

THE MINOR PROPHETS

I. 17 Books of Prophecy

1. Written by 16 men (if each wrote the book bearing their name).
2. Prophecy occupies about 1/3 of the Holy Bible.
3. One of breakdowns Jesus gave of Old Testament. Lk. 24:44.
4. Some Minor Prophets appear earlier than any of the Major Prophets (Joel, Jonah, Amos). (Note end of Isaiah - Pg. 41 for time in which they appeared).
5. There are seventeen prophetic books in the Old Testament. They are subdivided into major and minor prophets. This difference is made not because of their importance but because of the amount of material written.
6. The period of the prophets in Israel covered five hundred years from the ninth to the fourth century B.C. Then the voices of the prophets were silenced until John the Baptist.
 - A. Major Prophets - Isa., Jer., Ezek., Dan., take up through last century and half of Judah - through the captivity.
 - B. Minor Prophets begin before this time and continue to the end of the Old Testament.
7. The poetical books belong to the golden age of the nation. The prophetic books belong to the dark ages of God's chosen people.'

II. The Prophets.

1. The Prophets were men whom God raised up during the dark days of Israel's history. They were the religious patriots of the hour. Read II Kings 17:13.
2. Three-Fold Purpose of a Prophet.
 - A. One employed in the public proclamation of religious addresses, quite like preachers today. The prophets chief duty was to deal with the moral and religious life of his own people during his day.
 - B. One who worked as a scribe in writing history, copying manuscripts much of Old Testament Scripture.
 - C. One who could discern and foretell future events. He spoke of judgment that would come to pass to the people because of their sins
3. They were the most unpopular men in their day for they dealt with the moral and religious conditions of the hour! Prophets were sent when the nation was out of step with God-- when they were walking in disobedience. Their words were always very pointed.

III. The Prophets fell into Three Areas.

1. Before Captivity
 - A. Time of Israel's Captivity. Joel, Jonah, Amos, Hosea, Isaiah, Micah
 - B. Time of Judah's Captivity. Jeremiah, Ezekiel, Nahum, Habbakkuk, Zephaniah
2. During Captivity- Ezekiel, Daniel
3. After Captivity- Haggai, Zechariah, Malachi

Iv. The New Testament uses the phrase constantly. particularly in Connection with Jesus "That it might be fulfilled"...

ISAIAH

- I. Meaning Of The Term "Isaiah."
- A. Literally the term means "Salvation of Jehovah."
 - B. Isaiah was the most renowned prophet of the Old Testament.
 1. Wrote the largest prophetic book.
 2. He is quoted more by New Testament writers than any other prophet.
 - C. Contemporary with Amos, Hosea, Joel and Micah.
- II. By Whom Written: Isaiah. First of Major Prophets. However, he was probably preceded by Joel - Minor Prophet.
- III. To Whom Written: Judah. 759 B. C. - 690 B. C.
- IV. Purpose Or Scope Of The Book.
- A. Reprove and Condemn the sins of Israel. Denouncing the sins of that day - Religious Formality, etc.
 - B. Invite both Jew and Gentile to repent by citing numerous promises of pardon and mercy.
 - C. Relate the history of the times.
 - D. Give numerous prophecies of the coming Messiah and His church or kingdom.
- V. National conditions during his ministry.
- A. In Israel. The nation was outwardly rich, yet inwardly corrupt and soon was carried into Assyrian captivity.
 - B. In Judah. Kings in Judah were more godly than those in Israel. However, the country was corrupt and wickedness was rampant. Idolatry existed everywhere. When Hezekiah came to the throne, he listened to Isaiah's warnings and made many reforms that saved Jerusalem from the Assyrian army.
- VI. Prophecies Of The Messiah And His Kingdom. (Isaiah - Called Messianic Prophet Because of so many Prophecies of Jesus.)
- | | |
|--------------------------------------|---|
| A. Isa. 2:2-4 - Acts 2. | N. Isa. 46:13 - 1 Pet. 2:6 |
| B. Isa. 6:9-12 - Matt. 13:14-15 | O. Isa. 49:9-13 |
| C. Isa. 7:14 - Matt. 1:23 | P. Isa. 50:6 - Mt. 26:67 |
| D. Isa. 8:14-15 - Heb. 2:13 | Q. Isa. 51:3-6 |
| E. Isa. 9:2-7 - Mt. 4:15-16 | R. Isa. 52:6-10, 13-15 - Rom. 10:15 |
| F. Isa. 11:4-10 - Rom. 15:12 | S. Isa. 53:1-12 - Jno. 12:38 - Acts 8:32-33 |
| G. Isa. 16:5 | I Pet. 2:20 ff. |
| H. Isa. 28:16-17 - Rom. 9:33 - 10:11 | T. Isa. 55:1-3 - Acts 13:34 |
| I. Isa. 29:18-24 | U. Isa. 59:16-21 - Rom. 11:26-27 |
| J. Isa. 32:1 - Acts 2:36-37 | V. Isa. 60: |
| K. Isa. 35:4-10 - Heb. 12:12 | W. Isa. 61:1-6 - Lk. 4:18-19 |
| L. Isa. 40:4-5, 9-11 - Matt. 3:3 | X. Isa. 62:2 - Acts 11:26 |
| M. Isa. 42:4, 6-8 - Matt. 12:18-20 | Y. Isa. 62:11-12 - Mt. 21:5 |
| | Z. Isa. 65:25 |
- VII. Outline: Divided into two main groups.
- I. 39 Chapters (Number Books in Old Testament) referring mainly to events that lead up to the Captivity.
 - A. Exhortations & warnings of Divine Judgments, mingles with predictions of better days and the coming of the Messiah, chs. 1-12.
 - B. Predictions Against Babylonians, Assyrians, Philistines And Other Nations With Whom Jews Had Intercourse, (13:-22:).

(Isiah Cont.)

- C. His Merciful Preservation Of A Remnant Of Them, Their Restoration To Their Country, Their Conversion To The Gospel (24: - 35:).
- D. Hezekiah's deliverance from the Assyrians, and the lengthening of his life, chs. 36-39.

II.27 Chapters (Number Books In New Testament) refers mainly to events after the captivity. The Second Part of the book contains Predictions, Warnings, and Promises which refer to events beyond the Captivity, and reach on down the centurie to the Christian dispensation. This portion of the prophecy is especially rich in Messianic references. (40-66).

<u>Book</u>	<u>Approx. Time</u> B.C.	<u>Kings</u>		<u>Prophets</u>		
		<u>Judah</u>	<u>Israel</u>	<u>Judah</u>	<u>Israel</u>	
I Kings 12	950	Rehoboam - Jereboam		Young Prophet		
	874	Ahab		Elijah		
II Kings (II Chron.10-20)	842	Jehoshaphat-Jehoram		Elisha		
	815	Amaziah	- Joash	Joel		
	810	Uzziah	- Jereboam II	Jonah -Amos		
	758	Jotham	- Pekah	Micah (both)		
	726	Hezekiah	- Jehu	Isaiah - Hosea		
			Captivity			
	637	Josiah			Zephaniah Jeremiah Nahum Habakkuk	
	590	Zedekiah	(some carried to Babylon)	Ezekiel		
		Captivity		Daniel		
Eather	458	(Esther made Queen of Xerxes)				
Ezra	456	Return		Haggai		
Nehemiah	444			Zechariah		
	420			Malachi		

- I. Meaning Of The Term "Jeremiah."
 - A. Literally the term means "Exalted of Jehovah".
 - B. Jeremiah was also a priest as well as a prophet. (1:1).
 - C. Often he is referred to as the "Weeping Prophet."
 - 1. He was devoutly religious & fearless in rebuking the Jews.
 - 2. He had a sensitive nature; was mild, timid and inclined to be melancholy - yet very courageous.
 - 3. His bold preaching in the name of Jehovah made him unpopular and subjected him to the hatred of his unholy brethren, his neighbors (11:19), family (12:6), friends (20:10), the priests & prophets (20:1.2), people (26:8) and King (36:23).
- II. By Whom Written: Jeremiah (52nd Chapter By Ezra Supposedly).
- III. To Whom Written: Judah
- IV. Time Covered:(The Period) 628-586 B.C. Dark days in the Kingdom of Judah, - from the thirteenth year of Josiah (the last good king) until some years beyond the captivity.
- V. Purpose Or Scope Of The Book.
 - A. Call God's people to repentance.
 - B. Relate history of his time.
 - 1. Israel had been carried into captivity.
 - 2. Judah was in a bad condition, but Josiah was attempting to reform the nation. Wickedness continued rampart after Josiah's death. Toward the close of Jeremiah's life, Jerusalem and the temple were destroyed by Nebuchadnezzar and Judah was carried into Babylonian captivity.
 - C. Give prophecies concerning the Messiah and his kingdom.
- VI. Prophecies Concerning The Messiah And His Kingdom.
 - A. 23:5-6. (1 Cor. 1:30).
 - B. 30:9. (Lk. 1:69).
 - C. 31:15. (Matt. 2:16-18).
 - D. 31:29-34. (Heb. 8:8-13).
 - E. 32:36-40.
 - F. 33:8-9,16. (Heb. 10:16-17).
- VII. Outline Of The Book.
 - I. The Prophet's Call And Assurance. (1:).
 - II. Judah's Call To Repentance. (2: -22:).
 - A. Her sins set forth. (2: -6).
 - B. Her call to repentance. (7: - 10:).
 - C. The appeal to the covenant. (11: - 13:).
 - D. Rejection and captivity foretold. (14: - 22:).
 - III. The Book Of Consolation. (23: - 33:).
 - A. Complete Restoration of the remnant. (23: - 33).
 - IV. Doom Of Jerusalem Due To The Peoples' Wickedness. (34: -36:).
 - V. History Of Jeremiah And His Times. (37:-45:).
 - VI. Prophecies Against Foreign Nations. (46: - 51:).

LAMENTATIONS

- I. Meaning Of The Term "Lamentations."
 - A. Mournful poems.
 - B. The sorrows of Jeremiah in regard to the fate of the Israelites.
 - C. His mission was to testify to a sinful and stubborn people, misled by false prophets, and to witness their doom. He saw his nation pass from the happy prosperous conditions under Josiah to their state of iniquity under the last four godless kings, saw the invasions of the Babylonians and the final destruction of the city. No other prophet of Judah or Israel was placed in Jeremiah's position. He stands alone in circumstances of the most desperate and heart-breaking nature faithfully and unflinchingly declaring the word of Jehovah, of the crushing judgment that was to fall upon the nation.

- II. By Whom Written: Jeremiah
 - A. At one time Jeremiah & Lamentations were combined as one.
 - B. Jeremiah chose to live and suffer with his people even though they rejected him.
 - C. His was an example of true love.
 1. True love does not blind us to the faults of those we love.
 2. It does not cover up faults but tries to win the loved one from them.
 3. It does not desert the one who meets calamity as a result of those faults.

- III. To Whom Written: Judah - the indifferent people (1:12).

- IV. When Written: At The Time Of The Captivity. 586 B. C.

- V. Purpose Or Scope Of The Book.
 - A. To make known Israel's wretchedness as a result of sin.
 - B. To show that sin shall be punished.
 - C. That sin destroys nations as well as individuals.

- VI. Outline Of The Book.
 - I. The misery Of Jerusalem. (1:) (Destroyed).
 - II. Cause Of The Peoples' Suffering. (2:). (Captivity).
 - III. The Basis For Hope. (3:) (Return).
 - IV. Distress of the siege. Zion's penitence and comfort. Chapter 4.
 - V. Zion's prayer for mercy and restoration. Chapter 5.

- VII. Interesting Facts Concerning The Book.
 - A. Five independent poems in five chapters.
 - B. Chapters I, II, IV, and V each have twenty-two verses.
 1. Number of letters in Hebrew alphabet.
 2. They are acrostic; each verse begins with a letter of the Hebrew alphabet following the order of the alphabet.
 - C. Chapter III has sixty-six verses.
 1. Three times as many as the letters in the Hebrew alphabet.
 2. Each letter is used three times in three successive lines.
 - D. One-third as many poetic measures in Chapter III as in the others.

EZEKIEL

- I. Meaning Of The Term "Ezekiel".
 - A. "Strength of God," or "God will Strengthen."
 - B. Ezekiel, like Jeremiah, was a prophet and a priest. (Ezek. 1:3).
 - C. This Prophecy, like Daniel and Revelation, might be termed a Mystery Book. It contains much imagery which is difficult of interpretation. Nevertheless, many of its teachings are clear and of the highest value.
- II. By Whom Written: Ezekiel.
- III. To Whom Written: Judah
- IV. When Written: During The Captivity. 595 - 536 B. C.
 - A. Began 5th year of Captivity.
- V. Purpose or Scope Of The Book.
 - A. Call The Jews To Repentance. They were exile.
 - B. Confirm the prophecies and denunciations of Jeremiah against the Jews.
- VI. Interesting Facts.
 - A. Some in recent years have tried to discredit the book on the ground that it contradicted other portions of the Bible: the law of Moses.
 1. Ex. 20:5. - Ezek. 18:20 - Duet. 24:16. (Moses states exactly the same thing as Ezekiel.)
 - B. This came about, no doubt, because men wanted to substantiate their own doctrines and preconceived ideas such as Adamic sin.
- VII. Outline Of The Book.
 - I. Ezekiel's Call To The Prophetic Office. (1: - 3:).
 - II. Denunciations Against The Jewish People. (4: - 24:).
 - A. Siege and certain judgment against Jerusalem. (4: -7:).
 - B. Condition of the city and sins of the people. (8: -19:).
 - C. Renewed proofs and predictions of the doom of Judah and Jerusalem. (20: - 24:).
 - III. Predictions Against Foreign Nations And Cities Who Are Enemies To The Jews. (25: - 32:).
 - IV. Prophecies Concerning The Restoration. (33: - 48:).
 - A. Restoration of Judah to the promised land. (33:-39:)(Dry Bones 37:).
 - B. Messianic times. (40:-48:).

DANIEL

- I. Meaning Of The Term "Daniel": "God Is My Judge."
 - A. Not always classified as Major Prophet (at one time followed Esther).
- II. By Whom Written: Daniel (8:1).
- III. By Whom Written: Judah.
- IV. When Written: During The Captivity. 606 - 534 B. C.
- V. Purpose Or Scope Of The Writing.
 - A. Main Theme, the sovereignty of God over the affairs of men in all ages. The pagan king's confessions of this fact constitute the Key Verses of this book, ch. 2:47; 4:37; 6:26.
 - B. Shows that God protects those who are righteous.
 - C. Shows the difficulty of living right in bad or wrong surroundings.
 - D. Shows that a man, if sincere enough, he can prove faithful to God under all circumstances.
 - E. To outline the functions of the great spiritual kingdom, over which the Messiah would rule by principles of justice and right, and which would subdue all kingdoms and have everlasting dominion.
- VI. Outline Of The Book.
 - I. Daniel's History. (1:-6:).
 - A. His youth and education. (1:).
 - B. Nebuchadnezzar's image dream. (2:).
 - C. The fiery furnace. (3:).
 - D. Nebuchadnezzar's true dream. (4:),
 - E. Belshazzar's feast and the handwriting on the wall. (5:).
 - F. Daniel in the lion's den. (6:).
 - II. Daniel's Vision Of The Kingdom. (7: -12:).
 - A. The four beast. (7:). 4 Kingdoms (Babylon - Persian-Grecian-Roman).
 - B. The ram and the he-goat. (8:).
 - C. The seventy weeks. (9:). Till coming of Messiah.
 - D. The final vision. (10:-12:).
- VII. New Testament Reference in Daniel.
 - A. Eternal Kingdom (Church) to be established 2:44 - 1 Cor. 15:24.
 - B. Christ given power - 7:13-14 - Eph. 1:19-23.
 - C. Abomination of Desolation 11:31 - (Destruction of Jerusalem) - Matt. 24:15.
 - D. Resurrection predicted - 12:2 - John 5:28-29.

JOEL

- I. Meaning Of The Term "Joel": "Jehovah Is God."
- II. By Whom Written: Joel (1:1). Prophet of Judah.
- III. To Whom Written: Judah Primarily.
- IV. When Written: Pre-Babylonian Captivity.
 - A. Days of Joash in Israel and Amaziah in Judah - 805 B.C.
 - B. Probably one of the earliest Prophets in line with Jonah and before Amos and Hosea.
 - C. Amos opens with a statement from Joel (Amos 1:2, Joel 3:16) and closes with a statement similar to Joel's (Amos 9:13, Joel 3:18).
- V. Purpose Or Scope Of The Writing.
 - A. Emphasize the rewards of the righteous.
 - B. Emphasize the certain punishment of the wicked.
- VI. Outline Of The Book.
 - I. Exhortation To Priests And People To Repent As A Result Of The Present Scourge Of Locusts And The Drought. (1:).
 - II. Exhortation To Repentance Because Of The Scourge Of Locust To Come. (2:).
 - A. The scourge to come. (Verses 1-17).
 - B. Material Blessings to be gain through repentance. (Verses 18-27).
 - C. Spiritual blessings for all flesh with the outpouring of the spirit. (Verses 28-32; Cf. Acts 2:17-21).
 - III. Judgment And Final Restoration. (3:).
- VII. Joel especially noted for his prophecy of the Spirit being poured out on all flesh which began on Pentecost. 2:28-30 - Acts 2:17-21.

AMOS

- I. Meaning Of The Term "Amos": "Burden."
- II. By Whom Written: Amos (1:). The Shepherd of Tekoa of Israel.
- III. To Whom Written: Israelites. They enjoyed unusual prosperity during this time.
- IV. When Written: Before The Assyrian Conquest Of Israel And The Babylonian Conquest Of Judah: 790 B.C. to 740 B.C. Uzziah and Jereboam II reigned.
- V. Purpose Or Scope Of The Book.
 - A. Make known unto Israel the destruction of the sinful neighboring countries and nations that are her enemies. (1:).
 - B. Call Israel to repentance. Their religion was at a low ebb.
 - C. Cheer Those who were truly penitent with the promise of deliverance from future captivity.
- VI. Outline Of The Book.
 - I. The Condemnation Of The Nations. (1:-2:).
 - A. God's condemnation upon Israel's neighbors for their sins. (1:-2:5).
 - B. God's condemnation upon Israel for her sins. (2:6-16).
 - II. The Condemnation Of Israel. (3:-6:).
 - A. The surety of God's judgment. (3:).
 - B. God recalls his past judgments yet they had refused to repent. (4:).
 - C. Repeated announcements of judgments with appeals for restoration. (5:-6).
 - III. Five Visions Concerning Israel. (7:-9:).
 - A. Locust vision. (7:1-3).
 - B. Fire Vision. (7:4-6).
 - C. Plumb-line Vision. (7:7-9). (Conflict with Amaziah 7:10-17).
 - D. Basket of summer fruit Vision. (8:). (Iniquity ripe for punishment).
 - E. Altar Vision (9:1-10).
 - IV. Promised Restoration And Messianic Times. (9:11-15).
- VII. Famous Passages In Amos' Writings:
 - I. How can two walk together except they be agreed? 3:3
 - II. When will the Jewish law end? Question asked in 8:4-6. Answered in 8:9, ie, when the sun goes down at noon. Sun went down at noon when Christ was on the cross. Matt. 27:45. Hence law including Sabbath went to cross. Col. 2:16-17.
 - III. Prepare to meet thy God. God had visited upon Israel droughts, famines, and plagued them with insects, but they did not repent and he urged them to prepare to meet their God. What a warning to them and to us. Foolish virgins thought they were prepared but they were not.
 - IV. Amos happily predicts restoration of David's tabernacle, which was fulfilled when Jesus was raised from dead and sat on his throne, David's throne in heaven.
 - V. He warned against "ease" in Zion then 6:1, and it applies to spiritual Zion (church) today.

OBADIAH

- I. Meaning of the Term "obadiah". "Servant of the Lord".
- II. By Whom Written: Obadiah of Judah.
- III. To Whom written: Jews.
- IV. When written: After the Fall of Jerusalem (587 B.C.) and before the Destruction of the Edomites(582 B.C.). When Edom was sure they were a greater nation than Judah because of captivity.
- V. Time Covered in the Writing:
 - A. 5 years
 - B. 588 B.C. to 583 B.C.
- VI. Purpose or Scope of the Book.
 - A. Pronounce judgment upon Edomites(the descendant of Esau - - the Jews being the descendants of Jacob).
 - B. Their destruction was to be brought about because of their rejoicing at the misfortunes of others, especially God's people.
 - C. Shortest book of the Old Testament.
 - D. The prophecy centers around an ancient feud between Edom and Israel. The Edomites were descendants of Esau, and had a grudge against Israel because Jacob had cheated their ancestor out of his birth-right, (Gen. 25:21-34; 27:41).
- VII. Outline of the Book
 - I. Edom's Destruction (Vs. 1-16).
 - A. For their pride and carnal security. (1-9)
 - B. For their cruel insults and displayed enmity to the Jews after the capture of their city. (10-16).
 - II. Restoration of the Jews. (17-21).
- VIII. Comments
 - A. The Book deals exclusively with the Edomites and their hatred of Judah. He tells them the long account is to be closed. It would seem that these people could not forget that Jacob had secured the birth-right from Esau, their ancestor. Obadiah enumerates the things upon which the Edomites relied. The first was their strong position in their rocky fastnesses, a natural fortress. But this will not save them when judgment falls upon them for the indignities they heaped upon fallen Judah. Their allies will not save them because the nations are under the Judgment of God; the day of God's vengeance is at hand. "The day of Jehovah" announced first by Joel is repeated by Obadiah. In the third place their wisdom will not save them. Supported by these resources they will be rendered helpless and there is nothing else upon which they can rely. What will their resources amount to when they deal with the God of might and wisdom, the God of Nations"!
 - B. The Book became a favorite one to the Jews because it denounces Edom.
 - C. The Book teaches "we reap what we sow".
 - D. We cannot afford to rejoice at others misfortune or suffering.
 - E. Let us not feel too secure from temptation because of our position or heritage. (Edom had mountainous country). I Cor. 10:12.

JONAH

- I. Meaning of the Term "Jonah" : "Dove."
- II. By Whom written: Jonah. Belonging to the Northern Kingdom; probably earliest of prophets (2 Kings 14:25)
- III. To Whom Written: Jews.
- IV. When was the Book Written: Before the Babylonian Captivity: 800 B. C. to 780 B. C.
- V. Purpose of the Book (God is All-seeing).
 - A. Teach the universality of God's plan for man's redemption. His love for all.
 - B. Jews had forgotten these facts through selfishness. Jews claimed God cared only for them.
 - C. God is long suffering and anxious for all to repent and be saved. The Jews upset when God offered forgiveness to Ninevah, Capitol of Assyria.
 - D. Show what God can do with one man.
 - E. Show we cannot run from duty.
- VI. Outline of the Book:
 - A. God commands Jonah to go to the great city of Ninevah and proclaim its destruction, in forty days, on account of its wickedness.
 - 1. Jonah takes a ship at Joppa to Tarshish to avoid the duty.
 - 2. A great storm arises, Jonah confesses his sins to the sailors, is thrown overboard and swallowed by a large fish prepared by Jehovah.
 - B. After three days Jonah is thrown up again on the shore alive.
 - 1. He records the prayers he had offered during his imprisonment.
 - 2. He thanks God for the mercy shown him, and promises future obedience to the divine commands.
 - C. He complains to God because of his mercy in sparing the city. God teaches him, by means of a gourd which he causes to spring up in a single night and wither the next morning, that God cares for other nations besides Israel.
- VII. Story of Jonah used by Jesus as typical of resurrection. Mt. 12:39-41.
 - A. Showing Jesus accepted the miracle of Jonah and the great fish.
 - B. The same power that raised Jesus - preserved Jonah.

MICAHA

- I. Meaning of the Term "Micah": "Who is the Lord?"
- II. By Whom Written: Micah (1:1) (Prophet of Judah).
Contemporary with Isaiah, Hosea, and Amos (1:1)
- III. To Whom written: Judah and Israel.
- IV. When Written: Before the Fall of Israel to Assyria, and the Fall of Judah to Babylonia. Time of Jotham, Ahaz, & Hezekiah (1:1) While Assyria was at their Height.
- V. Time covered in the Writing.
A. 758 B.C. to 699 B.C. - about 59 years.
- VI. Purpose or Scope of the Book.
 - A. The people remained impenitent during the prophesying of Isaiah, thus, Micah was raised up to second Isaiah and confirm his predictions.
 - B. To emphatically show that God will not condone sin in any respect, even among His own children, and that they would be taken away by Babylon because of these sins(4:10).
 - C. Realizing conditions Micah stated were true Hezekiah partly reformed Judah.
- VII. Outline of the Book.
 - A. Divine Judgment against Israel and Judah for their sins. (1:)
 - B. Captivity of Toth Nations foretold. (2: - 3:)
 - C. Glorious and Peachful Kingdom of the Messiah foretold. (4: - 5:)
 - D. God's Controversy iwth His People (6:- 7:).
 - A. God's charges and threats against them (6:)
 - B. Restoration through God's mercy. (7:)
- VIII. Notable passages
 - A. Of the Church being established. Micah 4: 1-2 (See Isa. 2:1-4 ; Acts 2)
 - B. Of Christ birthplace - Mic. 5:2 (Matt. 2:6)
 - C. Definition of True Religion Mic. 6:8

NAHUM

- I. Meaning Of The Term "Nahum": "Consolation" (A Name In Harmony With His Mission).
- II. By Whom Written: Nahum Of Judah. (1:1). Contemporary with Jeremiah.
- III. To Whom Written: Judah - Similiar to the destruction of Assyria mentioned by Zephaniah.
- IV. When Written: Between The Assyrian And Babylonian Captivities: 663 B. C. to 612 B. C. Following Prophets Micah and Zephaniah.
- V. Purpose Or Scope Of The Writing.
 - A. Pronounce ruin upon Nineveh and the Assyrians for their cruel tyranny over Israel when Assyria was at height of its greatness.
 - B. Foretells the destruction of Nineveh by the Medes and Chaldeans. (606 B.C.).
 - C. In keeping with the name of the writer, the purpose of the prophecy was to comfort Israel "so long harassed by Assyria, which was soon to fall and trouble them no more."
 - D. Differs from other prophecies thus far studied in that it does not mention the sins of Judah.
 - E. Since Jonah sets forth mercy of God toward the Ninevites when they repented, and Nahum declares the execution of judgment against Ninevah, the two books should be read together.
- VII. Outline Of The Book.
 - I. Doom of Nineveh Pronounced. (1:).
(Had been told by Johan nearly 100 years ago to repent.)
 - II. Prophecy Concerning The Seige And Fall Of Nineveh. (2:).
 - III. Sins Which Will Cause Nineveh's Ruin. (3:).

HABAKKUK

- I. Meaning Of The Term "Habakkuk", "Embracing."
- II. By Whom Written: Habakkuk Of Judah. (1:1).
- III. To Whom Written: Judah
- IV. When Written: 2 years After The Fall Of Assyria And Before The Captivity And Destruction Of Jerusalem - Days of Josiah and Jehoiakin - 628-608 B. C. - Follows Prophecy Of Nahum.
- V. Purpose Or Scope Of The Writing.
 - A. The overthrow of Babylon (Chaldeans) is the subject of the prophecy.
 - B. As Nahum prophesied the fall of Assyria, and Obadiah the doom of Edom, so Habakkuk predicted the doom of Babylon.
 - C. The book discusses the suffering of the righteous, and shows how God may use a wicked instrument (as Babylon) to execute his purposes.
- VI. Outline Of The Book.

(The first two chapters contain dialogue between Jehovah and Habakkuk. Habakkuk complains that sin is going unpunished. When God tells him he will punish the Jews, Habakkuk cannot understand how God used wicked Nation to do it. Finally he is told God would also destroy Babylon.)

 - I. The Growth Of Iniquity In Judah. (1:).
 - A. The prophet complains of Judah's sin. (1-4).
 - B. Babylonian Captivity punishment for Judah's wickedness. (5-11).
 - C. Why should God punish the Jews by the Chaldeans when they are unrighteous also. (12-17).
 - II. Destruction Of The Babylonian Empire. Foretold (2:).
 - III. The Prayer And Psalm Of Habakkuk. (3:).
 - A. He emplores God to hasten the deliverance of his people. (1-2).
 - B. God's wondrous works and providential oversight in times past. (3-16).
 - C. His trust in God. (16-19).
- VII. Habakkuk in The New Testament.
 - A. 2:4 - The Just Shall Live By Faith - Rom. 1:17 - Gal. 3:11 - Heb. 10:37-8.
 - B. 1:5 - Fulfilled by Jews At Antioch - Acts 13:41.
 - C. 2:20 - The Lord Is In His Holy Temple.

ZEPHANIAH

- I. Meaning Of The Term "Zephaniah:" "Hid Of The Lord."
- II. By Whom Written: Zephaniah. (1:1). Descendant Of Hezekiah. (1:1).
- III. To Whom Written: Judah. (1:4). Warning Of Their Sin.
- IV. When Written: Between Micah and Nahum. 642 - 611 B. C.
 - A. Zephaniah lived in Time Of Jeremiah - And With Jeremiah Tried To Reform Judah.
- V. Purpose Or Scope Of The Writing.

The prophecy foretells the destruction of Judah and Jerusalem, describes their sins, calls them to repentance, threatens the neighboring countries with destruction, promises the restoration of Judah from captivity and hints at the introduction of the gospel of grace under the Messiah.
- VI. Social And Religious Conditions Of Judah And Jerusalem.
 - A. Polluted. 3:1; namely, immoral, poor oppressed, needy ignored. 1:9.
 - B. Priests profane sanctuary, prophets "light and treacherous"; Jehovah no longer revered and trusted.
 - C. Priest, Prophet and People trusted in appearances and relied on the fact that Jerusalem was a great city and God had caused temple to be built there. Jeremiah reproved Israelites for relying on the material building. Jer. 7:4.
- VII. Outline Of The Book.
 - I. A Denunciation Against Judah For Her Idolatry. (1:).
 - II. God's Judgment Upon Evil Nations. (2:).
 - A. A plea for repentance. (verses 1-3).
 - B. Prophecies against the nations. (verses 4-15).
Philistines - Ninevah, etc.
 - III. Other Predictions. (3:).
 - A. Captivity of Jews by Babylon foretold. (verses 1-7).
 - B. A promise of great blessing to the faithful remnant that returns from Captivity. (3:8-20).

HAGGAI

- I. Meaning Of The Term "Haggai": "Festive."
- II. By Whom Written: Haggai. (1:1). "The Prophet Of The Temple."
- III. To Whom Written: Judah.
- IV. When Written: After The Return From Babylon. Haggai Returned To Jerusalem From Captivity With Zerubbabel. About 520 B. C.
 - A. Was 1st of 3 post-exile Prophets - Haggai, Zechariah, Malachi.
 - B. More detail of Haggai's work is found in Books of Ezra and Nehemiah.
- V. Purpose Or Scope Of The Book.
 - A. Cyrus released the Jews to return and rebuild the temple.
 - B. Their work was interrupted by their adversaries and for many years (14) the Jews were indolent, their hope and zeal gone.
 - C. Haggai restores their hope and zeal and stimulates the people to resume the work on the temple which was finally completed and dedicated in 515 B. C.
 - D. He promises the people that the second temple shall be more glorious than the first, because the Lord himself, in the latter day, shall enter it.
- VI. Outline Of The Book.
 - I. The Appeal To Rebuild The Temple. (1:).
 - A. God Had withheld blessings because temple ignored. (1:3-11).
 - II. The New Temple And Its Glory. (2:1-19).
 - A. Tho not as costly as Solomon's, the glory of 2nd be greater (Jesus).
 - III. The Messianic Kingdom. (2:20-23). -(Hebrews 12:26).

ZECHARIAH

- I. Meaning Of The Term "Zechariah": "Remembered Of The Lord."
- II. By Whom Written: Zechariah (See Zech. 11:13 - Matt. 27:9).
 - A. Zechariah was a priest as well as a prophet.
 - B. He returned to Jerusalem from captivity, yet his style is free from Chaldaism influence.
- III. To Whom Written: Judah.
- IV. When Written: After The Return From Babylon.
 - A. About 4 months following Haggai - about 520-518 B. C. Prophesied 2-4 months longer than Haggai.
- V. Purpose Or Scope Of The Book.
 - A. Contemporary with Haggai. (Hag. 1:1 and Zech. 1:1).
His visions and prophecies not only strengthened and encouraged builders of temple, but they infused hope and faith in people to the coming of their Messiah, whose Deity and Atoning Death would save them from their sins.
 - B. Contains reproof for sin, threatens God's judgment against the impenitent, encourages the faint-hearted, exhorts to obedience and promises the prosperity to God's people, thus giving comfort to them.
 - C. Gave prophecies relative to the advent of the Messiah.
 - D. The book is highly figurative as Daniel and Ezekiel.
- VI. Zechariah Prophecies Concerning Christ:
 - A. Christ atoning death. 3:8-9 and 13:1-2.
 - B. Christ as builder of God's House. 6:12.
 - C. Universal reign as King and Priest on his throne 6:13; 9:10.
 - D. Triumphal entry into Jerusalem. 9:9 quoted in Mat. 21:5; Jno. 12:15.
 - E. Betrayal for 30 pieces of silver. 11:12, quoted in Mt. 27:9-10.
 - F. Christ Deity foretold. 12:8; Jno. 14:8-10 emphasize this prophecy and its fulfillment.
 - G. His hands to be pierced. 12:10, quoted in Jno. 19:37.
 - H. He would be a smitten shepherd. 13:7, quoted Mt. 26:31, and Mk. 14:27 and his sheep would be scattered.
- VII. Outline Of The Book.
 - I. Introduction Of Writer, etc. 1:1-6
 - II. Nine symbolical visions which were granted prophet and which he faithfully presented to his people promptly. Some of these visions set forth: Lukewarmness, indifference, and selfishness of the Jews; and then the judgments that shall come upon them and the nations around and about them. These visions set forth from verse 7 of first chapter, through sixth chapter and were received and delivered in following order:
 1. Vision of horses. 1:7-17 (Darius will permit rebuilding).
 2. Vision of Horns and Smiths. 1:18-21 (Samaritans stop opposing building).
 3. Vision of measuring line. 2:1-13 (Jerusalem grow because of God's providence.)
 4. Vision of Joshua the High Priest. 3:1-10 (A type of Christ).
 5. Vision of Candlestick and olive trees. 4:1-14 (Success in rebuilding temple).

(Zechariah cont'd)

6. Vision of the flying roll. 5:1-4 (Judgment against evil).
7. Vision of the flying ephah. 5:5-10 (Jews be recaptured if continue in sin).
8. Vision of the four war chariots. 6:1-8 (4 world Empires Babylonian, Persian, Grecian, Roman).
9. Zechariah also saw in a vision the crowning of or Coronation of Joshua the High Priest, symbolical of "The Branch", i.e. Christ. 6:9-15.

III. Prophecies Delivered In The Fourth Year Of Darius. (7:-14:).

- A. Obedience is better than fasting for disobedience was the source of all their past misery. (7:).
- B. God promises the continuance of his favor if they are obedient and encourages them to continue the building. They are permitted to discontinue the observance of feasts they kept during the captivity. (8:).
- C. Prediction of conquests and God's care for his people. (9:-10:).
- D. Predicts the rejection of the Jews for their rejection of the Messiah. (11:).
- E. The restored and penitent people. (12:-13:).
- F. Destruction of their enemies again foretold and the conversion of the nations to the gospel and the prosperity of the church. (14:).

VIII. Some lessons taught:

- A. God is the great guardian of His people - "The Watcher."
- B. God's people should suffer on permanent discouragement.
- C. God's people will succeed in the conflict with their enemies if they trust in Jehovah's strength.
- D. Disobedience is a source of much misery among God's people.

MALACHI

- I. Meaning Of The Term. "My Messenger", Or "Messenger Of The Lord."
- II. By Whom Written:
 - A. It is difficult to determine: could be a man by the name of Malachi, or may refer simply to a messenger of the Lord.
 - B. Compare: Haggai 1:13 -- Malachi 3:1.
 - C. However, the common opinion is that the messenger's name was Malachi, a Prophet of Judah.
- III. To Whom Written: Judah Specifically.
- IV. When Written: Post Babylonian Captivity.
 - A. He was probably a contemporary of Nehemiah. The problems are same as those faced by Nehemiah (Neh. 5:14; 13:10-13).
- V. Purpose Or Scope Of The Book.
 - A. After the rebuilding of the temple and the death of Joshua and Zerrubabel the Israelites once again became irreligious by neglecting the true worship and indifference.
 - B. Worldiness had crept into the congregation, and the people were guilty of many vices found among professed Christians today.
 - C. A graphic picture of the closing period of Old Testament history, showing that great reforms were needed to prepare the way for the coming Messiah.
- VI. Religious Condition In Malachi.
 - A. Priests despised name of Jehovah. 1:6.7 Held His Table in Contempt.
 - B. Offered Jehovah polluted bread upon altar; and blind, lame and sick animals. 1:8.
 - C. Priests corrupted God's law and turned many aside in the way. 2:8.
 - D. Men dealt treacherously with their wives, and put wives away without reason or right. 2:14-16.
 - E. Land was filled with sorcerers, adulterers, false swearers, poor, widows and orphans, and advantage taken of strangers. 3:5-6.
 - F. Appeared to have lost the moral standard of right and wrong. 2:17.
 - G. Robbers of God in withholding the tithes. 3:8-10.
- VII. Outline Of The Book.
 - I. Jehovah's Love For Israel As Seen By The Contrast Between The Israelites And The Edomites. (1:1-5).
 - II. Israel's Lack Of Love For God. (1:6-2:17).
 - A. Proved by their polluted offerings. (1:6-14).
 - B. Proved by the sins of the priests. (2:1-10).
 - C. Proved by their mixed marriages and divorces. (2:11-17).
 - III. God will Come And Judge His People. (3:-4). (Prophecy concerning the forerunner of the Messiah under the name of Elijah.).
- VIII. Malachi In The New Testament.
 - A. God's Will In Election (-1:2.3 - Rom. 9:13).
 - B. John The Baptist to Come (3:1 - Matt 11:10 - Mk. 1:2 - Isa. 40:3).
 - C. John Was The Elijah of Malachi. (4:5,6 - Matt. 11:14).
- IX. Final Point. This last ray of light, with all preceding Messianic rays, will illumine the four centuries from Malachi to Matthew and rest at last upon the babe in Bethlehem's manger.
- X. All "Minor" and "Major" prophets spoke for God. All their reproofs, exhortations and warnings, etc., were inspired and necessary. - 2 Tim, 3:16-17.

IMPORTANT HISTORICAL EVENTS BETWEEN MALACHI AND MATTHEW

B. C.

- 332 Alexander visits Jerusalem and plants Jews in Alexandria.
- 324 Alexander dies, his kingdom divided.
- 306 Dominions of Alexander divided into four kingdoms as foretold by Daniel.
- 285 Septuagint Version of scriptures began at Alexandria. (Translation of Old Testament from Hebrew into Greek by about 72 translators).
- 203 Antiochus the Great obtains Palestine.
- 200 Sect of Sadducees founded.
- 170 Antiochus Ephiaphanes takes Jerusalem and profanes temple and slew 40,000 persons.
- 167 Antiochus persecutes Jews.
- 165 Judas Maccabaeus purifies temple and institutes a feast of dedication.
- 161 Judas Maccabaeus slain and succeeded by his brother Jonathan.
- 135 Sect of Pharisees founded.
- 110 Sect of Essenes founded.
- 47 Antipater appointed procurator of Judea, made his son Herod Governor of Galilee.
- 40 Herod is appointed King of Judea.
- 37 Herod takes Jerusalem and reigns for 34 years.
- 17 Herod began to rebuild and enlarge temple.
- 4 Jesus is born in Bethlehem Judea.

The last three books of history in the Old Testament - Ezra, Nehemiah and Esther - give us the story of this time. They cover one hundred years following the decree of Cyrus the King, allowing the Jews to return to their land (536-432 B. C.). (Read Ezra 1:1-4).

From Nehemiah to the beginning of New Testament times, four hundred years passed by. During this period no Biblical prophet spoke or wrote. In fact, it is called the "period of silence."

It was about 285 B. C., that the Old Testament was translated into Greek. This version of the Scriptures is called the "Septuagint," meaning seventy, because seventy noted Hebrew scholars did this great work. You will find it referred to by Roman numerals LXX.

In 63 B. C. Rome gained possession of Palestine, preparing the way and the time for Jesus to be born. The Jews had some political liberty, but were required to pay a yearly tax to the Roman government.

There were 14 books designated as "Apocrypha" ie, "concealed" which came into existence. These books are: Two books of Esdras or Ezra; Tobit, Judith, additions to Esther, the Wisdom of Solomon, Ecclesiasticus, or Jesus the son of Sirach, Baruch, Song of the Three Children, History of Susanna, Bel and the Dragon, Prayer of Manasseh, and the two books of Maccabees.

Style of writing of Apocryphal books indicate they were part of Jewish-Greek literature of Alexandria. These books are uninspired, none of them were ever quoted by Jesus and his inspired Apostles. However, first and second Maccabees have some historic value in regard to the Jewish heroic struggle for liberty. 175-135 B.C.

For more detailed discussion of these books, see Halley's Page 402-412. Please see Pages 387-401 of Halley's Bible Handbook for a series of Old Testament passages relating to Christ and His Church. Also note the next page.

SOME OF THE OLD TESTAMENT PROPHECIES OF CHRIST AND NEW TESTAMENT FULFILLMENTS

The Seed Of Woman	Gen. 3:15	Gal. 4:4
Born Of A Virgin	Isa. 7:14; 49:1-7; Jer. 31:22-33; Mic. 5:3	Mt. 1:23; Lk. 1:26-35
Descendant Of Abraham	Gen. 12:1-3; 18:18; 22:18	Mt. 1:1; Jn. 8:56; Ac. 3:25; Heb. 2:16
Descendant of Isaac	Gen. 17:19; 21:12; 26:4	Rom. 9:7; Gal.4:28; Heb.11:18
Descended From Jacob Or Israel	Gen. 28:13-16; Num. 24: 16-19	Lk. 1:68; 2:32
From Tribe Of Judah	Gen. 49:10; 1 Chron. 5:2; Mic. 5:2	Mt. 2:6; Heb. 7:14; Rev. 5:5
From The House Of David	2 Sam. 7:12-16; 1 Chron. 17:11-15; Ps. 89:3-6; 24-37; Isa. 9:6-7; 11:1-10; 55: 3-4; Jer. 23:5-6; Amos 9:11	Lk. 2:4; Jn. 7:42; Ac.2:29-32
To Be Born At Bethlehem	Mic. 5:2	Mt. 2:6; Lk. 2:4; Jn.7:42
His Sufferings And Passion	Gen. 3:15; Isa. 53:1-12; Dan 9:26	Mt. 26:30-32; Lk. 24:24-26; Jn. 1:29; Ac.8:25-35; 26-23
Wounds In Hands And Feet	Zech. 13:6-7	Jn. 20:25-27
Death On The Cross	Ps. 16:10; 22:1-18; Isa. 53:8-12; Dan. 9:26; Zech. 2:12	Mt. 20:18-19; 26:2; Jn. 3:14; 8:28; 12:32-33; 1 Cor.15:3; Col. 2:14; Phil. 2:8
Casting Lots For Christ's Cloak	Ps. 22:18	Mk. 15:24; Jn. 19:23-24
Embalment And Burial	Isa. 53:1-12; Ps. 16:10	Mt. 26:12; Mk. 14:8; Jn. 12: 7; 19:33-42; 1 Cor. 15:4
Resurrection	Ps. 16:10; Jonah 1:17	Mt. 12:40; 16:4; 27:63; Jn. 2:19; Ac. 2:23-31; 13:35; 1 Cor. 15:4
Ascension	Ps. 8:5-6; 110:1	Jn. 20:17; Ac. 1:9-12; 2: 25-36; Eph. 4:8-10; Heb. 1: 1-14; Rev. 12:5
Coming To Judgment	Ps. 1:4-6; Eccl. 12:14; Isa. 40:10-11; 62:11; Jer. 23:5- 6; Dan. 7:13-14; 12:2-3; Mic. 5:3; Hag. 2:7	Mt. 24:3-30; 25:35-46; 26:64; Jn. 5:25-28; Ac. 17:31; 24:25 Heb. 9:27; Rev. 20:4; 11-15; 22:20