 B.C.
  - c. Amos – 770 B.C.
  - d. Obadiah – 580 B.C.
  - e. Jonah – 770 B.C. (cf. 2 Kgs. 14:25,26)
  - f. Micah – 730 B.C.
  - g. Nahum – 620 B.C.
  - h. Habakkuk – 600 B.C.
  - i. Zephaniah – 620 B.C.
  - j. Haggai – 520 B.C.
  - k. Zechariah – 520 B.C.
  - l. Malachi – 400 B.C.

#### IV. WORLD EVENTS HAPPENING DURING THIS TIME

- 1. At the beginning of this time, the Assyrians were ruling the area of the Fertile Crescent.
- 2. In 722 B.C., the Assyrians conquer the northern kingdom of Israel.
- 3. In 612 B.C., the Babylonians conquer the Assyrians.
- 4. In 606 B.C., the Babylonians conquer the southern kingdom of Judah.
- 5. In the Far East, a man named Confucius (551 – 479 B.C.) was doing his teaching in China.
- 6. In 539 B.C., the Persians conquered the Babylonians.
- 7. In 536 B.C., the Persians allowed the Jews to go back and rebuild Jerusalem and the temple.
- 8. In Greece, Plato, Aristotle, and Socrates (469 – 377 B.C.) were doing their studies and teaching.
- 9. As Malachi is penning his book, in China, the Great Wall of China, built to keep the Mongol hordes out of China, is begun (400 B.C.)

#### V. NATIONS ADDRESSED IN THE MINOR PROPHETS

- 1. The northern kingdom of Israel
  - a. Hosea
  - b. Amos
  - c. Micah
- 2. The southern kingdom of Judah
  - a. Joel
  - b. Micah
  - c. Habakkuk
  - d. Zephaniah

3. Assyria
  - a. Jonah
  - b. Nahum
4. Edom – Obadiah
5. Israel after the Exile
  - a. Haggai
  - b. Zechariah
  - c. Malachi
6. Amos also addresses Syria, Philistia, Phoenicia, Edom, and Amon.

## **VI. KINGS DURING THE TIMES OF THE MINOR PROPHETS**

1. Mentioned in Hosea
  - a. Uzziah (Azariah), king of Judah (792 – 740 B.C.)
  - b. Jotham, king of Judah (750 – 732 B.C.)
  - c. Ahaz, king of Judah (735 – 715 B.C.)
  - d. Hezekiah, king of Judah (715 – 686 B.C.)
  - e. Jeroboam, king of Israel (793 – 753 B.C.)
2. Mentioned in Amos
  - a. Uzziah (Azariah), king of Judah
  - b. Jeroboam, king of Israel
3. Mentioned in Micah
  - a. Jotham, king of Judah
  - b. Ahaz, king of Judah
  - c. Hezekiah, king of Judah
4. Mentioned in Zephaniah – Josiah, king of Judah (640 – 609 B.C.)
5. Mentioned in Zechariah – Darius, king of Persia (Darius I: 522 – 486 B.C.)

## **VII. KINGS OF BABYLON**

1. Nebuchadnezzar (612 – 562 B.C.). Conquered Judah in 606 B.C.
2. Evil-Merodach (561-560 B.C.)
3. Neriglissar (559-555 B.C.)
4. Labashi-Marduk (555 B.C.)
5. Nabonidus (555-539 B.C.)
6. Belshazzar
  - a. Co-ruler with his father, Nabonidus
  - b. Ruled when his father was extended absences from Babylon
  - c. Because he and Nabonidus were co-rulers, Daniel was appointed 3<sup>rd</sup> ruler in Babylon (Dan. 5:29).
  - d. Belshazzar is the ruler when Babylon fell (Dan. 5).

## **VIII. KINGS OF PERSIA**

1. Cyrus, the Great (539 – 529 B.C.)
  - a. Conquered Babylon in 539 B.C.
  - b. Allowed Israel to return to Jerusalem in 536 B.C. Zerubbabel returns with 42,360 (Ezra 2).

- c. Foundation of temple laid in 534 B.C. (Ezra 3:8ff)
- 2. Cambyses (529 – 522 B.C.). The Ahasuerus of Ezra 4:6.
- 3. Artaxerxes (522 B.C.). Stopped the building of the temple (Ezra 4:7ff).
- 4. Darius I (522 – 486 B.C.)
  - a. Ordered the work on the temple to begin again (Ezra 5,6).
  - b. Haggai and Zechariah return to Jerusalem in 520 B.C. (Hag. 1:1; Zech. 1:1).
  - c. Temple completed in 516 B.C. (Ezra 6:15).
- 5. Xerxes I (486 – 465 B.C.)
  - a. Ahasuerus of the book of Esther.
  - b. Esther became queen in his seventh year – 479 B.C. (Esth. 2:16).
- 6. Artaxerxes I (465 – 424 B.C.)
  - a. Ezra returns to Jerusalem in 458 B.C. (Ezra 7:7,8).
  - b. Nehemiah returns to Jerusalem in 445 B.C. (Neh. 2:1).
  - c. Nehemiah was governor until at least 433 B.C. (Neh. 5:14; 13:6).
- 7. Persia was defeated by Alexander the Great in 331 B.C.

## IX. THE KINGS OF THE DIVIDED KINGDOM

### **A COMPARISON OF THE REIGNS OF THE KINGS OF JUDAH AND ISRAEL** (Years of reign unless otherwise specified)

<b>JUDAH</b>		<b>ISRAEL</b>	
REHOBOAM	17	JEREBOAM	22
ABIJAM	3	NADAB	2
ASA	41	BAASHA	24
		ELAH	2
		ZIMRI	7 DAYS
		OMRI	12
JEHOSHAPHAT		AHAB	22
AT	25	AHAZIAH	2
		JEHORAM	12
JORAM	8	JEHU	28
AHAZIAH	1	JEHOAHAZ	17
JEHOASH	40	JEHOASH	16
		JEROBOAM	41
AMAZIAH	29	ZACHARIAH	6 MO.
		SHALLUM	1 MO.
AZARIAH	52	MENAHEM	10
		PEKAHIAH	2
		PEKAH	20
JOTHAM	16	HOSHEA	9
AHAZ	16		
HEZEKIAH	29		
MANASSEH	55		
AMON	2		
JOSIAH	31		
JEHOAHAZ	3 MO.		
JEHOIAKIM	11		
JEHOIACHIN	3 MO.		
ZEDEKIAH	11		

**MICHIGAN BIBLE SCHOOL**  
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**Lesson 2**  
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**X. AN OVERVIEW OF THE BOOK OF JOEL**

1. The book of Joel was probably written somewhere around 800 B.C., although some have dated it around 724 B.C.
2. Of the writer, we know nothing except that he was the son of Pethuel (Joel 1:1). The name is a common name and is used several times in the Bible.
3. The book is addressed primarily to the nation of Judah as there are several references to Jerusalem, Zion, and the house of the Lord in this book (1:14; 2:1,15,32; 3:1,6,16,17,20,21).
4. The message is clear.
  - a. A terrible destruction is coming against Judah.
  - b. Turn to God with all your hearts and pray for forgiveness.
  - c. God will keep them from being destroyed and will bless them if they will turn to him.
  - d. The book ends with a prophecy of the coming of the church, and the beginning of the judgment upon the nations. Ultimately, the wicked shall be punished in the Judgment Day.

**XI. A GREAT AND MIGHTY DESTRUCTION**

1. Nothing like it had ever happened to them before (Joel 1:2).
2. They were to tell it to their children and it was to be passed down from generation to generation (Joel 1:3).
3. The land would be devastated (Joel 1:4,5).
  - a. The palmerworm is a member of the locust family. It eats the leaves of fruit trees.
  - b. The locust often travels in swarms. Sometimes, in a matter of minutes, they can destroy the vegetation in an area.
  - c. The cankerworm is a young locust.
  - d. The caterpillar, as the term is used here, is also a member of the locust family.
  - e. What God is telling them is that when the destruction is done the land will be wasted. Think about the locusts in the 10 plagues that struck Egypt (Ex. 10).
4. A great army will come against them which will defeat them (Joel 1:6,7).
  - a. Strong and without number (6).
  - b. Teeth are like the teeth of a lion (6).
  - c. Has stripped the land bare (7).
5. God pleads with Judah to lament, be ashamed, and call for a day of fasting because of the great destruction (Joel 1:8-20; cf. Jer. 6:15,16; 8:12).
  - a. The meat offering and the drink offering are cut off from the house of God and the land lies in waste (8-12).

- b. Be sorrowful and sanctify a fast, call an assembly and cry unto the Lord (12-20).
- 6. No one can withstand the judgment of God upon the land (Joel 2:1-11).
  - a. A fire goes before the nation coming against them, and devastation lies behind them (1-5).
  - b. None can stop them (6-11).
- 7. God wants Judah to repent, and then, he will bless them (Joel 2:12-27).
  - a. Turn to God and repent that perhaps he may bless you (12-14).
  - b. Pray that God will spare you in genuine repentance and God will spare you (15-20).
  - c. Fear not, for there is none greater than God (21-27).
- 8. The prophecy of the church (Joel 2:28-32 + Acts 2:16-21).
- 9. God's judgment upon the Gentile nations that did not help Judah (Joel 3:1-15).
  - a. God will bring these nations into judgment (1,2).
  - b. These nations had sold Judah into slavery (3-7).
  - c. These nations will reap what they have sown (8-15).
- 10. God is the hope of Judah (Joel 3:16,17).
- 11. The blessings for faithfulness (Joel 3:18-21).
  - a. A prospering will come (18).
  - b. Their enemies will be punished (19).
  - c. Judah and Jerusalem will be cleansed (20,21).

## XII. TWO PHRASES FROM THE BOOK OF JOEL

- 1. The day of the Lord
  - a. This phrase is used in the Bible to refer to God's judgment.
  - b. The judgment of God upon his people for their wickedness (Isa. 2:12; 13:6,9; Jer. 46:10; Joel 1:15; 2:1,11,31; Amos 5:18,20; Obad. 15; Zeph. 1:7,14; Zech. 14:1).
  - c. The coming of Jesus (Mal. 4:5) and the beginning of the church (Acts 2:20).
  - d. The final Judgment (1 Cor. 5:5; 2 Cor. 1:14; 1 Thess. 5:2; 2 Pet. 3:10).
- 2. The valley of Jehoshaphat
  - a. This phrase is used twice in Joel (3:2,12). In each case, it is used of God's judgment upon the nation.
  - b. It seems to reference a battle in which God destroys the Moabites and Ammonites in the days of Jehoshaphat. The enemy was destroyed and Judah was blessed (2 Chr. 20:26). In 2 Chronicles, the valley is called the valley of Berachah ("blessing").

## XIII. SOME LESSONS FROM THE BOOK OF JOEL

- 1. Teach God's message to future generations (Joel 1:3; Deut. 6:7; Eph. 6:4; 2 Tim. 2:2).
- 2. God is in control and he will win! (Joel 2:11; Rom. 8:31).

3. Repentance must be genuine (Joel 2:13; 2 Cor. 7:10).
4. True repentance brings blessings (Joel 2:18-20; 1 Jn. 1:9).
5. There is none superior to God (Joel 2:27; Matt. 4:10; 22:37-40).
6. God will bring us into account for our sins (Joel 3:4-8).

**MICHIGAN BIBLE SCHOOL**  
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**Lesson 3**  
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**XIV. AN OVERVIEW OF THE BOOK OF AMOS**

1. This book was written during the days of Uzziah, king of Judah, and Jeroboam, king of Israel. This would place the date somewhere between 792 – 753 B.C. The only significant bit of information that would help place the date more accurately is found in Amos 1:1 – “*two years before the earthquake*”. This earthquake was so memorable that Zechariah also uses it to help draw a lesson for Israel (Zech. 14:5).
2. Although Judah is mentioned in this book, the message is directed against the northern kingdom of Israel. Amos’ message came not too long before Israel was carried into captivity in 722 B.C. All that God prophesied in the book came to pass.
3. The book pronounces condemnation upon several nations around Israel, as well as on Judah and Israel. It turns then to Israel and calls them to repent or God will punish them. Amos is unrelenting in his message, even when they threaten to throw him out of Israel (chapter 7).
4. God promises a restoration of a remnant at the end of the book. Historically, we know that after the captivity of both Israel and Judah, there were some who came back into the land.
5. The book of Amos gives us a look at the character of men and how their actions affected the downfall of Israel. If we learn nothing else from this book, we need to learn that we will reap what we sow (Gal. 6:7,8).

**XV. WHO WAS AMOS?**

1. He was from the city of Tekoa, a city 12 miles south of Jerusalem.
2. He is described as a herdsman (1:1;7:14), thus one who worked with cattle.
3. He was also a “*gatherer of sycamore fruit*” (7:14). The sycamore was a fig tree that grew in this area.
4. Amos also tells us that he was not a regular prophet nor was he trained to be a prophet (7:14).
5. Like, so many, Amos was just an ordinary person called by God to take God’s message to the people.

**XVI. THE PUNISHMENT OF THE NATIONS**

1. Against Syria (1:3-5)
  - a. Damascus was the capital of Syria.
  - b. Syria had attacked Gilead, the area on the eastern side of the Jordan possessed by Manasseh., Reuben, and Gad.
2. Against Philistia (1:6-8)

- a. Gaza, Ashdod, Ashkelon, and Ekron were chief cities of Philistia.
  - b. The Philistines had been an enemy of Israel for years and had helped deliver them into the hands of their enemies.
3. Against Phoenicia (1:9,10)
- a. Tyre (Tyrus), along with Sidon, was a major city of this region.
  - b. Like Philistia, this area had helped Israel's enemies, and was being punished for her actions.
4. Against Edom (1:11,12)
- a. For four things, Edom would be punished.
    - 1. He did pursue his brother with the sword.
    - 2. He did cast off all pity.
    - 3. His anger did tear perpetually.
    - 4. He kept his wrath forever.
  - b. Being descendants of Esau, Jacob's brother (Gen. 36:1), Edom should have helped Israel rather than been her enemy.
5. Against Ammon (1:13-15)
- a. They had attacked Gilead as Syria had done.
  - b. God would destroy the Ammonites and their leaders would go into captivity.
6. Against Moab (2:1-3)
- a. He had attacked Edom.
  - b. Moab would be destroyed.
7. Against Judah (2:4,5)
- a. For three things, Judah would be punished.
    - 1. They have despised the law of the Lord.
    - 2. They have not kept his commandments.
    - 3. Their lies caused them to err.
  - b. Like Israel, Judah would also be taken away.
8. Against Israel (2:6-16)
- a. Israel's sins (6-8)
    - 1. Sold the righteous and the poor for some kind of gain.
    - 2. They advance themselves by walking over the poor.
    - 3. They do not help the meek.
    - 4. A son and a father commit fornication with the same woman.
    - 5. They use the things taken in pledge (trust) for their own enjoyment.
    - 6. They worship false gods.
  - b. What God did for them (9-11)
    - 1. He destroyed the Amorites before them.
    - 2. He delivered them from the land of Egypt.
    - 3. He led them through the wilderness for 40 years.
    - 4. He gave them the land of Canaan.
    - 5. He exalted their young men to serve God.

- c. Israel's response to God (12)
  - 1. They gave the Nazarites wine to drink. This was a violation of the Nazarite vow (Num. 6:3).
  - 2. They commanded the prophets to no longer prophesy.
- d. God's response to Israel's disobedience – There is no way you can escape the wrath of God (13-16).

## XVII. GOD'S DECLARATION OF THE PUNISHMENT OF ISRAEL

- 1. Hear the word of the Lord – you will be punished (3:1-8).
- 2. Let it be known to all that God will “*visit the transgressions of Israel upon him*” (3:14) and, in doing so, will destroy the worship center at Bethel. (3:9-15).
- 3. Israel may go to Bethel and Gilgal to offer sacrifices to their gods, but God will still take them away (4:1-5).
- 4. God used famine and pestilence to try to get Israel to repent, but they would not (4:6-11).
- 5. God is supreme. Israel, prepare to meet thy God (4:12,13).
- 6. There is none to save Israel (5:1-3).
- 7. God pleads with them to seek him and they shall live (5:4-15).
- 8. Israel should not deceive itself into thinking the day of the Lord will be a great thing for them. When they think they have escaped, they will only walk into more danger (5:16-20).
- 9. God hates their sacrifices (5:21-27).
- 10. Israel will go into captivity because it was “*at ease in Zion*” (6:1-7).
- 11. Israel's punishment is certain, because God “*hath sworn by himself*” (6:8-14).
- 12. Amos pleads with God and spares Israel for some time, but God will measure Israel and Israel will be lost (7:1-9).

## XVIII. AMOS IS TOLD TO GO BACK HOME

- 1. Amaziah, a priest at Bethel, is angered because Amos has spoken against Israel and the house of Jeroboam (7:10,11).
- 2. Amaziah tells Amos to go back to the South and there let them feed him (7:12,13).
- 3. Amos lets them know that he does not need to make his living being a prophet. He was called by God and they would therefore continue to hear the word of God come from him (7:14-17).

## XIX. SOME OF THE REASONS FOR ISRAEL'S FALL

- 1. God tells them the end is near (8:1-3).
- 2. What had Israel done?
  - a. They worked to make the poor of the land to fail (8:4).
  - b. They had no respect for the worship of God. They only wanted it to be over so they could go back to making money (8:5).
  - c. They falsified the weights of their product and overcharged for it (8:5).

- d. They took advantage of the poor and the needy (8:6).
- e. They wanted to sell the portion of the harvest that was to be left for the poor (8:6). God had directed that the corners of the fields would be left for the needy (Lev. 19, 22).
- 3. God would not forget their works and the land would tremble at his judgment (8:7-10).
- 4. Israel had rejected the word of God and the land did not have the teaching that it ought. Israel trusted in its false gods and they fell (8:11-14).

**XX. THE EYES OF GOD ARE UPON THE SINFUL NATION**

- 1. Though they may try to hide or run, they cannot escape the punishment of God (9:1-4).
- 2. It is God that they are opposing (9:5-7).
- 3. God knows (9:8,9).
- 4. Even those who thought nothing would overtake them will be destroyed (9:10).
- 5. God promises a restoration of Israel, both the physical nation from captivity (9:13-15), and the spiritual nation, the church including the Gentiles (9:11,12; see also Acts 15:16-18).

**XXI. SOME KEY PASSAGES FROM AMOS**

- 1. “*Can two walk together except they be agreed?*” (3:3). If we are not in agreement with God, we are not walking with him. Those who obey a doctrine contrary to that which God has taught are not the people of God. 1 Jn. 1:7 teaches us that in order to have fellowship with God and with one another, we must all walk in the light.
- 2. “*...The Lord God hath spoken, who can but prophesy?*” (3:8). What a great charge we have, how could we ever neglect it? Read carefully, Jer. 20:9; 1 Kgs. 22:14; and 1 Thess. 2:4.
- 3. “*Therefore thus will I do unto thee, O Israel, and because I will do this unto thee, prepare to meet thy God, O Israel*” (4:12). God’s judgment is certain, are we ready?
- 4. “*Seek ye me, and ye shall live*”; “*Seek the Lord, and ye shall live*”; “*Seek good, and not evil, that ye may live*”; “*Hate the evil, and love the good*” (5:4,6,14,15). Compare these scriptures with Matt. 6:33 and 3 Jn. 11 and we will understand what it takes to prosper with God. With placing God first in our lives, great blessings come from God (Phil. 4:19).
- 5. “*I hate, I despise your feast days, and I will not smell in your solemn assemblies*” (5:21). God will not accept our worship if we are living lives contrary to his will. Isa. 59:1,2 and 1 Pet. 3:12 teach us that our sins will separate us from God and God’s face is against them that do evil.
- 6. “*Woe unto them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!*” (6:1). Israel trusted in self and had confidence that nothing could touch them. They learned the hard way that this is foolishness.

7. “*Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord*” (8:11). A nation without the word of God is a nation without the information needed to have salvation (Rom. 1:16). If we choose to reject the word of God, how great is our ignorance! (Hos. 4:6).
8. *Behold, the eyes of the Lord God are upon the sinful kingdom ....*” (9:8). God knows! Neither you nor I can hide from him. Neither you nor I will ever deceive him.

**MICHIGAN BIBLE SCHOOL**  
**"The Minor Prophets"**  
**Lesson 4**  
**September 12, 2006**

**XXII. AN OVERVIEW OF THE BOOK OF HOSEA**

1. Hosea's message was delivered during the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, king of Israel.
2. The date of the book is generally given around 746 B.C., but his work would have started earlier than this and is believed to have carried on after this time.
3. The book is addressed to the northern kingdom of Israel, often called Ephraim (6:4; 7:1,11; 9:8; et.al) and Samaria (10:5; 13:16; et.al) in this book.
4. This book brings us a little closer to the end of Israel. Amos had written his book a little earlier, but the work of both Amos and Hosea would have been very close together, if they did not overlap.
5. Hosea talks to a people who had turned their hearts away from God and walked after other gods. He pleads with the people to turn back to God (12:6). The people would not turn back, therefore "*Samaria shall become desolate; for she hath rebelled against her God; they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up*" (13:16).
6. The 14<sup>th</sup> chapter of Hosea ends the book on a high note with God pleading with Israel to return to him and he will heal them.

**XXIII. HOSEA'S WIFE AND CHILDREN WERE SYMBOLS OF ISRAEL'S WICKEDNESS**

1. God told Hosea to take a wife from those guilty of adultery and idolatry ("whoredoms") (1:2). He was told to do so because Israel had committed adultery against God by departing from him. (Romans 7:1-4 also teaches us that we commit spiritual adultery when we seek to serve another law but God's.)
2. When children entered into this relationship, each child's name was representative of something about Israel.
  - a. Jezreel was the first child (Hosea 1:4). Jezreel was an important city in the history of Israel. Ahab had a palace there, and it was Ahab who took the vineyard of Naboth in this place (1 Kings 21). Jezebel is killed in Jezreel (2 Kings 21:30ff), and in this area is where Jehu killed the sons of Ahab and destroyed the worship of Baal (2 Kings 10). However, Jehu continued to walk in the sins of Jeroboam, the son of Nebat (2 Kings 10:31). Therefore, in the days of Jehu, God began to cut Israel short (2 Kings 10:32). Hosea's first son would signify the end of Israel.

- b. The second child, Loruhamah, a name which meant “Not having obtained mercy”, would show that God would have no mercy upon Israel (Hosea 1:6).
  - c. Loammi, the third child, a name which means “Not my people”, shows that God will no longer be their God and they would no longer be his people.
3. Hosea 1:10,11 are prophetical verses dealing with the time when those who were not called the people of God would be called the people of God. This relates to the church in which both Jews and Gentiles would be the people of God (Romans 9:25,26).
  4. Hosea 3 depicts a woman taken out of adultery who becomes Hosea’s wife. She is told to cease what she has been doing and that he and she would be faithful to one another (Hosea 3:3). This represented that Israel would be taken captive, but would afterward seek God and be faithful to him (Hosea 3:4,5).

#### **XXIV. ISRAEL’S WICKEDNESS AND GOD’S MERCY**

1. Israel had gone after others instead of being faithful to God (Hosea 2:1-5).
2. God will punish Israel for her wickedness (Hosea 2:6-13).
3. Reconciliation is promised. God desires to once again call them his people (Hosea 2:14-23).

#### **XXV. WHAT DID ISRAEL DO TO BRING THE WRATH OF GOD UPON THEM?**

1. There was no truth, nor mercy, nor knowledge of God in the land (Hosea 4:1).
2. They thrived on wickedness (Hosea 4:2).
3. They rejected the word of God (Hosea 4:6).
4. The more they prospered, the more they sinned (Hosea 4:7).
5. They set their heart on iniquity (Hosea 4:8).
6. Their priest became like the people (Hosea 4:9). (cf. 2 Timothy 4:1-4)
7. They trusted in themselves (Hosea 4:12).
8. They worshipped false gods (Hosea 4:13).
9. They will not return to God (Hosea 5:4).
10. They have dealt treacherously against the Lord (Hosea 5:7).
11. He willingly walked after the commandment (they followed the commandments of men, especially the worship at Dan and Bethel – cf. 1 Kings 12:28,29). (Hosea 5:11).
12. They had transgressed the covenant and dealt treacherously with God (Hosea 6:7).
13. They did not consider in their hearts that God remembers all their wickedness (Hosea 7:2).
14. They pleased their leaders with their wickedness (Hosea 7:3).
15. There was none among them that called upon God (Hosea 7:7).
16. They have spoken lies against God (Hosea 7:13).
17. They rebelled against God (Hosea 7:14).

18. They sought mischief against God (Hosea 7:15).
19. They return, but not to the most high (Hosea 7:16).
20. They had transgressed God's covenant, and trespassed his law (Hosea 8:1).
21. They had set up kings, but not by God (Hosea 8:4).
22. They went to Assyria for help (Hosea 8:9).
23. They had made many altars to sin (Hosea 8:11).
24. They counted the law of God as a strange thing (Hosea 8:12).
25. They had forgotten their Maker (Hosea 8:14).
26. They have deeply corrupted themselves (Hosea 9:9). The description here is of the days of Gibeah when the Levite's concubine was sexually abused all night and died at the door of the house in which her master was staying (Judges 19).
27. Their abominations were according as they loved (Hosea 9:10).
28. They did not hearken to God (Hosea 9:17).
29. Their heart was divided (Hosea 10:2). See Matthew 6:24.
30. They spoke falsely in making a covenant (Hosea 10:4).
31. They are desirous of leaving God and never exalting him (Hosea 11:7).
32. They loved deceit and to oppress (Hosea 12:7).
33. They had deceived themselves in believing they could do no wrong (Hosea 12:8).
34. They provoked God to anger (Hosea 12:14).
35. They sin more and more (Hosea 13:2).
36. They destroyed themselves (Hosea 13:9).

#### **XXVI. GOD PLEADS WITH ISRAEL TO RETURN**

1. Hosea 3:5
2. Hosea 5:15
3. Hosea 6:1
4. Hosea 10:12
5. Hosea 12:6
6. Hosea 14:1,2
7. Hosea 14:9

#### **XXVII. SIGNIFICANT TEXTS IN THE BOOK OF HOSEA**

1. Hosea 4:6 – Ignorance of God's word will destroy us.
2. Hosea 5:15 – God will leave us to ourselves if we fail to serve him, and we will return to him when we have been afflicted enough. (cf. Romans 1:24,26)
3. Hosea 6:1 – God will heal us if we return to him. (cf. James 5:16)
4. Hosea 6:6 – Obedience without the heart is not true obedience.
5. Hosea 8:7 – If we sow to wickedness, understand that we will reap that and more.
6. Hosea 10:12 – If we sow to righteousness, we will reap in mercy.
7. Hosea 13:1 – God will bring down those who serve their desires, but will exalt those who serve him. (cf. Matthew 23:12)

8. Hosea 13:4 – There is no Savior but God. (cf. John 6:68; 1 Timothy 2:3)
9. Hosea 13:10 – There is none among men who can save us.
10. Hosea 14:9 – Listen to what God says and walk in his ways. (cf. Revelation 2:7,11,17,29; 3:6,13,22; Jeremiah 22:29)

**XXVIII. GOD'S LOVE FOR ISRAEL (HOSEA 14)**

1. “I will heal their backsliding” (vs. 4)
2. “I will love them freely” (vs. 4)
3. “For mine anger is turned away from him” (vs. 4)
4. “I will be as the dew unto Israel” (vs. 5)
5. “He shall grow as the lily, and cast forth his roots as Lebanon” (vs. 5)
6. “His branches shall spread” (vs. 6)
7. “His beauty shall be as the olive tree” (vs. 6)
8. “His smell as Lebanon” (vs. 6)
9. “They that dwell under his shadow shall return” (vs. 7)
10. “They shall revive as the corn, and grow as the vine” (vs. 7)
11. “The scent thereof shall be as the wine of Lebanon” (vs. 7)

***“Ephraim shall say, What have I to do any more with idols?”***  
 (Hosea 14:8)

**MICHIGAN BIBLE SCHOOL**  
**“The Minor Prophets”**  
**Lesson 5**  
**September 26, 2006**

**XXIX. AN OVERVIEW OF THE BOOK OF MICAH**

1. Micah's message is said to come in the days of Jotham, Ahaz, and Hezekiah, kings of Judah (Micah 1:1). The book has been dated around 730 B.C.
2. Micah's message is both to Israel ("Samaria") and Judah ("Jerusalem") (Micah 1:1). He predicts the fall of Samaria (Micah 1:6) and Jerusalem (Micah 3:12).
3. While Micah shows us the ultimate destruction of these two nations and teaches them about their sins, he continues in his message to offer them hope in the triumph of God (Micah 4 – 7).
4. Micah has much to say about the coming Messiah and the church, including announcing the birthplace of Jesus (Micah 5:2).
5. Both the capture of Jerusalem by Babylon, and Judah's deliverance from Babylon are shown in this book (Micah 4:10).
6. Micah's message against Jerusalem is quoted in the book of Jeremiah (26:18), where it is attributed to the Micah of this book. Jeremiah's work came in the days of Josiah, king of Judah, around 640 B.C. Judah would go into captivity in 606 B.C., over 100 years from Micah's work.
7. Both Israel and Judah should learn that their deliverance is with God, and not with man.

**XXX. JUDGMENT AGAINST ISRAEL AND JUDAH**

1. God will be a witness against them (Micah 1:2). God's word will come true, as he can swear by none greater (Jer. 22:5; Heb. 6:13).
2. God will come down in Judgment (Micah. 1:3,4). On one other occasion, God came down in Judgment and it was not a pleasant experience for mankind (Gen. 11:7).
3. The capitals of both Judah and Israel were her downfall (Micah 1:5). Places that should have offered leadership in the worship of God, instead offered leadership in the worship of false gods. In the days of Jesus, both cities were still viewed for their leadership, and both still did not lead in the way of God (Jn. 4:20ff; Matt. 23:37).
4. Samaria will be destroyed, and the enemy will come to the gate of Jerusalem (Micah 1:6-9).
5. God pleads with them to not go up to Philistia ("Gath") and seek help. They should be saddened by what is going on and repent of their deeds (Micah 1:10-16). In the midst of this, God promises them an "heir unto you" (Micah 1:15). Hope in the midst of despair.
6. In chapter 2, Micah calls out some of the sins of the people, and lets them know that they shall not escape the judgment of God.

- a. They devise iniquity and work evil (2:1).
  - b. They practice evil because they can (2:1).
  - c. They take people's possessions by violence (2:2).
  - d. They shall not escape God (2:3-5).
  - e. They tell the prophets not to prophesy (2:6).
  - f. They are the enemies of the One who does good to those who walk uprightly (2:7,8).
  - g. They take from the women and children (2:9).
  - h. They fail to understand that what they do will destroy them (2:10).
  - i. The prophet they love is the one that will lie to them (2:11).
7. However, a remnant will be saved and their leader is the Lord (2:12,13).
8. Micah 3 continues to pronounce the sins of both Judah and Israel, and the ultimate destruction of these two.
- a. Their leaders should have known judgment (3:1).
  - b. They hated good and loved evil (3:2).
  - c. They lead the people to false worship, shown here by what appears to be self-mutilation (3:3).
  - d. They will cry to God, but God will not hear them (3:4; cf. Isa. 59:1,2), because "*they have behaved themselves ill in their doings*".
  - e. They made the people err (3:5).
  - f. They taught peace when there was no peace (3:5), and their enemies prepared war against them.
  - g. They will lose their religious standing with God (3:6; cf. Rev. 2:5).
  - h. The religious leaders will not be heard by God (3:7).
  - i. They abhorred judgment and perverted all equity (3:9).
  - j. They "prospered" by evil means (3:10).
  - k. Their leaders did what they did for financial gain (3:11).
  - l. They fooled themselves into thinking God was with them and no evil would come upon them (3:12).
  - m. They will be destroyed (3:13).

### XXXI. THE TRIUMPH OF GOD

1. A prophesy of the church (Micah 4:1-8; cf. Isa. 2:1-4). Of the church, he teaches –
  - a. It will be established in the "last days" (Micah 4:1; cf. 1 Tim. 4:1).
  - b. It will be exalted above the hills and people will flow into it (Micah 4:1; cf. Acts 2:47).
  - c. It will teach people the way of God (Micah 4:2; cf. Mk. 16:15; Matt. 28:20; Eph. 3:10,11).
  - d. It will be established in Jerusalem (Micah 4:2,8; cf. Lk. 24:47-49 + Acts 1,2).

- e. Its members will not make war anymore (Micah 4:3; cf. Acts 10:36; Gal. 3:28).
  - f. It will not fear men (Micah 4:4; cf. Acts 4:29; 21:13).
  - g. It will walk in the name of God (Micah 4:5; cf. Col. 3:17).
  - h. It will be ruled by the Lord forever (Micah 4:6,7; cf. Lk. 1:33; Eph. 1:22,23).
2. The eventual return of Judah from Babylon.
    - a. Has Judah forgotten her king and deliverer (Micah 4:9)?
    - b. She will go into captivity, but will be delivered by God (Micah 4:10).
    - c. She will be victorious over many nations (Micah 4:11-13).
  3. The coming Messiah
    - a. He will be smitten with a rod (Micah 5:1).
    - b. He will come forth from Bethlehem (Micah 5:2; cf. Matt. 2:5,6; Jn. 7:42).
    - c. This leader shall be the strength of his people (Micah 5:3-5; cf. Rom. 2:28,29; 9:5,6).
  4. Of physical Israel, a remnant shall come out of captivity (Micah 5:6-9).
  5. Israel will be purified in captivity (Micah 5:10-15).

## XXXII. GOD HAS A CONTROVERSY WITH THE LAND

1. What did God do to deserve to be treated this way (Micah 6:1-3)?
2. It is God who delivered them from Egypt (Micah 6:4).
3. Israel should remember how Balak wanted Israel cursed, and God blessed them (Micah 6:5; cf. Num. 22-24).
4. Israel's question: "How do I serve God? What does God require of me?" (Micah 6:6,7).
5. What does God require of Israel? (Micah 6:8)
  - a. To do justly
  - b. To love mercy
  - c. To walk humbly with thy God
6. What is God's controversy with the land?
  - a. They must listen to God (Micah 6:9).
  - b. Wickedness abounded (Micah 6:10).
  - c. People were being cheated (Micah 6:11).
  - d. The rich were full of violence (Micah 6:12).
  - e. The inhabitants had spoken lies and their tongues were deceitful (Micah 6:12).
  - f. God's punishment will make them sick (Micah 6:13).
  - g. While they appear to prosper, they do not. They are never satisfied (Micah. 6:14,15).
  - h. Why the controversy with the land? Because they walked after Omri and Ahab in the ways of wickedness (Micah 6:16).
  - i. God will punish them (Micah 6:16).

### **XXXIII. THERE IS NO HONOR AMONG THIEVES**

1. The good man is perished out of the Earth (Micah 7:1,2).
2. They lie in wait for blood (Micah 7:2).
3. They desire to do evil with both hands (Micah 7:3).
4. The leaders look for bribes (Micah 7:3).
5. The great man seeks his mischievous desire (Micah 7:3).
6. The best of the worst of them is as a brier and sharper than a thorn hedge (Micah 7:4).
7. Their day of judgment is coming (Micah 7:4).
8. There is no honor among thieves (Micah 7:5,6), therefore trust in God (Micah 7:7).

### **XXXIV. THE MERCIFUL GOD**

1. God will help us overcome our sins and will redeem us (Micah 7:8,9).
2. Our enemies will understand there is a God in the land (Micah 7:10).
3. Israel shall return to the land of promise (Micah 7:11-17; cf. Ezra, Nehemiah).
4. Who is like God?
  - a. He pardons iniquity (Micah 7:18).
  - b. He does not retain his anger forever (Micah 7:18).
  - c. He delights in mercy (Micah 7:18).
  - d. He will have compassion on us (Micah 7:19).
  - e. He will subdue our iniquities (Micah 7:19).
  - f. He will keep his word (Micah 7:20).

**MICHIGAN BIBLE SCHOOL**  
**"The Minor Prophets"**  
**Lesson 6**  
**October 3, 2006**

**XXXV. AN OVERVIEW OF THE BOOK OF JONAH**

1. The book of Jonah was written somewhere around 770 B.C. By using the information given to us in 2 Kgs. 14:25, we can determine that Jonah was working during the reigns of Azariah, king of Judah, and Jeroboam II, king of Israel. It is after the 15<sup>th</sup> year of Azariah that Jonah is mentioned in 2 Kings.
2. The implication of the book of Jonah indicates that Nineveh (Assyria) has not yet taken Israel captive, especially since Jonah has the ability to go up and take a boat to a land out of the oversight of Assyria.
3. Regardless of the date of the book, the story line of the book is indisputable. Jonah is commissioned by God to take the word of God to Nineveh. He tries to run away from this responsibility, and is swallowed by a great fish. After 3 days in the fish, Jonah turns back to God and comes out of the fish. Jonah then takes the message to Nineveh, and gets mad when they repent.
4. At the end of the book, God teaches Jonah a lesson in what should be important to us.

**XXXVI. THE AUTHENTICITY OF THE BOOK OF JONAH**

1. In the past, there have been those who have doubted the authenticity of the book of Jonah. They did not deny that it teaches some valuable lessons, but they believed it to be a work of fiction used to teach these lessons. Their objections were as follows:
  - a. Some of the passages in Jonah 2 are quotations from post-exilic Psalms (Jonah 2:3 + Psa. 42:7; Jonah 2:5 + Psa. 69:1).
  - b. The book is written in the third person, as though the author is writing about someone else.
  - c. There are Aramaic linguistic features that are found in later books.
  - d. Jonah 3:3b implies that Nineveh was a city of the past (Nineveh was destroyed in 612 B.C.).
  - e. That the King of Assyria's name is not given indicates that it was unknown to the author.
2. Answers to these objections
  - a. While there are similarities between the words of Jonah and what is seen in the Psalms, two things are likely here: 1) People in that region of the world used common expressions to put forth their ideas, much like people do today with common idioms that have been used for generations; and, 2) If one is a quote of the

- other, why is it that the Psalmists did not borrow from Jonah, instead of the other way around?
- b. The book being written in the third person is a well used form of literature in telling a story. In 2 Cor. 12:1ff, Paul speaks of himself as "I knew a man". We still use this form of writing and talking today. Writing in the third person does not mean Jonah did not write the book or that the book is not authentic.
  - c. The Hebrew language and Aramaic are very similar languages. In fact, those who have studied the original languages of the Old Testament tell us that both Hebrew and Aramaic are used in the writings. Although later writers may have used a certain style of language, this does not mean that this same (or a very similar style) was not used earlier.
  - d. The end of Jonah 3:3 does not indicate that Nineveh was a city of the past. After Jonah enters the city, we find that it was a city of great area.
  - e. The lack of a mention of the King of Assyria's name does not mean anything. For the story of Jonah, the name of the king is not important. In 1 Kgs. 13, we find two prophets of God mentioned, but we are never given the name of either of them. However, the lack of their names does not cast doubt upon the story in 1 Kings.
3. The greatest statements concerning the authenticity of the book are that Jesus used the lessons of the book and never doubted its historical accuracy (Matt. 12:39-41; 16:4; Lk. 11:29-32).

#### **XXXVII. OUTLINES / MEMORY TOOLS OF THE BOOK OF JONAH**

1. One way to remember the story of Jonah is to use the following.
  - a. Chapter 1 – Jonah Runs
  - b. Chapter 2 – Jonah Repents
  - c. Chapter 3 – Jonah Preaches
  - d. Chapter 4 – Jonah Pouts
2. Another outline is this.
  - a. Chapter 1 – Jonah Runs Away From God
  - b. Chapter 2 – Jonah Runs To God
  - c. Chapter 3 – Jonah Runs With God
  - d. Chapter 4 – Jonah Runs Ahead Of God

#### **XXXVIII. JONAH RUNS (CHAPTER 1)**

1. God commissions Jonah to take his message to Nineveh (1:2).
2. Jonah attempts to flee to Tarshish, believed to be a city once located in Spain (1:3).
3. While Jonah sleeps in the ship, God sends a great storm against the ship. The men of the ship do everything they can to stay afloat. They finally determine that Jonah is the cause of the problem (1:4-7).

4. Jonah tells them what he has done and that they must cast him into the sea. They hesitate to do so, but finally toss him overboard (1:8-16).
5. A great fish prepared for this purpose by God swallows Jonah (1:17).

**XXXIX. JONAH REPENTS (CHAPTER 2)**

1. Jonah realized his condition and resolved to return to God (2:4).
2. He yields to God and realizes his salvation is of the Lord (2:9).
3. God causes the great fish to spew him out upon dry ground (2:10).

**XL. JONAH PREACHES (CHAPTER 3)**

1. Jonah goes into Nineveh and proclaims the message of God (3:1-4).
2. Jonah told the city they needed to repent or else they would be overthrown (3:4).
3. Upon hearing this word, the people repented and God did not destroy Nineveh at this time (3:8-10).
4. They knew it was their actions that determined what God would do to them (3:9).

**XLI. JONAH POUTS (CHAPTER 4)**

1. When Jonah saw that God did not destroy the city, it displeased him (4:1).
2. Jonah blamed God and told God that he knew God would spare the people. That was why Jonah did not want to come here in the first place (4:2).
3. Jonah was so distraught over these events that he decided it was better for him to die now than to live (4:3).
4. Jonah then goes out and builds a booth and waits to see what would happen to the city (4:5).
5. God prepares a gourd to grow above Jonah and it would be a shade to him to protect him from the Sun (4:5). This made Jonah happy.
6. God prepared a worm to destroy the gourd. When this happened, it angered Jonah (4:8:9).
7. God teaches Jonah that souls are more valuable than anything we can have on the Earth (4:10:11).

**XLII. LESSONS FROM JONAH**

1. We cannot run from God. God knows where we are at all times. (Jonah 1:5)
2. Our sins can have consequences upon others (Jonah 1:8-10).
3. Bad things happen to bring us to repentance (Jonah 2).
4. Repentance brings good to our lives (Jonah 2:10).
5. We are to preach the word that God bids us (Jonah 3:2).
6. God's word will not return unto him void (Jonah 3:5; Isa. 55:11).
7. Repentance is the only way to bring about our salvation (Jonah 3:8,9).
8. We should rejoice when sinners repent (Jonah 4:4; cf. Lk. 15:7,10).
9. God desires all men everywhere to be saved (Jonah 4:11; cf. Acts 17:30; 2 Pet. 3:9).

10. Jonah's story is an example of how long Jesus would spend in the tomb (Matt. 12:40).
11. As Jonah was the hope of Nineveh, so Jesus is the hope of the world (Matt. 16:4; Lk. 11:29-32). When Jonah preached to Nineveh, they repented. When Jesus preached to the people of his day, they rejected him. Will we obey Jesus?

**MICHIGAN BIBLE SCHOOL**  
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**Lesson 7**  
**October 10, 2006**

**XLIII. AN OVERVIEW OF THE BOOK OF ZEPHANIAH**

1. Zephaniah's prophecy takes place during the reign of Josiah, king of Judah (Zeph. 1:1). Josiah was the last good king of Judah, and his reign ended just shortly before the beginning of the Babylonian captivity.
2. It is obvious from the content of the book that Judah is quite wicked and is being called to repentance.
3. The book is generally dated around 620 B.C. and would thus be just 14 years before Judah goes into captivity.
4. The book of Zephaniah ends with the promise of their return from captivity.

**XLIV. THE REIGN OF JOSIAH**

1. Josiah was 8 years old when he began to reign (2 Kgs. 22:1).
2. During the 18<sup>th</sup> year of his reign, he sent directions to have the temple repaired (2 Kgs. 22:4ff).
3. While they were repairing the temple, they found the book of the Law (2 Kgs. 22:8).
4. When the Law was read before Josiah, Josiah repented and inquired of God as to what would happen (2 Kgs. 22:11ff).
5. God told Josiah that Judah would be destroyed, but not during his days, because he was a faithful servant (2 Kgs. 22:15ff).
6. Josiah reforms the worship in Judah, abolishing idolatry (2 Kgs. 23:4ff) and reinstating the Passover (2 Kgs. 23:21ff).
7. After Josiah's death, the next three kings walked in wickedness (2 Kgs. 23:32 – Jehoahaz; 2 Kgs. 23:37 - Jehoiakim; 2 Kgs. 24:9 - Jehoichin). It is during the reign of Jehoiakim that Babylon begins the conquest of Judah.

**XLV. GOD'S PUNISHMENT TO COME UPON JUDAH**

1. God will cut off everything on the land (Zeph. 1:2,3).
2. God will cut off the worship of Baal and the priests (Zeph. 1:4). {The Chemarims mentioned here is a name that is always used to refer to idolatrous priests and is also found in 2 Kgs. 23:5 and Hosea 10:5}.
3. God will cut off –
  - a. Those that worship the host of heaven upon the housetops (Zeph. 1:5).
  - b. Those that worship God incorrectly (Zeph. 1:5).
  - c. Those that swear by Malcham, one of the idols of the Moabites and the Ammonites (Zeph. 1:5).
  - d. Those that have turned away from the Lord (Zeph. 1:6).
  - e. Those who have not sought the Lord (Zeph. 1:6).

- f. Those that have not inquired of the Lord (Zeph. 1:6).
4. The day of the Lord is at hand, that is the judgment against Judah (Zeph. 1:7-16).
- a. God will punish all who have gone after strange gods, including those in high places (Zeph. 1:7,8).
  - b. God will punish those who come into the house and fill it with evil (Zeph. 1:9). {To “leap on the threshold” indicates those who come over the threshold into the house.}
  - c. The punishment of God will cause great distress in Judah (Zeph. 1:10,11). {Maktesh is a place of unknown origin. It is used here to show how terrible the destruction will be – the merchants and those that bear silver will be cut off.}
  - d. God will search deep and find those who do not believe that God will punish those who do evil (Zeph. 1:12).
  - e. The people will not benefit from their labor (Zeph. 1:13).
  - f. How terrible a day it will be! (Zeph. 1:14-16)
    - a. The mighty men will cry bitterly (14).
    - b. It is a day of wrath (15).
    - c. It is a day of trouble and distress (15).
    - d. It is a day of wasteness and desolation (15).
    - e. It is a day of darkness and gloominess (15).
    - f. It is a day of clouds and thick darkness (15).
    - g. It is a day of alarm against the walled cities and towers (16).
5. The punishment shall be so great that the people will walk like blind men and they will not be able to save themselves by their possessions (Zeph. 1:17,18).

#### **XLVI. GOD CALLS THEM TO REPENTANCE**

- 1. They are a nation not desired (Zeph. 2:1).
- 2. They must act before the anger of the Lord comes against them (Zeph. 2:2).
- 3. They must seek the Lord, righteousness, and meekness and perhaps they will be spared (Zeph. 2:3).

#### **XLVII. GOD’S JUDGMENT ON THE NATIONS AROUND JUDAH**

- 1. Philistia will fall (Zeph. 2:4-7).
- 2. Moab and Ammon will fall (Zeph. 2:8-11).
- 3. Ethiopia will fall (Zeph. 2:12).
- 4. Assyria will fall (Zeph. 2:13-15). {Remember that at this time Assyria is the world power to be reckoned with. They now have the northern kingdom of Israel in captivity. However, in about 10 years, Babylon will conquer Assyria.}

#### **XLVIII. WHY JUDAH WILL FALL**

- 1. Jerusalem is a filthy, polluted, oppressing city (Zeph. 3:1).

2. Judah did not obey the voice of God (Zeph. 3:2).
3. Judah did not receive correction (Zeph. 3:2).
4. Judah did not trust in God (Zeph. 3:2).
5. Judah did not draw near to her God (Zeph. 3:2).
6. Judah's princes, judges, prophets, and priests were evil (Zeph. 3:3,4).
7. God's word was among them, but they had no shame (Zeph. 3:5).
8. God punished them and thought surely now they would follow him, but "*they rose early, and corrupted all their doings*" (Zeph. 3:6,7).

#### **XLIX. THEIR RESTORATION PROMISED**

1. God will bring his indignation against the nations and turn the people that they may call upon the name of the Lord and serve him (Zeph. 3:8,9).
2. God will break them of their arrogance (Zeph. 3:10,11).
3. The remnant of Israel will trust in God and not do iniquity (Zeph. 3:12,13).
4. God will be in the midst of her (Zeph. 3:14-17).
5. God will make them a name among all nations (Zeph. 3:18-20).

**MICHIGAN BIBLE SCHOOL**  
**“The Minor Prophets”**  
**Lesson 8**  
**October 24, 2006**

**L. AN OVERVIEW OF THE BOOK OF NAHUM**

1. Like Jonah, Nahum is writing concerning the city of Nineveh, and thus the Assyrian Empire.
2. Unlike Jonah, Nahum is pronouncing the destruction of Nineveh. Jonah's work had been to get the people to repent, which they did at that time. However, as Nahum prophesies, God is against the city (Nahum 3:7).
3. The book was written around 620 B.C., just about 8 years before Nineveh's fall in 612 B.C.
4. Nineveh is a very large city as seen at the end of the book of Jonah (Jon. 4:11). From the information we have, it was protected by a wall approximately 50 feet thick and 100 feet tall. Yet, mighty Nineveh could not stand against God.

**LI. GOD'S EXAMPLE OF NINEVEH'S FALL**

1. To help Nineveh understand how great would be its fall, God brings up a battle that Nineveh would know well – the fall of “populous No” (Nahum 3:8).
2. Consider the following concerning this city:
  - a. No was a shortened form of No-Amon. The word “No” means “city” and “Amon” is to honor Amun-Re, one of the gods of Egypt.
  - b. The city is known to have existed before 2000 B.C., but was not a very prominent city at that time.
  - c. Around 1550 B.C., the city became a place of worship and thus gained importance. Various Pharaoh's added to the city.
  - d. No is also the city of Thebes, and now is known as Luxor.
  - e. Opposite of No on the western side of the Nile was the “Valley of the Kings”, the ancient burial place of the Pharaohs, queens, and other dignitaries. It is in this valley that the tomb of King Tut was found.
  - f. As mighty as No was, it could not withstand the attack in 661 B.C. led by Ashurbanipal of Assyria. The Assyrians sacked the city and No never regained its prominence.
  - g. The date of this battle helps us to date the book of Nahum as it was obviously written between this event and the fall of Assyria.
3. Using this battle from Assyria's own history, God now reveals to them how ultimate their own destruction will be. He chastises Assyria for their arrogance, because they had thought they were better than No.

LII. THE CHARACTER OF GOD

1. He is a jealous God (Nahum 1:2).
2. He revengeth (“avenges, punishes”) (Nahum 1:2)
3. He is furious (“angry master”) (Nahum 1:2)
4. He will take vengeance on his adversaries (Nahum 1:2).
5. He reserves wrath for this enemies (Nahum 1:2).
6. He is slow to anger (Nahum 1:3).
7. He is great in power (Nahum 1:3).
8. He will not acquit the wicked (Nahum 1:3).
9. He is good (Nahum 1:7).
10. He is a stronghold in trouble (Nahum 1:7).
11. He knows those who trust in him (Nahum 1:7).

LIII. THE POWER OF GOD

1. The whirlwind, the storms, the clouds, the sea, and the rivers are in his control (Nahum 1:3,4).
2. The mountains, hills, and the earth melt in his presence (Nahum 1:5).
3. None can stand against his anger (Nahum 1:6).

LIV. GOD’S JUDGMENT AGAINST NINEVEH

1. He will utterly destroy the city (Nahum 1:8).
2. He will destroy it the first time (Nahum 1:9).
3. He will devour the city as dry stubble is devoured (Nahum 1:10).
4. He will cut down those who dare to stand against him (Nahum 1:11-13).
5. He will take away their name and their worship (Nahum 1:14).
6. Judah is encouraged to faithfulness as her enemy is destroyed (Nahum 1:15).

LV. NINEVEH’S DEFEAT

1. “He that dasheth in pieces is come up before thy face” (Nahum 2:1).
2. Nineveh is told to go ahead and fortify itself (Nahum 2:1).
3. Nahum 2:2 seems to reference the pride Assyria had in its defeat of Israel and its terrifying Judah (“excellency” comes from a word that means “pride”). Contextually, God is going to humble Assyria.
4. The enemy shall race through the streets of the city (Nahum 2:3,4).
5. Assyria will prepare its defences, including flooding the moat that surrounded the city (Nahum 2:5,6).
6. Her leaders shall be defeated (“Huzzab” is from a word that means “to station” and has to do with officers and those in leadership positions.) (Nahum 2:7)
7. When the enemy comes, the people will flee the city (Nahum 2:8).
8. The spoils of the city will be taken (Nahum 2:9,10).
9. Where is the great power of Nineveh now? (Nahum 2:11,12)
10. “I am against thee” is what God said to them. He will destroy them and they will be heard from no more (Nahum 2:13).

## LVI. THE RUIN OF NINEVEH

1. God's punishment will come upon the city because it is full of lies and hypocrisies (Nahum 3:1).
2. Many will die because of her wickedness (Nahum 3:2-4).
3. God will reveal Nineveh for what she really is (Nahum 3:5).
4. Nineveh will become a spectacle, that which is gazed upon, yet none will come to her defense (Nahum 3:6,7).
5. As Assyria had destroyed No, so Assyria would be destroyed (Nahum 3:8-11).
  - a. Even with all her helpers, she was carried away.
  - b. Her honorable men and great men were made slaves.
  - c. She sought to hide from her enemies.
6. Nineveh's strongholds will fall (Nahum 3:12).
7. Nineveh's people would be powerless against the enemy (Nahum 3:13).
8. Nineveh would fortify itself but will fall (Nahum 3:14,15).
9. Although Nineveh was mighty and had spread throughout the world, she would be destroyed (Nahum 3:16).
10. Nineveh's leaders would flee and not help Nineveh (Nahum 3:17).
11. Nineveh's people would be scattered (Nahum 3:18).
12. Those Nineveh had oppressed will rejoice at her fall (Nahum 3:19).

**MICHIGAN BIBLE SCHOOL**  
**"The Minor Prophets"**  
**Lesson 9**  
**October 31, 2006**

**LVII. AN OVERVIEW OF THE BOOK OF HABAKKUK**

1. The book takes place around 600 B.C. This information is based on the fact that Judah is oppressed by the Babylonians (Chaldeans), and that God is pronouncing a judgment against the Babylonians.
2. Habakkuk is definitely the writer of the book (1:1; 2:2), although nothing else is known of him and no one else in the Bible shares his name.
3. The book switches back and forth between what Habakkuk says and what God says.
  - a. Habakkuk speaks (1:1-4).
  - b. God speaks (1:5-11).
  - c. Habakkuk speaks (1:12-2:1).
  - d. God speaks (2:2-20).
  - e. Habakkuk speaks (3:1-19).
4. The book begins with Habakkuk questioning God and ends with Habakkuk's declaration that God is his strength.
5. Habakkuk shows us that although we may question what is happening, God is in control and justice will be served.

**LVIII. HABAKKUK QUESTIONS GOD**

1. Habakkuk is concerned that his prayers are falling on deaf ears (Hab. 1:2).
2. He wonders why God has allowed him to behold the evils in the land (Hab. 1:3).
3. Since the wicked are prospering and ruling, then there is no justice in the land (Hab. 1:4).
4. Like so many today, Habakkuk fell prey to the thinking that God is not doing everything he should be doing. If God is truly in control, then why do the evil people prosper?

**LIX. GOD TELLS OF THE PUNISHMENT OF JUDAH**

1. God will work a work in these days that a person would not believe even if someone told them (Hab. 1:5).
2. God will use the Chaldeans (Babylonians) to punish the nation of Judah (Hab. 1:6-11). Jeremiah, a contemporary with Habakkuk, had told Judah that God would deliver them into the hands of the Babylonians (Jer. 32:28ff).
3. Although any power Babylon has comes from God, Babylon will give credit to their gods for their success in defeating Judah (Hab. 1:11).

LX. HABAKKUK QUESTIONS HOW GOD COULD ALLOW THIS TO HAPPEN

1. He wonders if God had not set up the Babylonians for correction (Hab. 1:12).
2. Since God cannot behold evil, how can God allow the Babylonians to conquer a nation more righteous than they (Hab. 1:13). (A valuable lesson for us – Although we may believe ourselves to be righteous, God knows what we really are and will punish us if we do not follow his will.)
3. Habakkuk questions whether God will allow the Babylonians to continue to rule over Judah (Hab. 1:14-17).

LXI. GOD'S JUDGMENT AGAINST BABYLON

1. God wants Habakkuk to write what he sees so that the person who reads it may run (Hab. 2:2).
2. God's word will come true even though it may take some time before it does. Be patient and wait, it will come to pass (Hab. 2:3).
3. The soul of the wicked is not upright, but the just shall live by faith (Hab. 2:4; Gal. 3:11).
4. Babylon could never be satisfied and conquered many nations (Hab. 2:5).
5. Those conquered by Babylon would rise up against her. She would reap what she sowed (Hab. 2:6-8; Gal. 6:8; 2 Cor. 9:6).
6. Babylon had brought shame to herself because she had conquered many and had thought she could be delivered from evil by having confidence in her evil (Hab. 2:9-11).
7. A remarkable truth: "*Woe to him that buildeth a town with blood, and establisheth a city by iniquity!*" (Hab. 2:12). How foolish we are when we believe we can prosper by being evil!
8. God will allow us to do those things which cause us hurt and weariness (Hab. 2:13). These are the foolish endeavors of life, where we labor for that which only brings us grief.
9. While Babylon was glorying in its power, God reminds them that the Earth will be filled with the glory of God (Hab. 2:14).
10. While all are reminded of the evils of intoxicating drink (Hab. 2:15), God lets Babylon know that their shame will be revealed (Hab. 2:16).
11. Babylon's sins will bring her down (Hab. 2:17).
12. Babylon – What good was your trust in your gods? (Hab. 2:18,19; Jer. 10:3-5; Isa. 44:9-17).
13. Reverence for God is demanded (Hab. 2:20; Psa. 11:4; Micah 1:2).

LXII. HABAKKUK'S PRAYER

1. Habakkuk had waited on a reply from God (Hab. 2:1) and wondered what he would say when he was reproved. Habakkuk 3 is his reply.
2. God's glory (Hab. 3:3,4).
3. God's everlasting power (Hab. 3:5,6).
4. God's power over nature (Hab. 3:7-11).
5. What God did, he did for the salvation of his people (Hab. 3:12-16).

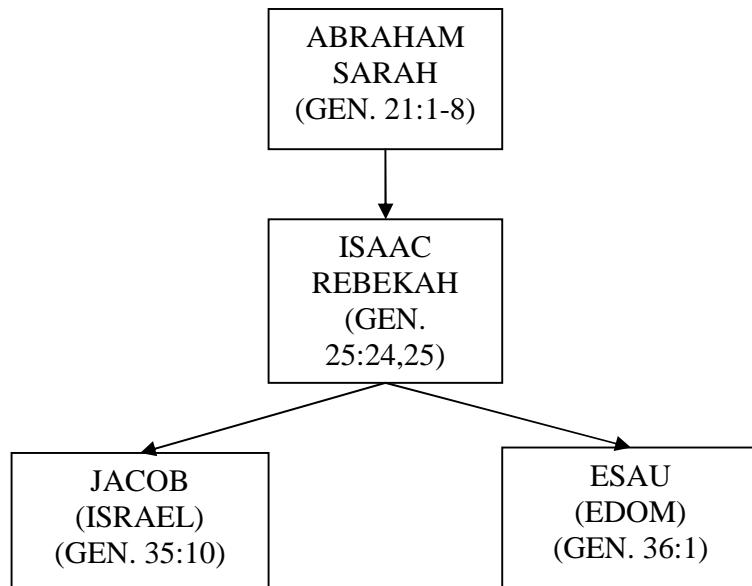
6. Although nothing seems to be going our way, we must remember that God is the God of our salvation (Hab. 3:17,18; Job 1:21,22; 2:10).
7. Our strength is in God (Hab. 3:19; Psa. 46:1).
8. Never forget Rom. 8:28.

**MICHIGAN BIBLE SCHOOL**  
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**Lesson 10**  
**November 7, 2006**

**LXIII. AN OVERVIEW OF THE BOOK OF OBADIAH**

1. The book of Obadiah was written around 580 B.C..
2. This date is based on the destruction of the city of Jerusalem referred to in verses 11-14, in which it is known that Edom participated in this destruction (Psa. 137:7; Eze. 35:5). Jerusalem was destroyed in 586 B.C.
3. Edom’s destruction is prophesied in this book (see vs. 4). Edom should have helped Israel in her distress, but rather helped and cheered on her enemies.
4. Edom’s demise and Israel’s resurgence are prophesied at the end of the book. As of yet, it does not appear that Israel has come out of her captivity.

**LXIV. THE RELATIONSHIP OF EDOM AND ISRAEL**



*“And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger” (Gen. 25:23)*

## LXV. A BRIEF HISTORY OF EDOM

1. The country was settle by Esau when Esau traveled to Mt. Seir to have a place for his cattle and possessions (Gen. 36:5-8).
2. Edom had kings before Israel did (Gen. 36:31).
3. When Israel wanted to pass through this land as Moses led them, the king of Edom would not allow them to go through his land (Num. 20:14ff).
4. Saul fought against Edom (1 Sam. 14:47), but it was David who conquered them (2 Sam. 8:14).
5. Edom was an adversary to Solomon (1 Kgs. 11:14).
6. Solomon had two seaports on the Gulf of Aqabah , Eloth and Eziongeber. These were on the southern side of Edom (2 Chr. 8:17,18).
7. Edom revolted against Israel during the days of Jehoram, king of Judah (2 Kgs. 8:20).
8. Edom was again defeated by Amaziah, king of Judah (2 Kgs. 14:7).
9. Edom later came under the control of the Babylonians and then the Persians.
10. Under the Persians, their name was changed to Idumea. (The family of the Herods was from Idumea.)
11. Prophesied against by Isaiah (11,34,63); Jeremiah (49); Ezekiel (25,35); Joel (3); and, Amos (1).
12. Mal. 1:2-4 shows that the Edomites would attempt to rebuild but God would tear them down.
13. The Maccabees conquered Edom and forced them to accept Judaism.
14. When the Romans conquered the area, they also controlled Edom.
15. After the destruction of Jerusalem in 70 a.d., Edom disappears from history.

## LXVI. THE MESSAGE OF OBADIAH

1. Word has come that the nations around are going to rise up against Edom (1).
2. Edom was small and despised by those around her (2).
3. Edom's pride would not save her (3,4).
4. In contrast to what a thief or a grape gatherer would do (that is, not take all), Edom would be sought out, even its hidden things (5,6).
5. All who were Edom's allies shall turn against you (7).
6. The destruction would be so complete that even wisdom would cease to come out of Edom (8,9).
7. Edom will be destroyed because it should have helped Israel.
  - a. Edom heaped violence against Judah (10).
  - b. Edom stood on the other side when Judah was being taken captive (11).
  - c. Edom was like one of the enemies of Judah (11).
  - d. Edom counted Judah as a stranger (12).
  - e. Edom rejoiced over Judah's fall (12).
  - f. Edom spoke proudly against Judah when Judah was in distress (12).

- g. Edom helped spoil the city of Jerusalem when it was taken (13).
  - h. Edom helped cut off the escape of those trying to flee Jerusalem (14).
  - i. Edom helped capture those still in the city (14).
8. Edom would reap what it had sowed (15,16).
  9. Israel will be restored to its land (after the Exile; Read Ezra and Nehemiah), and would possess the possessions of Edom. What Edom had taken would come back to Israel, and Edom would be “stubble” to Israel. (17-20).
  10. God is in control – *“and the kingdom shall be the Lord’s”* (21).

**MICHIGAN BIBLE SCHOOL**  
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**Lesson 11**  
**November 14, 2006**

**LXVII. AN OVERVIEW OF THE BOOK OF HAGGAI**

1. The work of Haggai takes place around 520 B.C. This date is taken from the information in Haggai 1:1 – the second year of Darius. Darius reigned from 522 – 486 B.C.
2. The children of Israel have returned from captivity and are working to rebuild the city of Jerusalem, especially the Temple.
3. Haggai’s work involves getting the people to complete the work they had started almost 20 years ago – to finish the building of the temple.
4. While there had been many distractions and delays caused by others, it was still inexcusable that the House of God lay waste.
5. With Haggai’s and Zechariah’s work, the children of Israel complete the Temple.

**LXVIII. THE HISTORY OF THE REBUILDING OF THE TEMPLE**

1. Cyrus, king of Persia, allowed Israel to return to Jerusalem. This was prophesied in Isa. 44:28; 45:1. The time was 536 B.C.
2. Under Zerubbabel, the people return to Jerusalem and their cities (Ezra 2:1).
3. Those who could not prove their lineage from Levi were not allowed to be priests (Ezra 2:62).
4. Money is collected to rebuild the Temple (Ezra 2:68).
5. The Altar of Burnt Offering is set up, but the foundation of the Temple is not laid (Ezra 3:1-6).
6. In the second year of their return, the foundation of the Temple is laid (Ezra 3:10).
7. Outside forces hinder the work of the temple until the second year of Darius, a period of about 16 years (Ezra 4).
8. Darius learns of the decree of Cyrus, and orders the work of the Temple completed (Ezra 6).
9. In the sixth year of Darius (about 516 B.C.), the Temple is finished (Ezra 6:15).
10. This is the second temple in Jerusalem.
  - a. Solomon’s temple was the first (1 Kgs. 8).
  - b. Zerubbabel’s temple was completed in 516 B.C.
  - c. The temple that was attributed to Herod (Jn. 2:20) was actually a restoration and addition to Zerubbabel’s temple.

## LXIX. HAGGAI'S MESSAGE TO THE PEOPLE

1. The people had decided that the time had not come to build the house of God (Hag. 1:2). Like so many today, they wanted to do God's work when it pleased them.
2. Haggai chastises them for building their own houses while the house of God lay waste (Hag. 1:4).
3. The people are told to consider their ways (Hag. 1:5,7). The word "consider" is from a compound word that means "to set your heart upon". These people did honor him with their lips but their hearts were not right with God (cf. Matt. 15:8,9).
4. As a result of their lack of service to God, and placing themselves before God, the nation suffered.
  - a. Sowed much; brought in little (Hag. 1:6).
  - b. They ate, but did not have enough (Hag. 1:6).
  - c. They drank but were not filled (Hag. 1:6).
  - d. They had clothes but they were not warm (Hag. 1:6).
  - e. The money they earned was not enough ("in bags with holes") (Hag. 1:6).
  - f. They looked for much, but it came to little (Hag. 1:9).
  - g. What they brought home, God took away (Hag. 1:9).
  - h. The dew was kept from them (Hag. 1:10).
  - i. The Earth did not bear its fruit (Hag. 1:10).
  - j. There was a drought upon everything (Hag. 1:11).
  - k. Why? "*Because of mine house that is waste, and ye run every man to his own house*" (Hag. 1:9).
5. The people are exhorted to gather what is needed and build the house of God (Hag. 1:8).
6. The people believed the words of Haggai and went about to build the Temple (Hag. 1:12).
7. The people had a mind to work and God was with them (Hag. 1:13-15).
8. This second temple will not be as magnificent as Solomon's (Hag. 2:3)
9. Although not as beautiful, it would become more glorious (Hag. 2:4-9).
10. To further encourage the people to continue the building of the temple, Haggai speaks to them of being unclean (Hag. 2:11-13). Few seem to realize that our works are either good or bad. There is no middle ground.
11. God had rejected the people as being unclean (Hag. 2:14).
12. They were exhorted to remember those days when they did not prosper and God smote them (Hag. 2:15).
13. Because the people did the will of God, God blessed them (Hag. 2:19; consider Matt. 6:24ff).
14. Zerubbabel would be blessed by God (Hag. 2:20-23).

## LXX. THE BLESSINGS OF GOD

1. 1 Cor. 15:58
2. 2 Tim. 4:6-8
3. Matt. 6:33

4. Lk. 6:38
5. Rev. 21:27
6. Rev. 22:14
7. Rev. 22:17
8. Matt. 11:28-30
9. Matt. 25:34
10. Rev. 2:10

**MICHIGAN BIBLE SCHOOL**  
**“The Minor Prophets”**  
**Lesson 12**  
**November 28, 2006**

**LXXI. AN OVERVIEW OF THE BOOK OF ZECHARIAH**

1. Zechariah was a contemporary working with Haggai for the purpose of exhorting the people to complete the building of the temple (Ezra 5:1; 6:14). Thus, his work would also be dated around 520 B.C.
2. While Zechariah's main work is to get the temple completed, he also helps Israel to see the coming of the Messiah and his work, the church.
3. The first 8 chapters of Zechariah deal primarily with the building of the temple. The last 6 chapters are used to exhort the people to faithfulness and to look for the coming Messiah.
4. Like Ezekiel, Daniel, and Revelation, Zechariah uses apocalyptic language to express his message. This language uses symbolism to help us understand the message. In Zechariah, we have the meaning of these symbols given to us.

**LXXII. SOME MESSIANIC PROPHECIES IN ZECHARIAH**

1. Riding on a donkey and the foal of a donkey (Zech. 9:9; Matt. 21:5; Jn. 12:15).
2. Thirty pieces of silver (Zech. 11:12; Matt. 26:15).
3. Silver cast unto the potter in the house of the Lord (Zech. 11:13; Matt. 27:5-7).
4. Look upon me whom they have pierced (Zech. 12:10; Jn. 19:34-37).
5. “What are these wounds in thine hands?” (Zech. 13:6; Jn. 20:25).
6. Smite shepherd and the sheep shall be scattered (Zech. 13:7; Mk. 14:27).

**LXXIII. THE MESSAGE OF ZECHARIAH**

1. Chapter 1
  - a. Zechariah comes to Jerusalem 2 months after Haggai (Hag. 1:1; Zech. 1:1).
  - b. God had called their fathers to repent (Zech. 1:2,3).
  - c. The people are exhorted to not be like their fathers, but to turn from their evil ways (Zech. 1:4,5).
  - d. The people had been punished because of their doings (Zech. 1:6).
  - e. Zechariah sees horses of red, speckled, and white. These represented those who had gone through the Earth and reported that the land was at rest (Zech. 1:7-11). This ease among the nations was not a good thing as they were comfortable with self, but not right with God (Zech. 1:15).

- f. God promises that the temple will be built and Israel will prosper again (Zech. 1:12-17).
  - g. Zechariah sees four horns and four carpenters. The horns represented those who had conquered Judah and Israel (Zech. 1:18,19). The carpenters represented those who punished those who had conquered Judah and Israel (Zech. 1:20,21).
2. Chapter 2
- a. Zechariah sees a man with a measuring line who is going to measure Jerusalem (Zech. 2:1,2).
  - b. Zechariah is told that Jerusalem shall be inhabited again, and God would be the glory in the midst of her (Zech. 2:3-5).
  - c. Israel is exhorted to come away from the things of Babylon and that God would deliver them out of the hands of their enemies (Zech. 2:6-9).
  - d. The future exaltation of Jerusalem when “*many nations shall be joined to the Lord*”, a reference to the coming of the church (Zech. 2:10-13).
3. Chapter 3
- a. Joshua, the High Priest, is shown before the angel of the Lord and with Satan set to resist him (Zech. 3:1).
  - b. Satan is rebuked, and Jerusalem is saved (Zech. 3:2).
  - c. Joshua is chosen to lead the people spiritually and will do so as long as he walks in the way of God (Zech. 3:3-7).
  - d. The coming of the church and salvation therein is prophesied (Zech. 3:8-10; cf. Micah 4:1-4). {NOTE: The seven eyes in verse 9 and interpreted in Zech. 4:10 as the eyes of the Lord that sees all.)
4. Chapter 4
- a. Zechariah sees a golden candlestick and two olive trees (Zech. 4:1-4).
  - b. The candlestick represents the word of Zerubbabel and that he will complete the building of the temple. It will not be done by might or by power, but by the will of God (Zech. 4:5-10).
  - c. The two olive trees are the two anointed ones who stand by God – Jesus and the Holy Spirit (Zech. 4:11-14).
5. Chapter 5
- a. Zechariah sees a flying roll (Zech. 5:1).
  - b. This represented God’s judgment upon the wicked (Zech. 5:2-4).
6. Chapter 6
- a. Zechariah sees 4 chariots (Zech. 6:1-4).
  - b. These represented the spirits of God who went forth through the Earth (Zech. 6:5-7).
  - c. Now that Israel was back in Jerusalem (from the north country or land of captivity), God’s spirit was quieted (Zech. 6:8).
  - d. Joshua, the High Priest, is crowned (Zech. 6:9).
  - e. The coming Messiah is prophesied (Zech. 6:12-15).

7. Chapter 7

- a. God rebukes Israel because during the captivity they did not honor God in the things they did (Zech. 7:1-6).
- b. The people should learn from the mistakes of their fathers (Zech. 7:7).
- c. Why did God cause the captivity to come upon Israel?
  - a. They were exhorted to –
    - 1. Execute true judgment (Zech. 7:9)
    - 2. Show mercy and compassion to their brethren (Zech. 7:9).
    - 3. Not oppress others (Zech. 7:10).
    - 4. Not show evil to their brethren (Zech. 7:10).
  - b. Why were they punished?
    - 1. They refused to hearken (Zech. 7:11).
    - 2. They stopped their ears so they would not hear (Zech. 7:11).
    - 3. They hardened their hearts (Zech. 7:12).
    - 4. They made it where God would not help them (Zech. 7:13).
    - 5. God scattered them with a whirlwind (Zech. 7:14; cf. Hos. 8:7).

8. Chapter 8

- a. Jerusalem will once again be inhabited (Zech. 8:1-8).
- b. The people are encouraged to build the temple. God is with them (Zech. 8:9-15).
- c. The people are reminded to obey God (Zech. 8:16,17).
  - a. Speak the truth.
  - b. Execute the judgment of truth and peace in your gates.
  - c. Do not imagine evil in your hearts against your neighbor.
  - d. Love no false oath.
- d. Judah will be exalted and nations will turn to the Messiah (Zech. 8:18-23).

9. Chapter 9

- a. God will defeat the enemies of Israel and many shall turn to the Lord (Zech. 9:1-8).
- b. Salvation is in the coming Messiah (Zech. 9:9-11).
- c. God's people will be victorious (Zech. 9:12-17).

10. Chapter 10

- a. Israel was lost because it did not seek God, but followed false prophets (Zech. 10:1,2).
- b. God had punished Israel, but now will save them (Zech. 10:3-12). They will "*increase as they have increased*" (vs. 8).

11. Chapter 11

- a. This chapter gives us a look at the breaking of the covenant with Israel. A prophesy of the coming of a new law and a new nation.
- b. Israel would separate itself from God (Zech. 11:1-9).
- c. Israel would reject the Messiah (Zech. 11:10-13).
- d. God would break the brotherhood of the Jews (Zech. 11:14).
- e. Israel would be lead by foolish leaders (Zech. 11:15-17).

12. Chapter 12

- a. God is supreme, the creator of all (Zech. 12:1).
- b. Jerusalem will be punished for its failure to obey God (Zech. 12:2-5). They will turn to themselves for strength.
- c. Jerusalem will once again seek God (Zech. 12:6-14).
- d. They will look upon the one they have killed – the Messiah and will mourn (Zech. 12:10,11).

13. Chapter 13

- a. This chapter gives us a prophecy of the coming of the church. A time in which people will turn away from those who prophesy falsely and turn to the Messiah (Zech. 13:1-6).
- b. Although they will kill the Messiah, the church will persevere and God will call them his people (Zech. 13:7-9; cf. 2 Cor. 6:16-18; Hosea 2:23; Rom. 9:25,26).

14. Chapter 14

- a. Jerusalem will be taken (Zech. 14:1,2).
- b. God will be glorified (Zech. 14:1-10, esp. vs. 9).
- c. The enemies of God will be destroyed (Zech. 14:11-15).
- d. All should come to worship the King, but those that will not shall be punished (Zech. 14:16-21).

LXXIV. THE SUM OF ZECHARIAH'S MESSAGE

1. The Temple will be rebuilt.
2. The Messiah will come.
3. The church will come.
4. All should come and worship the King.
5. Those who do not will be punished.
6. The end of the Jewish nation and its law will come.

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**LXXV. AN OVERVIEW OF THE BOOK OF MALACHI**

1. Malachi's message is generally dated around 400 B.C.
2. Given this date and the conditions expressed in the book, it is believed that Malachi was a contemporary with Nehemiah.
3. By the time Malachi writes, Israel has been back from Captivity for about 130 years. Initially, all was well with Israel as they laid the foundation of the Temple.
4. However, it was not long, as seen in Haggai and Zechariah, that Israel had drifted away from God.
5. Malachi's primary message is to the priests of God. These were the spiritual leaders of Israel who were quickly leading Israel astray.
6. Malachi uses a form of discussion in which he asks a question, gives the response of the people to the question, and then, answers the question. By doing so, he helps the people see the error of their ways.
7. Malachi also has a prophecy of the coming Messiah and John the baptizer.

**LXXVI. GOD'S EXALTATION OF ISRAEL OVER EDOM**

1. God would destroy Edom, the descendants of Esau (1:1-4; consider also the message of Obadiah).
2. God would be magnified in Israel (1:5).

**LXXVII. ISRAEL'S CORRUPTION OF THE WORSHIP OF GOD**

1. Israel honored other people but did not honor God (1:6).
2. Their evil worship (1:6-14)
  - a. The priests despised the name of God.
  - b. Yet they would ask how they had done so.
  - c. They had done so by offering polluted bread upon God's altar.
  - d. Yet they would ask how they had polluted God.
  - e. They said the table of the Lord was contemptible (“to be despised”).
  - f. They offered the blind and the lame, yet did not believe it to be evil to do so.
  - g. Malachi asks them if the governor of the land would accept their sacrifices.
  - h. They are encouraged to pray that God will be gracious unto them.
  - i. God is not happy with them.
  - j. The Gentiles would honor the name of God, but the Jews had profaned it.

- k. Should God accept their offerings of the torn, the lame and the sick?
- l. Cursed is the one who offers an unacceptable sacrifice to God.
- m. God's name is dreadful ("revered") among the heathen.

#### LXXVIII. GOD REBUKES THE PRIESTS

- 1. If they do not obey God, he will curse them and destroy them (2:1-3).
- 2. They had not lived in keeping with their father Levi (2:4-6).
  - a. Levi feared God.
  - b. The law of truth was in his mouth.
  - c. Iniquity was not found in his lips.
  - d. Levi walked with God, and turned many from their iniquity.
- 3. The priest's lips should keep knowledge and seek the law at the mouth of God, because the priest is the messenger of God (2:7). Think about this in light of the fact that we are the priests of God today (1 Pet. 2:9).
- 4. The priests had departed from God's way and had caused many to stumble (2:8).
- 5. God had therefore made them contemptible in the eyes of the people. (2:9).
- 6. Since we have one Father and one Creator, why do we deal treacherously with one another (2:10).
- 7. The priests had corrupted the worship of God and God would not accept their sacrifices (2:11-13).
- 8. The priests would question why God would not accept their sacrifices, and he tells them it is because of how they treat their wives (2:14-16).
  - a. They did not show the proper respect for the one who was their companion and the wife of their covenant.
  - b. In marriage, they were supposed to be one.
  - c. God hates divorce.
- 9. They taught that those who do evil were good in the sight of the Lord (2:17; Isa. 5:20).
- 10. They thought they could get away from the God of the Judgment (2:17).

#### LXXIX. THE COMING MESSIAH

- 1. His messenger will come before him and prepare the way for him (3:1; Mk. 1:20).
- 2. Who will be able to stand in the day of his coming (3:2,3)?
- 3. The coming Messiah will be a witness against those who do evil (3:4,5).

#### LXXX. GOD PLEADS WITH ISRAEL TO REPENT AND RECEIVE THE BLESSINGS OF GOD

- 1. Israel was not destroyed, because God does not change (3:6). God had promised the seed through Israel and had worked to preserve his nation (Gen. 12:1-3; Gal. 3:16).
- 2. God called Israel to return to him, but they would not (3:7).
- 3. Israel had robbed God (3:8-12).

- a. Israel questioned how they had robbed God.
- b. God told them in tithes and offerings.
- c. God promises them a great blessing if they will do his will (cf. Lk. 6:38).
- d. They will be blessed by the nations (cf. Acts 2:47).

#### LXXXI. THE WICKED AND THE RIGHTEOUS

- 1. The wicked had spoken against God, yet would dare to say they had not (3:13).
- 2. They had said that their service to God was worthless and that they had no gain from it (3:14).
- 3. They exalted those who were contrary to God (3:15).
- 4. The righteous cried to God and he heard them. They would be remembered by God (3:16).
- 5. God will spare the righteous (3:17).
- 6. God knows those that are his (3:18).

#### LXXXII. A CALL TO REPENTANCE

- 1. God will punish the wicked (4:1).
- 2. God will reward the righteous (4:2,3).
- 3. Therefore, come back and keep the law of Moses (4:4).

#### LXXXIII. THE COMING FORERUNNER OF THE MESSIAH

- 1. Elijah shall come before the great and dreadful day of the Lord (4:5).
- 2. This is a prophecy of the coming of John the baptizer (Matt. 11:10-14).

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**LXXXIV. WORLD HISTORY AND THE MINOR PROPHETS**

1. The work of these prophets begins during the days of the Assyrian Empire and ends during the days of the Persian Empire.
2. Their time covers approximately 400 years, from about 800 B.C. to 400 B.C.
3. The Assyrians finally come down and conquer the northern kingdom of Israel (cf. 2 Kings 17) in 722 B.C. and the Babylonians conquer the southern kingdom of Judah in 606 B.C. (cf. 2 Kings 24).
4. Although prosperous and powerful, the fall of Assyria is prophesied by Nahum. No nation can stand against the power of God (cf. Dan. 4, 5).
5. During the period of the Minor Prophets, the Assyrians, Babylonians and Persians rule over this area.
6. It is through the Persians that Israel is restored to the land of Palestine, the Temple is rebuilt, and the walls of Jerusalem are repaired (cf. Ezra and Nehemiah).
7. Egypt, Syria, Edom, Philistia, and Phoenicia, as well as other nations, affected the welfare of both Israel and Judah.

**LXXXV. THE WORK OF THE PROPHETS**

1. The prophets carried the message of God to a people who, for the most part, did not want to listen to the word of God.
2. We find people both inside Israel and outside of Israel who had trusted in self and did not recognize the power of God.
3. The prophets worked hard to get their listeners to repent. At times, their message came when there was no more hope for the listeners.
4. “Repent or perish” is the call of the prophets.

**LXXXVI. WHO WERE THE PROPHETS?**

1. For the most part, we do not know that much about the prophets. We have little given of their families or their backgrounds.
2. But the prophets did have a good deal in common.
  - a. They were there to serve God.
  - b. They boldly proclaimed the message.
  - c. They were brave.
  - d. They were fearless.
  - e. They were not popular.
3. For those who spoke to Judah and Israel, they wanted their people to repent so they would be spared from destruction and captivity.

## LXXXVII. LESSONS FROM THE MINOR PROPHETS

1. Boldly proclaim God's word (cf. Acts 4:29).
2. Be willing to die for God (cf. Acts 21:13).
3. Stand fast in the face of opposition (cf. 1 Cor. 15:58).
4. Speak that which God has directed (cf. 1 Cor. 4:1,2; 1 Thess. 2:4).
5. The righteous will reap life everlasting (cf. Matt. 25:46; Gal. 6:8).
6. The wicked will be punished (cf. Matt. 25:46; Gal. 6:8; Rev. 21:8).
7. No one can stand against God (cf. Rev. 20:12-15).