

LECTURE 17: THE TWELVE

“The God who keeps his Promises”

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Contents for Lecture 17a	
I. The Twelve: An Overview	1
A. Orienting Data	1
B. The Minor Prophets in History	2
C. The Minor Prophets in the Canon	4
II. Key Themes	8
A. The Seriousness of Sin	8
B. Yahweh’s Covenant Commitment and Its Implications for Human Ethics	8
C. The Day of the LORD	10
D. The Latter Days	16
E. The Messiah, His Era, and His Work	16
III. Hosea	24
A. Orienting Data	24
B. Literary Overview	24
C. Yahweh’s Unfaithful Bride (1:2–3:5)	24
D. Yahweh’s Case against Israel (4:1–14:8)	27
E. Postscript (14:9)	28
F. Excursus: Reflections on the Use of Hos 11:1 in Matt 2:15	28
IV. Joel	32
A. Orienting Data	32
B. Literary Overview	32
C. Call for Lamentation and Repentance (1:2–2:17)	32
D. Promise of Salvation and Restoration (2:18–3:21)	33
E. The Bridge to Amos	34
V. Amos	34
A. Orienting Data	34
B. Literary Overview	35
C. The Indictment of Israel (1:2–2:16)	36
D. The Case against Israel (3:1–6:14)	37
E. The Sentence against Israel (7:1–9:10)	39
F. The Great Reversal (9:11–15)	39

I. The Twelve: An Overview

A. Orienting Data

1. *The Name*: The twelve *Minor* Prophets are called this due to their size, not their message.
2. *Canonical Nature*: English Bible counts Hosea–Malachi as twelve distinct books, but the Jewish Bible treats them as a single, 12-part work.
 - a. In citing Amos 5:25–27, Stephen identifies the passage as coming from “the book of the prophets” (see Acts 7:42).
 - b. There is a literary and theological richness to the whole that would not be seen when viewed as separate books.
3. *Content*: Sin > Punishment > Restoration. Because Israel and the nations have sinned against God and one another, they must face the Day of Yahweh, anticipated first in the death of the northern and southern kingdoms. God restores Israel in the land and offers salvation to the nations.

4. *Key Characters:*

- a. Yahweh as husband, father, king, and judge
- b. The prophets as obedient (Hosea), rebellious (Jonah), and intellectual (Habakkuk)
- c. The nations as either wicked or repentant
- d. Israel as the sinful majority (rebels)
- e. Israel as a righteous minority (remnant)

B. The Minor Prophets in History**Fig. 17.1. Chronology of the Classical Prophets**

World Power	Prophetic Period	Primary Audience <i>Israel</i> <i>Judah</i>	Foreign Nation Focus
Assyria (870–626 B.C.)	8 th –early 7 th century	Jonah (ca. 770) Amos (ca. 760) Hosea (ca. 760–730)	Assyria (Nineveh) Assyria (Nineveh)
Babylon (626–539 B.C.)	Late 7 th – early 6 th century	Habakkuk (ca. 630) Jeremiah (ca. 627–580) Zephaniah (ca. 622) Joel (ca. 600?) Obadiah (ca. 586?) Ezekiel (ca. 593–570) [in Babylon]	Edom
Persia (539–323 B.C.)	Late 6 th –5 th century	Haggai (ca. 520) Zechariah (ca. 520–518) Malachi (ca. 433)	
Prepared by Jason S. DeRouchie; adapted from John H. Walton, <i>Chronological and Background Charts of the Old Testament</i> (Grand Rapids: Zondervan, 1994), 52.			

Fig. 17.2. The Minor Prophets in the Flow of Israel's History

ASSYRIAN THREAT (870–626 B.C.) & THE DEATH OF ISRAEL					
Date	Prophets	Southern Kingdom: Prominent Kings & Key Events in Judah		Northern Kingdom: Prominent Kings & Key Events in Israel	
900	Elijah Elisha	Rehoboam (930-913)	930 – Kingdom divided; first southern king	Jeroboam I (930-909)	First northern king; created worship centers at Dan & Bethel
850		Asa (910-869) Jehoshaphat (872-848)*	Good kings	Omri (885-874) Ahab (874-853)	Samaria made capital of Israel No Yahweh worship; international influence 853 – Israel becomes vassal to Assyria
800				Jehu (841-814)	Omride dynasty brought to an end
750	Jonah Amos/Hosea			Jeroboam II (793-753)	Israel's political zenith
700	Isaiah/Micah	Ahaz (735-715)* Hezekiah (729-686)*	Foolishly aligns with Assyria Reformation in Judah; faithful king 701 – Yahweh delivers Jerusalem from Assyria	Hoshea (732-723)	723 – Fall of Samaria to Assyria; Israel exiled
650	Nahum	Manasseh (696-642)*	Most wicked Judean king; Judah's judgment sure		
BABYLONIAN THREAT (626–539 B.C.) & THE DEATH OF JUDAH					
Date	Prophets	Southern Kingdom: Prominent Kings & Key Events in Judah (cont.)			
600	Habakkuk Jeremiah Zephaniah Joel/Obadiah(?) Ezekiel (in Babylon)	Josiah (640-609) Jehoiachin (598-597) Zedekiah (597-586)	Reformation in Judah; faithful king 612 – Assyria falls to Babylon 605 – Babylon overpowers Jerusalem; Daniel, his three friends, & other nobles exiled 597 – Babylon overpowers Jerusalem; King Jehoiachin, Ezekiel, & other nobles exiled 586 – Fall of Jerusalem to Babylon; first temple destroyed; Judah exiled		
INITIAL RESTORATION UNDER PERSIA (539–323 B.C.) & ANTICIPATIONS OF THE RESURRECTION OF GOD'S PEOPLE					
Date	Prophets	Key Events in Judah		Key Events in Persia	
550	Haggai/Zechariah	538 – First return of Jewish exiles under Jeshua & Zerubbabel 516 – Second temple completed		Daniel as court official in Babylon & Persia 539 – Babylon falls to Persia 538 – King Cyrus decrees exiles can return to homelands	
500				486–464 – Esther story	
450	Malachi	458 – Second return of Jewish exiles under Ezra 444 – Third return of Jewish exiles under Nehemiah			
*Date includes a coregency or overlapping reign.					
Prepared by Jason S. DeRouchie.					

C. The Minor Prophets in the Canon

Fig. 17.3. The Biblical & Chronological Sequences of the Twelve

Biblical Sequence		Chronological Sequence				
Order	Message Target*	Order	Origin*	Message Target*		
Hosea	NK Israel	Jonah (ca. 770)	NK Israel	NK Israel / Assyria	Assyria	Pre-exile
Joel	SK Judah	Amos (ca. 760)	SK Judah	NK Israel		
Amos	NK Israel	Hosea (ca. 760–730)	NK Israel	NK Israel		
Obadiah	SK Judah / Edom	Micah (ca. 737–690)	SK Judah	SK Judah		
Jonah	NK Israel / Assyria	Nahum (ca. 650)	SK Judah	SK Judah / Assyria		
Micah	SK Judah	Habakkuk (ca. 630)	SK Judah	SK Judah	Babylon	Pre-exile
Nahum	SK Judah / Assyria	Zephaniah (ca. 627)	SK Judah	SK Judah		
Habakkuk	SK Judah / Babylon	Joel (ca. 600?)	SK Judah	SK Judah		
Zephaniah	SK Judah	Obadiah (ca. 586?)	SK Judah	SK Judah / Edom		
Haggai	Judah	Haggai (ca. 520)	Judah	Judah	Persia	Post-exile
Zechariah	Judah	Zechariah (ca. 520–518)	Judah	Judah		
Malachi	Judah	Malachi (ca. 433)	Judah	Judah		

*NK = northern kingdom; SK = southern kingdom

Prepared by Jason S. DeRouchie and Stephen G. Dempster. Most dates are taken from John H. Walton, *Chronological and Background Charts of the Old Testament* (Grand Rapids: Zondervan, 1994), 52. While probably secondary, the Septuagint has an alternative order for the first six prophets: Hosea, Amos, Micah, Joel, Obadiah, Jonah.

1. Introductory Comments

- a. Douglas Stuart asserts, “An orthodox understanding of canonization holds that the contents of the biblical canon are a matter of divine inspiration but that the specific order of the contents may have been left in large measure to human agency” (*Hosea–Jonah*, xliii). In contrast, at least the macro-structure of the Hebrew Bible (Law, Prophets, Writings) should likely be followed in light of Jesus’ own recognition of the closed Old Testament canon made up of “the Law of Moses and the Prophets and the Psalms” (Luke 24:44).
- b. Stuart has observed 5 possible human factors the could have influenced canonical order in the Old Testament:
 - i. *Authorship* – Very little influence in Minor Prophets.
 - ii. *Date of composition or event* – In general, earlier books are toward the beginning.
 - iii. *Size* – Certainly influential at the macro-level of organizing the latter prophets, for each member of the Twelve is shorter than Jeremiah, Ezekiel, and Isaiah.
 - iv. *Style/genre* – Perhaps operative in placement of Jonah at the end of LXX grouping for the first six.
 - v. *Subject matter* (including vocabulary and themes) – Primary influence in the organization of the Twelve
- c. 9 of the 12 Minor Prophets (75%) are in roughly chronological order, with only Joel, Obadiah, and Jonah being out of place. The fact that the

chronological sequence differs so slightly may suggest the editor intended rough chronological order; however, the changes may also suggest a theological agenda in the arrangement.

- d. The LXX offers an alternative order of the first six prophets, which suggests these six may have circulated independently as a collection prior to being grouped with the rest of the Twelve: Hosea, Amos, Micah, Joel, Obadiah, Jonah.
 - i. In this arrangement, only Jonah is out of place chronologically, which could suggest an intentional attempt by the compiler to place the six in roughly chronological sequence. As for Jonah, the placement could mean:
 - (1) The composition date was viewed to be far later than the event date.
 - (2) Because Jonah alone is narrative, the differences in subject matter or in style/genre forced the compiler to move it to the end; this accords with the tendency throughout the LXX to follow the Hellenistic propensity to group by genre (as is apparent in the main divisions of Law, History, Poetry, Prophecy, still evident in our English Bibles).
 - (3) The compiler wanted to link it with Obadiah, which stands as a natural counterpart; it is also noteworthy that in sixth position, Jonah would precede Nahum when linked with the rest of the Twelve, which allows both oracles against Nineveh to be joined.
 - (4) There was an attempt to place all four books dominated by foreign-nation oracles (Obadiah, Jonah, Nahum, Habakkuk) into a group at the center of the Twelve.
 - ii. Only when the two groups of six (both of which contain some relatively early and some relatively late books) are joined does the overall numbering of the Twelve appear non-chronological.
 - e. These factors noted, one must explain the ordering in the Hebrew Bible; we will overview three views.
2. Douglas Stuart's View (*Hosea–Jonah*, xlv–xlv):
 - a. The arrangement of the Twelve is not inspired, and the Hebrew ordering is secondary to the primary ordering found in the LXX. "They are without dispute independent works, whose canonical order is a separate concern from their date and individual interpretation" (xlv).
 - b. Catchword-thematic linkage (i.e., vocabulary parallels and thematic repetition) is the primary influence on the Hebrew arrangement. If books A, B, and C are ordered according to this principle, books A and B must share something, and books B and C must share something *else*, and so on; A and C do not technically need to share anything at all, let alone anything in common with B.
 3. Paul R. House's View (*Old Testament Theology*, 347–348; *Old Testament Survey*, 2nd ed., 231–32):
 - a. These twelve prophets were joined together in this way because as a group they display many of the literary and theological features of the Major

Prophets, providing canonical support and expansion of Jeremiah, Ezekiel, and Isaiah.

- b. In the arrangement, familiar themes and characterizations of God took precedence over chronology. Specifically, the Twelve is arranged in a way that stresses sin > punishment > restoration:
 - i. Sin: These prophets focus intently on the general and specific sins that marred Israel's relationship with God within their historical contexts, and they focus on punishment coming *later*.
 - *Hosea*: Israel's general spiritual adultery
 - *Joel*: Israel's sin and general wickedness
 - *Amos*: Specific sins of Israel & nations
 - *Obadiah*: Edom's hatred of Israel
 - *Jonah*: Israel's hatred of Assyria
 - *Micah*: The solution for sin
 - ii. Punishment: These prophets move beyond statements of offense to detailed promises regarding the approaching Day of Yahweh, both for Israel and the nations.
 - *Nahum*: Assyria's punishment
 - *Habakkuk*: Israel and Babylon's punishment
 - *Zephaniah*: Punishment for all nations
 - iii. Restoration: Focus here is given to God's eventual transformation of judgment to glory.
 - *Haggai*: Restoration of the temple
 - *Zechariah*: Restoration of Jerusalem and the nations
 - *Malachi*: Restoration of the Jewish people
 - c. Evaluation:
 - i. Weakness 1:
 - (1) While sin, punishment, and restoration perhaps the central motifs in the Twelve, the sequence is found in nearly all books and is not restricted to the groupings (so Dempster, *Dominion and Dynasty*, 182 n.23).
 - (2) Response: While sin, punishment, and restoration are found in every book, there appears to be a greater focus of the given motif in each grouping than in the other groupings; furthermore, the "sin" prophets view punishment as a distant future, whereas the "punishment" prophets see it as imminent; the "restoration" prophets move hopes of full restoration to the distant future in a way not stressed in any previous books.
 - ii. Weakness 2:
 - (1) This view does account for the internal groupings within each of the three parts.
 - (2) Response: Stuart's "catchwords" may best explain this.
4. Stephen G. Dempster's View (*Dominion and Dynasty*, 182–83; *What the Old Testament Author's Really Care About*, "The Twelve," 294–317):
- a. The twelve prophets emphasize sin, judgment, and restoration, with the hope element finding expression through a return to the land, a new

covenant, a universal element, the renewal of nature, the prominence of the Davidic house, an emphasis on repentance, and an eschatological ordeal such as a final battle or cosmic upheaval. While not every prophet predicts all these events, “the entire combination presents a more panoramic view of the future than is found in the previous prophets” (*DD*, 182).

- b. Catchword-thematic linkage is one of the important ways the organization was determined (*DD*, 182). With this the prophets are generally organized around the progression of Israel’s history (*WOTARCA*, 299), so that the audience of the prophets alternates between the northern and southern kingdoms for the first six prophets until the northern kingdom is destroyed. Then three prophets spoke to the southern kingdom until it was destroyed. Finally, three post-exilic prophets spoke to a restored Judah.
 - i. Voices warning of Israel’s destruction and calling Judah away from sin (Hosea–Micah)
 - ii. Voices warning of Judah’s destruction (Nahum–Zephaniah)
 - iii. Voices motivating restoration (Haggai–Malachi)
 - c. Evaluation:
 - i. While the observation is correct regarding the alteration between northern and southern kingdoms for the first six prophets, the actual messages of those prophets did not all pre-date the 723 B.C. destruction of Israel (if Joel and Obadiah have been dated correctly).
 - ii. Response: While true, the compiler may have simply wanted to show that God was faithful to warn both Israel and Judah of coming wrath without an intent focus on when they prophesied.
5. DeRouchie’s View
- a. Like House and Dempster, I approach the Twelve as an inspired 12-chapter book, believing the biblical sequence has theological significance and that more is clarified through the whole than if we just look at the parts. Just as Stephen treated the whole as a book (Acts 7:42), so should we.
 - b. Catchword-thematic grouping does appear operative in the Twelve, especially in the first six books. However, contra Stuart, the grouping and arrangement of the whole also influence the interpretation of the parts.
 - c. It is possible that the first six books were initially collected independently of the rest, but their grouping may also have been due to their thematic relationship, focused on defining and answering Israel’s sin problem and promising punishment in the distant future.
 - d. While all the books do focus on the pattern of sin > punishment > restoration, I believe House is correct that the various groupings of 6 + 3 + 3 each addresses its respective theme more intently than it is addressed in the other groups.
 - e. Dempster’s observation that the books generally follow the pattern of Israel’s death > Judah’s death > hope of resurrection is also valid, but the employment of pre-723 B.C. prophets in the first grouping along with the thematic concentration of sin > punishment > restoration in the given groupings suggests to me that House’s approach is superior. The historical trajectory suggested by each theme, however, must influence the reading of

the whole, so the redemptive-historical perspective is nevertheless necessary.

II. Key Themes (Some of what follows is adapted from Dempster, “The Twelve,” in *What the Old Testament Authors Really Cared About*, 294–317.)

A. The Seriousness of Sin

1. More than the violation of a norm, sin is the desecration of the ultimate relationship. Sin against God is adultery, not just idolatry.
 - Hosea 1:2. Go, take to yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking Yahweh.
 - Hos 2:13. I will punish her for the feast days of the Baals when she burned offerings to them and adorned herself with her ring and jewelry and went after her lovers and *forgot* me.
 - Hos 4:1. There is no faithfulness or steadfast love, and no knowledge of God in the land.
2. Malachi shows that at the end of the Minor Prophets, in the age of initial restoration, Israel had still not learned to delight in the love of God. May we not be so blind!
 - Mal 1:2. “I have loved you,” says Yahweh. But you say, “How have you loved us?”
 - 1 John 4:10. In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.

B. Yahweh’s Covenant Commitment and Its Implications for Human Ethics

1. Yahweh’s bent is toward mercy, but he must punish the guilty. These two themes are brought together in the cross of Christ.
 - a. The foundational text:
 - Exod 34:6–7. Yahweh, Yahweh, *a God merciful and gracious*, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, *but who will be no means clear the guilty*, visiting the iniquity of the fathers on the children and the children’s children, to the third and the fourth generation.
 - b. Yahweh’s bent toward mercy shapes Hosea’s promise of future hope.
 - Hos 1:7; 2:1. But I will have *mercy* on the house of Judah, and I will save them by Yahweh their God. I will not save them by bow or by sword or by war or by horses or by horsemen. . . . ^{2:1} Say to your brothers, “You are my people,” and to your sisters, “You have received *mercy*.”
 - c. Yahweh’s bent toward mercy grounds Joel’s call to repentance.
 - Joel 2:13–14. “Rend your hearts and not your garments.” Return to Yahweh your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love; and he relents over disaster. ¹⁴ Who knows whether he will not turn and relent, and leave a blessing behind him, a grain offering and a drink offering for Yahweh your God?
 - d. Yahweh’s bent toward mercy motivated Jonah’s disobedience.
 - Jonah 4:2. And [Jonah] prayed to Yahweh and said, “O Yahweh, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that you are a gracious God and merciful, slow to anger and abounding in steadfast love, and relenting from disaster.”
 - NOTE: “Relenting for disaster” is shorthand for “... forgiving iniquity and transgression and sin” in Exod 34:7.
 - e. Nahum stressed that failure to repent results in divine judgment.
 - Nah 1:3, 7–8. Yahweh is slow to anger and great in power, and Yahweh will by no means clear the guilty. His way is in whirlwind and storm, and the clouds are the dust of his feet. . . . ⁷ Yahweh is good, a stronghold in the day of trouble; he knows those who take refuge in him. ⁸ But with an overflowing flood he will make a complete end of the adversaries, and will pursue his enemies into darkness.

- f. Complacency without repentance also leads to divine judgment.
 - Amos 9:10. All the sinners of my people shall die by the sword, who say, “Disaster shall not overtake or meet us.”
 - Mic 3:11. [Jerusalem’s] heads give judgment for a bribe; its priests teach for a price; its prophets practice divination for money; yet they lean on Yahweh and say, “Is not Yahweh in the midst of us? No disaster shall come upon us.”
 - Zeph 1:12. At that time I will search Jerusalem with lamps, and I will punish the men who are complacent, those who say in their hearts, “Yahweh will not do good, nor will he do ill.”
 - Mal 2:17. You have wearied Yahweh with your words. But you say, “How have we wearied him?” By saying, “Everyone who does evil is good in the sight of Yahweh, and he delights in them.” Or by asking, “Where is the God of justice?”
- g. Micah captures the hope of our day.
 - Mic 7:18–19. Who is a God like you, pardoning iniquity and passing over transgression for the remnant of his inheritance? He does not retain his anger forever, because he delights in steadfast love. ¹⁹ He will again have compassion on us; he will tread our iniquities underfoot. You will cast all our sins into the depths of the sea.
2. Yahweh’s character is to be reflected in the lives of humans.
 - a. We reflect God’s worth by honoring him:
 - i. Keeping God foremost in our affections:
 - Hos 2:13. And I will punish her for the feast days of the Baals when she burned offerings to them and adorned herself with her ring and jewelry, and went after her lovers and forgot me, declares Yahweh.
 - ii. Guarding against a haughty spirit:
 - Hos 13:6. But when they had grazed, they became full, they were filled, and their heart was lifted up; therefore they forgot me.
 - iii. Prioritizing worship:
 - Hag 1:4, 6. Is it a time for you yourselves to dwell in your paneled houses, while this house lies in ruins? ⁶ You have sown much, and harvested little. You eat, but you never have enough; you drink, but you never have your fill. You clothe yourselves, but no one is warm. And he who earns wages does so to put them into a bag with holes.
 - iv. Being mindful of God’s greatness.
 - Mal 1:6. A son honors his father, and a servant his master. If then I am a father, where is my honor? And if I am a master, where is my fear?
 - v. Remembering that one day there will be a consummate, unified grasp of God’s splendor.
 - Mal. 1:14. Cursed be the cheat who has a male in his flock, and vows it, and yet sacrifices to the Lord what is blemished. For I am a great King, says Yahweh of hosts, and my name will be feared among the nations.
 - Zech. 14:9, 20. And Yahweh will be king over all the earth. On that day Yahweh will be one and his name one. . . . ²⁰ And on that day there shall be inscribed on the bells of the horses, “Holy to Yahweh.” And the pots in the house of Yahweh shall be as the bowls before the altar.
 - b. The Lord is made much of when we image his faithfulness and his bent toward mercy.
 - Exod 34:6. Yahweh, Yahweh, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness.
 - Hos 4:1–2. Yahweh has a controversy with the inhabitants of the land. There is no faithfulness or steadfast love, and no knowledge of God in the land; ² there is swearing, lying, murder, stealing, and committing adultery; they break all bounds, and bloodshed follows bloodshed.

- Hos 6:6. For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.
 - Amos 5:21–24. I hate, I despise your feasts, and I take no delight in your solemn assemblies. ²² Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the peace offerings of your fattened animals, I will not look upon them. ²³ Take away from me the noise of your songs; to the melody of your harps I will not listen. ²⁴ But let justice roll down like waters, and righteousness like an ever-flowing stream.
 - Mic 6:8. He has told you, O man, what is good; and what does Yahweh require of you but to do justice, and to love kindness, and to walk humbly with your God?
 - Zeph 3:3–5, 12–13. Her officials within her are roaring lions; her judges are evening wolves that leave nothing till the morning. ⁴ Her prophets are fickle, treacherous men; her priests profane what is holy; they do violence to the law. ⁵ Yahweh within her is righteous; *he does no injustice*; every morning he shows forth his justice; each dawn he does not fail; but the unjust knows no shame. . . . ¹² But I will leave in your midst a people humble and lowly. They shall seek refuge in the name of Yahweh, ¹³ those who are left in Israel; *they shall do no injustice* and speak no lies.
 - Jam 1:27–2:1. Religion that is pure and undefiled before God, the Father, is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world. ^{2:1} My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory.
 - 1 John 3:17–18. But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? ¹⁸ Little children, let us not love in word or talk but in deed and in truth.
- c. Experiencing love should empower love.
- i. Jonah's personal experience of divine love did not motivate him to love others. The prophet of God disliked the love of God unless he was the beneficiary.
 - Jonah 2:7–9. When my life was fainting away, I remembered Yahweh, and my prayer came to you, into your holy temple. ⁸ Those who pay regard to vain idols forsake their hope of steadfast love. ⁹ But I with the voice of thanksgiving will sacrifice to you; what I have vowed I will pay. Salvation belongs to Yahweh!
 - Jonah 4:2. That is why I made haste to flee to Tarshish; for I knew that you are a gracious God and merciful, slow to anger and abounding in steadfast love, and relenting from disaster.
 - ii. Our experience of divine love is the ground for our loving others.
 - 1 John 4:19. We love because he first loved us.

C. The Day of the LORD

1. Introduction:
 - a. True great sovereigns could win a battle in a day.
 - b. Israel anticipated a day when Yahweh would make all things right, destroying evil and bringing salvation through judgment.
 - c. The prophets portray every intrusion of Yahweh's wrath as the day of Yahweh, each experience of which anticipates the ultimate day.
 - d. All sinners must fear the day of Yahweh, but the redeemed need not fear!
2. General features:
 - a. Trumpet and alarm: often signals of war (Num. 10:9; Amos 3:6; Neh. 4:20), whether from the perspective of offense (Jer. 42:14; 51:27; Zeph. 1:16; Zech. 9:14; Job 39:24; Matt. 24:31; 1 Thess. 4:16; Rev. 8:7) or defense (Jer. 4:19; 6:1; Ezek. 7:14; 33:3; Hos. 5:8; Joel 2:1).

- Num. 10:9. And when you go to war in your land against the adversary who oppresses you, then you shall sound an alarm with the trumpets, that you may be remembered before the LORD your God, and you shall be saved from your enemies.
 - Jer. 4:19. My anguish, my anguish! I writhe in pain! Oh the walls of my heart! My heart is beating wildly; I cannot keep silent, for I hear the sound of the trumpet, the alarm of war.
 - Rev. 8:7. The first angel blew his trumpet, and there followed hail and fire, mixed with blood, and these were thrown upon the earth. And a third of the earth was burned up, and a third of the trees were burned up, and all green grass was burned up.
- b. Darkness, gloom, and clouds: images of the fierce presence of Yahweh (Joel 2:30–31)
- i. As a sign of destruction for individuals (2 Sam. 22:12; Job 15:22)
 - ii. As punishment on the nations (Isa. 13:10; 30:30, 33; Ezek. 30:3; Joel 3:15)
 - iii. As punishment on Israel (Isa. 5:30; 8:22; 29:6; Joel 2:2, 30–31; Amos 5:18, 20; 8:9; Zeph. 1:15)
 - iv. As punishment at the end of the age (Matt 24:29; Acts 2:20; 1 Thess 4:17; Rev 6:12)
- c. The day will come like a thief (Joel 2:9; Matt 24:43; 1 Thess. 5:2, 4; 2 Pet. 3:10) in the night (Joel 2:2, 10, 31; 3:15; Amos 5:18; 8:9; Mic. 3:6; Zeph. 1:15; 1 Thess 5:2, 4–5). Therefore, people must remain spiritually awake (Joel 1:5; Matt 24:42–43; Mark 13:33–37; Luke 12:37–38; 21:36; Eph 5:14; 1 Thess 5:6; Rev 3:2–3; 16:15).
- d. The Lord will come with a roar (cf. Hos. 11:10; Joel 3:16; Amos 1:2; 2 Pet 3:10; see Gen. 49:9–10 and Num 24:9 with Rev. 5:5—the lion of the tribe of Judah).
- e. Destruction by fire (Isa 29:6; Hos. 8:14; Joel 2:3, 5, 30; Amos 5:6; Obad. 18; Mic. 1:4, 7; Nah. 1:6; 3:15; Zeph. 1:18; 2:2; 3:8; Mal. 4:1; 2 Pet 3:10).
3. Central thrust: A day of judgment for the nations *and* Israel. The prophets declared that the Day of Yahweh would come, but it would be a day of judgment *for Israel* as well as for the nations.
- Isa. 13:6, 9. Wail, for the day of Yahweh is near; as destruction from the Almighty it will come! ... ⁹Behold, the day of Yahweh comes, cruel, with wrath and fierce anger, to make the land a desolation and to destroy its sinners from it.
 - Joel 2:1–11. Blow a trumpet in Zion; sound an alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of Yahweh is coming near, ²a day of darkness and gloom, a day of clouds and thick darkness! Like blackness there is spread upon the mountains a great and powerful people; their like has never been before, nor will be again after them through the years of all generations. ³Fire devours before them, and behind them a flame burns. The land is like the garden of Eden before them, but behind them a desolate wilderness, and nothing escapes them. ⁴Their appearance is like the appearance of horses, and like war horses they run. ⁵As with the rumbling of chariots, they leap on the tops of the mountains, like the crackling of a flame of fire devouring the stubble, like a powerful army drawn up for battle. ⁶Before them peoples are in anguish; all faces grow pale. ⁷Like warriors they charge; like soldiers they scale the wall. They march each on his way; they do not swerve from their paths. ⁸They do not jostle one another; each marches in his path; they burst through the weapons and are not halted. ⁹They leap upon the city, they run upon the walls, they climb up into the houses, they enter through the windows like a thief. ¹⁰The earth quakes before them; the heavens tremble. The sun and the moon are darkened, and the stars withdraw their shining. ¹¹Yahweh utters his voice before his army, for his camp is

exceedingly great; he who executes his word is powerful. For the day of Yahweh is great and very awesome; who can endure it?

- Amos 5:18. – Woe to you who desire the day of Yahweh! Why would you have the day of Yahweh? It is darkness, and not light.”
- Zeph. 1:14–18. The great day of Yahweh is near, near and hastening fast; the sound of the day of Yahweh is bitter; the mighty man cries aloud there. ¹⁵A day of wrath is that day, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness, ¹⁶a day of trumpet blast and battle cry against the fortified cities and against the lofty battlements. ¹⁷I will bring distress on mankind, so that they shall walk like the blind, because they have sinned against Yahweh; their blood shall be poured out like dust, and their flesh like dung. ¹⁸Neither their silver nor their gold shall be able to deliver them on the day of the wrath of Yahweh. In the fire of his jealousy, all the earth shall be consumed; for a full and sudden end he will make of all the inhabitants of the earth.
- Cf. Isa. 2:11, 17; Jer. 46:10; Ezek. 13:5; 30:3; Joel 1:15; 2:31; 3:14; Amos 5:20; Obad 15; Zeph 1:7, 14; Zech 14:1; Mal 4:5.

4. OT Characteristics:

- At day of storm, earthquake, and devouring fire**
 - Isa 29:6. You will be visited by the LORD of hosts with thunder and with earthquake and great noise, with whirlwind and tempest, and the flame of a devouring fire.
- A day of divine anger, devouring fire, and storm**
 - Isa 30:30. And the LORD will cause his majestic voice to be heard and the descending blow of his arm to be seen, in furious anger and a flame of devouring fire, with a cloudburst and storm and hailstones.
- A day of war and mourning**
 - Joel 2:11–13. Yahweh utters his voice before his army, for his camp is exceedingly great; he who executes his word is powerful. For the day of Yahweh is great and very awesome; who can endure it? ¹²“Yet even now,” declares Yahweh, “return to me with all your heart, with fasting, with weeping, and with mourning; ¹³and rend your hearts and not your garments.” Return to Yahweh your God, for he is gracious and merciful.
- A day associated with the outpouring of God’s Spirit**
 - Joel 2:28–32. And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. ²⁹Even on the male and female servants in those days I will pour out my Spirit. ³⁰And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. ³¹The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of Yahweh comes. ³²And it shall come to pass that everyone who calls on the name of Yahweh shall be saved.
- A day of darkness, not light**
 - Amos 5:18–20. Woe to you who desire the day of Yahweh! Why would you have the day of Yahweh? It is darkness, and not light, ¹⁹as if a man fled from a lion, and a bear met him, or went into the house and leaned his hand against the wall, and a serpent bit him. ²⁰Is not the day of Yahweh darkness, and not light, and gloom with no brightness in it?
- A day of kingdom restoration and bounty**
 - Amos 9:11–14. In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins and rebuild it as in the days of old, ¹²that they may possess the remnant of Edom and all the nations who are called by my name,” declares Yahweh who does this. ¹³“Behold, the days are coming,” declares Yahweh, “when the plowman shall overtake the reaper and the treader of grapes him who sows the seed; the mountains shall drip sweet wine, and all the hills shall flow with it. ¹⁴I will restore the fortunes of my people Israel.
- A day of storm, darkness, and devastation**
 - Zeph 1:14–18. The great day of Yahweh is near, near and hastening fast; the sound of the day of Yahweh is bitter; the mighty man cries aloud there. ¹⁵A day of wrath is that

day, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness, ¹⁶ a day of trumpet blast and battle cry against the fortified cities and against the lofty battlements. ¹⁷ I will bring distress on mankind, so that they shall walk like the blind, because they have sinned against Yahweh; their blood shall be poured out like dust, and their flesh like dung. ¹⁸ Neither their silver nor their gold shall be able to deliver them on the day of the wrath of Yahweh. In the fire of his jealousy, all the earth shall be consumed; for a full and sudden end he will make of all the inhabitants of the earth.

- h. A day of punishment and salvation
 - Zeph 3:8–11. “Therefore wait for me,” declares Yahweh, “for the day when I rise up to seize the prey. For my decision is to gather nations, to assemble kingdoms, to pour out upon them my indignation, all my burning anger; for in the fire of my jealousy all the earth shall be consumed. ⁹ For at that time I will change the speech of the peoples to a pure speech, that all of them may call upon the name of Yahweh and serve him with one accord. ¹⁰ From beyond the rivers of Cush my worshipers, the daughter of my dispersed ones, shall bring my offering.
 - i. A day of our joy in God and God’s joy in his own
 - Zeph 3:14–17. Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! ¹⁵ Yahweh has taken away the judgments against you; he has cleared away your enemies. The King of Israel, Yahweh, is in your midst; you shall never again fear evil. ¹⁶ On that day it shall be said to Jerusalem: “Fear not, O Zion; let not your hands grow weak. ¹⁷ Yahweh your God is in your midst, a mighty one who will save; he will rejoice over you with gladness; he will quiet you by his love; he will exult over you with loud singing.
 - j. A day of war, plunder, and earthquake
 - Zech 14:1, 3–4. Behold, a day is coming for Yahweh, when the spoil taken from you will be divided in your midst. . . . ³ Then Yahweh will go out and fight against those nations as when he fights on a day of battle. ⁴ On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward.
 - k. A unique day of God-exaltation, creational transformation, and pervasive holiness
 - Zech 14:7–9, 20. And there shall be a unique day, which is known to Yahweh, neither day nor night, but at evening time there shall be light. ⁸ On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea. It shall continue in summer as in winter. ⁹ And Yahweh will be king over all the earth. On that day Yahweh will be one and his name one. . . . ²⁰ And on that day there shall be inscribed on the bells of the horses, “Holy to Yahweh.” And the pots in the house of Yahweh shall be as the bowls before the altar.
 - l. A day of complete burning for the wicked but of joy and victory for the righteous
 - Mal 4:1–3. For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble. The day that is coming shall set them ablaze, says Yahweh of hosts, so that it will leave them neither root nor branch. ² But for you who fear my name, the sun of righteousness shall rise with healing in its wings. You shall go out leaping like calves from the stall. ³ And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says Yahweh of hosts.
5. NT reflections on the day of the LORD
 - a. Key texts: Acts 2:20; 1 Cor 5:5; 2 Cor 1:14; 1 Thess 5:2–5; 2 Thess 2:2; Heb. 10:25; 2 Pet 3:10; Rev. 3:3; 6:17.
 - b. John the Baptist was the forerunner of the day of the LORD

- Mal 4:5–6. Behold, I will send you Elijah the prophet before the great and awesome day of Yahweh comes. ⁶ And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.
 - Matt 11:9–10, 13–15. What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. ¹⁰ This is he of whom it is written, “Behold, I send my messenger before your face, who will prepare your way before you.” . . . ¹³ For all the Prophets and the Law prophesied until John, ¹⁴ and if you are willing to accept it, he is Elijah who is to come. ¹⁵ He who has ears to hear, let him hear.
- c. John saw Jesus as the one who would inaugurate the day of awesome judgment.
- Matt 3:11–12. I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. ¹² His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.
- d. John questioned whether Jesus was the one, because he didn’t bring everything at once.
- Matt 11:2–6. Now when John heard in prison about the deeds of the Christ, he sent word by his disciples ³ and said to him, “Are you the one who is to come, or shall we look for another?” ⁴ And Jesus answered them, “Go and tell John what you hear and see: ⁵ the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. ⁶ And blessed is the one who is not offended by me.”
- e. Christ’s first coming inaugurates but does not consummate the day of the Lord.
- Luke 4:17–21. And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, ¹⁸ “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, ¹⁹ to proclaim the year of the Lord’s favor.” ²⁰ And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. ²¹ And he began to say to them, “Today this Scripture has been fulfilled in your hearing.”
 - Luke 23:44. It was now about the sixth hour, and there was darkness over the whole land until the ninth hour.
 - Acts 2:16–21. But this is what was uttered through the prophet Joel: ¹⁷ “And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; ¹⁸ even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy. ¹⁹ And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; ²⁰ the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day. ²¹ And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.”
- f. God will come like a thief in the night for all who are not awake.
- 1 Thess 5:2–6. For you yourselves are fully aware that the day of the Lord will come like a thief in the night. ³ While people are saying, “There is peace and security,” then sudden destruction will come upon them as labor pains come upon a pregnant woman, and they will not escape. ⁴ But you are not in darkness, brothers, for that day to surprise you like a thief. ⁵ For you are all children of light, children of the day. We are not of the night or of the darkness. ⁶ So then let us not sleep, as others do, but let us keep awake and be sober.

- Rev. 3:3. Remember, then, what you received and heard. Keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you.
 - Rev 16:5. Behold, I am coming like a thief! Blessed is the one who stays awake, keeping his garments on, that he may not go about naked and be seen exposed!
 - Joel 2:9–10. They leap upon the city, they run upon the walls, they climb up into the houses, they enter through the windows like a thief. ¹⁰ The earth quakes before them; the heavens tremble. The sun and the moon are darkened, and the stars withdraw their shining.
 - Joel 1:5. Awake, you drunkards, and weep, and wail, all you drinkers of wine, because of the sweet wine, for it is cut off from your mouth.
 - Cf. 2 Pet 3:10; Joel 2:31; 3:15; Amos 5:18; 8:9; Mic. 3:6; Zeph. 1:15.
- g. God will come with a roar and with fire
- 2 Pet 3:10. But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.
 - 2 Thess 1:6–10. God considers it just to repay with affliction those who afflict you, ⁷ and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels ⁸ in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. ⁹ They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might, ¹⁰ when he comes on that day to be glorified in his saints, and to be marveled at among all who have believed, because our testimony to you was believed.
 - Rev 5:5. Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.
 - Rev 10:3. And [he] called out with a loud voice, like a lion roaring. When he called out, the seven thunders sounded.
 - Joel 3:16. Yahweh roars from Zion, and utters his voice from Jerusalem, and the heavens and the earth quake. But Yahweh is a refuge to his people, a stronghold to the people of Israel. Cf. Hos 11:10; Amos 1:2.
 - Zeph 1:18. In the fire of his jealousy, all the earth shall be consumed; for a full and sudden end he will make of all the inhabitants of the earth. Cf. Joel 2:3, 5, 30.
- h. God will come in the clouds with the sound of a trumpet.
- 1 Thess 4:16–17. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. ¹⁷ Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.
 - Joel 2:2. A day of darkness and gloom, a day of clouds and thick darkness!
 - Zeph. 1:15–16. A day of wrath is that day, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness, a day of trumpet blast and battle cry against the fortified cities and against the lofty battlements.
- i. Our proper response:
- Heb 10:22–25. Let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. ²³ Let us hold fast the confession of our hope without wavering, for he who promised is faithful. ²⁴ And let us consider how to stir up one another to love and good works, ²⁵ not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

D. The Latter Days

1. The “Last Days” in the OT (*ʾaḥʿrît hayyāmîm*):
 - a. Tribulation for Israel
 - i. Judgment leading to captivity, oppression, and persecution (Deut. 4:30–31; 31:29; Jer. 23:20; 30:24; Ezek 38:14–17; Dan. 10:14 with 11:27–12:10; cf. 8:17, 19 with 24)
 - ii. False teaching, deception, apostasy (Dan. 10:14 with 11:27–12:10; cf. 8:17, 19 with 25)
 - b. Return to Yahweh
 - i. They seek Yahweh (Hos. 3:4–5; cf. Deut. 4:30–31)
 - ii. They are delivered and enemies are judged (Ezek. 38:16, 18, 21–22; Dan. 10:14 with 11:40–45; 12:2)
 - c. The Messiah Conquers Israel’s Enemies (“the nations”) (Gen. 49:1, 8–9; Num. 24:14–19; Isa. 2:2–4; Mic. 4:1–3; Dan. 2:28–45; 10:14–12:10)
 - d. God Establishes a New Kingdom and Rules Over It Via a Judean-Davidic King (Gen 49:1, 10; Isa. 2:2–4; Mic. 4:1–3; Dan. 2:28–45; Hos. 3:4–5)
 - e. The Saints of Israel Are Raised from the Dead (Dan. 12:2)
 - f. God Establishes a New Covenant with Israel (Jer. 31:31–34; 30:24)
 - g. Many Gentiles (former enemies) Experience Deliverance as Well (Jer. 47:48; 49:39; Isa. 19:19–25)
2. The “Last Days” in the NT (*en tais eschatais hēmerais* unless otherwise noted)
 - a. Holy Spirit is poured out in the last days, bringing judgment on Israel and restoration to the remnant (Acts 2:16–20)
 - b. God’s speaks through Jesus in these last days (Heb. 1:2–3), Christ having appeared at “*the end of the ages [epi synteleia tōn aiōnōn]*” to put away sin by the sacrifice of himself” (Heb. 9:26; cf. Dan. 12:13) and having raised from the dead for the sake of the Church “*in the last times [ep’ eschatou tōn chronōn]*” (1 Pet. 1:20; cf. 1:5).
 - c. Many anti-Christ’s revealed in the “last hour [*eschatē hōra*]” (1 John 2:18), a phrase only used in the LXX of Daniel where the Hebrew reads “latter days” (Dan. 4:17, 19, 26; 5:5; 8:17, 19; 9:21; 11:6, 35, 40, 45; 12:1, 13).
 - d. False teachers in the last days (Jude 18–19; 2 Pet. 3:3; 1 Tim. 4:1; 2 Tim. 3:1 with 1 Tim. 6:1–5, 20)
 - e. The “end of the ages [*ta telē tōn aiōnōn*]” has come on believers (1 Cor. 10:11; cf. Gal. 4:4; Eph. 1:10)
 - f. Still other texts that suggest we are still anticipating the ultimate, consummate end—John 5:24–25; 6:39, 40, 44, 54; 11:24; 12:48; 1 Pet 1:5.
3. CONCLUSIONS:
 - a. Today we are still anticipating the consummation, but Christ’s resurrection truly inaugurated the last days.
 - b. NT theology is, therefore, “end times (inaugurated)” theology.

E. The Messiah, His Era, and His Work

1. Hosea
 - a. *A messianic figure will lead an ingathered people.* Following the divided kingdom’s exile and identification with the nations who were not God’s people, the Lord will move in mercy to reclaim his own and to fulfill the

Abrahamic covenant promises of numerous offspring. He will gather a reunited Judah and Israel and move them to follow the same leader. Hos 1:10–2:1[2:1–3]. Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, “You are not my people,” it shall be said to them, “Children of the living God.” ¹¹ And the children of Judah and the children of Israel shall be gathered together, and they shall appoint for themselves one head. And they shall go up from the land, for great shall be the day of Jezreel. ^{2:1} Say to your brothers, “You are my people,” and to your sisters, “You have received mercy.”

- b. *He will reign as a new David next to Yahweh in the latter days.* Following the season of exile and in the latter days, the Israelites will return and seek Yahweh and the new king David. Hos 3:5. Afterward the children of Israel shall return and seek the LORD their God, and David their king, and they shall come in fear to the LORD and to his goodness in the latter days.
- c. *He will represent his people and bring new creation.* He will be fully identified with his people, suffering for their apostasy and bearing their name (Israel). His reign will flourish like the garden of Eden, supplying great security and knowing great fame.
 - i. Hos 14:4–7[5–9] (updated ESV). I will heal their apostasy; I will love them freely, for my anger has turned from *him*. ⁵ I will be like the dew to **Israel**; he shall blossom like the lily; he shall take root like the trees of Lebanon; ⁶ his shoots shall spread out; his beauty shall be like the olive, and his fragrance like Lebanon. ⁷ They shall return and dwell beneath *his* shadow; they shall flourish like the grain; they shall blossom like the vine; *his* fame shall be like the wine of Lebanon.
 - ii. Cf. Isaiah’s portrayal of Israel the servant-person as the means for saving Israel the servant-people and the rest of the nations. Isa 49:3, 6. And he said to me, “You are my servant, **Israel**, in whom I will be glorified.... ⁶ It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of **Israel**; I will make you as a light for the nations, that my salvation may reach to the end of the earth.”
- d. *This restoration under his lead will look like a third-day resurrection and a conquering of death.*
 - i. Hos 6:1–2. Come, let us return to the LORD; for he has torn us, that he may heal us; he has struck us down, and he will bind us up. ² After two days he will revive us; on the third day he will raise us up, that we may live before him.
 - ii. Hos 13:14. I shall ransom them from the power of Sheol; I shall redeem them from Death. O Death, where are your plagues? O Sheol, where is your sting?
- e. *This restoration will also be like a second exodus.* Hos 11:10–11. They shall go after the LORD; he will roar like a lion; when he roars, his children shall come trembling from the west; ¹¹ they shall come trembling like birds

from Egypt, and like doves from the land of Assyria, and I will return them to their homes, declares the LORD. (Cf. Hos 11:1 with Matt 2:15.)

- f. These features in Hosea supply a lens for reading the rest of the Twelve. When they speak of Yahweh as deliver, one can assume the David Messiah is present. When they speak of the people's restoration and/or ingathering, one can assume it comes by means of the Messiah's substitutionary suffering. This stated, we will focus below only on those areas where the Messiah is more forthrightly anticipated, whether through typological or direct prophecy.

2. Joel

- a. *The new creation imagery following judgment is accompanied by the outpouring of God's Spirit.* Joel 2:23–29[2:23–3:1]. Be glad, O children of Zion, and rejoice in the LORD your God, for he has given the early rain for your vindication; he has poured down for you abundant rain, the early and the latter rain, as before. ²⁴ The threshing floors shall be full of grain; the vats shall overflow with wine and oil. ²⁵ I will restore to you the years that the swarming locust has eaten, the hopper, the destroyer, and the cutter, my great army, which I sent among you. ²⁶ You shall eat in plenty and be satisfied, and praise the name of the LORD your God, who has dealt wondrously with you. And my people shall never again be put to shame. ²⁷ You shall know that I am in the midst of Israel, and that I am the LORD your God and there is none else. And my people shall never again be put to shame. ²⁸ And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. ²⁹ Even on the male and female servants in those days I will pour out my Spirit.
- b. *Yahweh will operate as a stronghold for his people in a secure, elevated Jerusalem from which will flow waters of life for a new creation.* Joel 3:16–18[4:16–18]. The LORD roars from Zion, and utters his voice from Jerusalem, and the heavens and the earth quake. But the LORD is a refuge to his people, a stronghold to the people of Israel. ¹⁷ So you shall know that I am the LORD your God, who dwells in Zion, my holy mountain. And Jerusalem shall be holy, and strangers shall never again pass through it. ¹⁸ And in that day the mountains shall drip sweet wine, and the hills shall flow with milk, and all the streambeds of Judah shall flow with water; and a fountain shall come forth from the house of the LORD and water the Valley of Shittim.

3. Amos

- a. *A new kingdom of David will rise that will include a remnant from the nations.* James cites this text to support the salvation-historical shift wherein the gospel is now going out to the Gentiles. Amos 9:11–12. In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins and rebuild it as in the days of old, ¹² that they may possess the remnant of Edom and all the nations who are called by my name,” declares the LORD who does this. (Cf. Acts 15:16–18.)

- b. *A secure and bountiful new creation will accompany this kingdom. Amos 9:13–15. “Behold, the days are coming,” declares the LORD, “when the plowman shall overtake the reaper and the treader of grapes him who sows the seed; the mountains shall drip sweet wine, and all the hills shall flow with it. ¹⁴ I will restore the fortunes of my people Israel, and they shall rebuild the ruined cities and inhabit them; they shall plant vineyards and drink their wine, and they shall make gardens and eat their fruit. ¹⁵ I will plant them on their land, and they shall never again be uprooted out of the land that I have given them,” says the LORD your God.*
- 4. Obadiah
 - a. *A holy remnant will destroy the nations. Obad 17–18. But in Mount Zion there shall be those who escape, and it shall be holy, and the house of Jacob shall possess their own possessions. ¹⁸ The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble; they shall burn them and consume them, and there shall be no survivor for the house of Esau, for the LORD has spoken.*
 - b. *Yahweh’s kingship will be centered at Mount Zion, and once-enemies will be incorporated into his global kingdom. Obad 20–21. The exiles of this host of the people of Israel shall possess the land of the Canaanites as far as Zarephath, and the exiles of Jerusalem who are in Sepharad shall possess the cities of the Negeb. ²¹ Saviors shall go up to Mount Zion to rule Mount Esau, and the kingdom shall be the LORD’s.*
- 5. Jonah
 - a. *Yahweh’s disposition is toward restoration. Jon 4:2. O LORD, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that you are a gracious God and merciful, slow to anger and abounding in steadfast love, and relenting from disaster.*
- 6. Micah
 - a. *The king that will lead the restoration is closely associated with Yahweh himself. Mic 2:12–13. I will surely assemble all of you, O Jacob; I will gather the remnant of Israel; I will set them together like sheep in a fold, like a flock in its pasture, a noisy multitude of men. ¹³ He who opens the breach goes up before them; they break through and pass the gate, going out by it. Their king passes on before them, the LORD at their head.*
 - b. *Jerusalem will be exalted as the center of God’s reign in the latter days, and nations will come to hear God’s law and enjoy justice and peace. Mic 4:1–4. It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and it shall be lifted up above the hills; and peoples shall flow to it, ² and many nations shall come, and say: “Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.” For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. ³ He shall judge between many peoples, and shall decide disputes for strong nations far away; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war*

anymore; ⁴ but they shall sit every man under his vine and under his fig tree, and no one shall make them afraid, for the mouth of the LORD of hosts has spoken.

- c. *A shepherd-king will rise from Bethlehem, knowing greatness and working peace to the ends of the earth.* Mic 5:2–5. But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days. ³ Therefore he shall give them up until the time when she who is in labor has given birth; then the rest of his brothers shall return to the people of Israel. ⁴ And he shall stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they shall dwell secure, for now he shall be great to the ends of the earth. ⁵ And he shall be their peace.
- d. *God will forgive and restore.* Mic 7:18–20. Who is a God like you, pardoning iniquity and passing over transgression for the remnant of his inheritance? He does not retain his anger forever, because he delights in steadfast love. ¹⁹ He will again have compassion on us; he will tread our iniquities underfoot. You will cast all our sins into the depths of the sea. ²⁰ You will show faithfulness to Jacob and steadfast love to Abraham, as you have sworn to our fathers from the days of old.

7. Nahum

- a. *Yahweh is just and merciful and a refuge for those who look to him.* Num 1:2–3, 7–8. The LORD is a jealous and avenging God; the LORD is avenging and wrathful; the LORD takes vengeance on his adversaries and keeps wrath for his enemies. ³ The LORD is slow to anger and great in power, and the LORD will by no means clear the guilty. His way is in whirlwind and storm, and the clouds are the dust of his feet.... ⁷ The LORD is good, a stronghold in the day of trouble; he knows those who take refuge in him. ⁸ But with an overflowing flood he will make a complete end of the adversaries, and will pursue his enemies into darkness.
- b. *A messenger will come with good news of peace that Yahweh is restoring his people's majesty.* Nah 1:15; 2:2. Behold, upon the mountains, the feet of him who brings good news, who publishes peace! Keep your feasts, O Judah; fulfill your vows, for never again shall the worthless pass through you; he is utterly cut off.... ^{2:2} The LORD is restoring the majesty of Jacob as the majesty of Israel, for plunderers have plundered them and ruined their branches.

8. Habakkuk

- a. *Yahweh's pattern is to work on behalf of the Davidic king, bring salvation and destroying opposition.* Hab 3:13. You went out for the salvation of your people, for the salvation of your anointed. You crushed the head of the house of the wicked, laying him bare from thigh to neck. *Selah*
- b. *In Yahweh one finds salvation and strength.* Hab 3:18–19. I will rejoice in the LORD; I will take joy in the God of my salvation. ¹⁹ GOD, the Lord, is my strength; he makes my feet like the deer's; he makes me tread on my high places.

9. Zephaniah

- a. *The day of the Lord is both a sacrifice of sinners and a divine war against enemies.* Jesus fulfills for the remnant of faithful both these realities in his death. Zeph 1:7, 14–16. Be silent before the Lord GOD! For the day of the LORD is near; the LORD has prepared a sacrifice and consecrated his guests.¹⁴ The great day of the LORD is near, near and hastening fast; the sound of the day of the LORD is bitter; the mighty man cries aloud there.¹⁵ A day of wrath is that day, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness,¹⁶ a day of trumpet blast and battle cry against the fortified cities and against the lofty battlements.
- b. *On the day of the Lord when God ingathers all peoples for judicial assessment, he will generate a unified profession of dependence from multi-ethnic community of worshippers who will gather to him in Jerusalem.* This begins to be fulfilled at Pentecost and the early church. Zeph 3:8–10. “Therefore wait for me,” declares the LORD, “for the day when I rise up to seize the prey. For my decision is to gather nations, to assemble kingdoms, to pour out upon them my indignation, all my burning anger; for in the fire of my jealousy all the earth shall be consumed.⁹ For at that time I will change the speech of the peoples to a pure speech, that all of them may call upon the name of the LORD and serve him with one accord.¹⁰ From beyond the rivers of Cush my worshipers, the daughter of my dispersed ones, shall bring my offering.” (Cf. Acts 2:6–8, 21; 8:26–39.)
- c. *On the day of the Lord, when both punishment and new creation come, the redeemed, now tagged the daughter of Jerusalem, will rejoice in the King of Israel’s deliverance and will no longer fear.* John sees Jesus’s triumphal entry as the beginning fulfillment of this. Zeph 3:14–15. Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem!¹⁵ The LORD has taken away the judgments against you; he has cleared away your enemies. The King of Israel, the LORD, is in your midst; you shall never again fear evil. (Cf. John 12:13, 15.)

10. Haggai

- a. *A Davidic descendant would stand as God’s promise of the full restoration of David’s house.* Hag 2:21–23. Speak to Zerubbabel, governor of Judah, saying, I am about to shake the heavens and the earth,²² and to overthrow the throne of kingdoms. I am about to destroy the strength of the kingdoms of the nations, and overthrow the chariots and their riders. And the horses and their riders shall go down, every one by the sword of his brother.²³ On that day, declares the LORD of hosts, I will take you, O Zerubbabel my servant, the son of Shealtiel, declares the LORD, and make you like a signet ring, for I have chosen you, declares the LORD of hosts.

11. Zechariah

- a. *A new creational priestly-royal “Branch” would sprout to bring forgiveness, worship, and just rule and to build a new temple/palace.*
 - i. Zech 3:8–9. Hear now, O Joshua the high priest, you and your friends who sit before you, for they are men who are a sign: behold, I will

bring my servant the Branch. ⁹ For behold, on the stone that I have set before Joshua, on a single stone with seven eyes, I will engrave its inscription, declares the LORD of hosts, and I will remove the iniquity of this land in a single day.

- ii. Zech 6:12–13. Thus says the LORD of hosts, “Behold, the man whose name is the Branch: for he shall branch out from his place, and he shall build the temple of the LORD. ¹³ It is he who shall build the temple of the LORD and shall bear royal honor, and shall sit and rule on his throne. And there shall be a priest on his throne, and the counsel of peace shall be between them both.”
- b. *This priest-king’s own blood would serve as a covenant between Yahweh and his people, and under the king’s reign salvation, freedom, and peace will come to the world. Zech 9:9–11. Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey. ¹⁰ I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall speak peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth. ¹¹ As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit.*
- c. *In accordance with God’s purposes, Yahweh’s people reject, slaughter, and pierce his shepherd, and by this means the Lord opens a fountain of cleansing from sin and uncleanness. God’s shepherd represents the people, dying on their behalf. And though his death will result in their scattering, he will call on the LORD on the people’s behalf, and God will answer.*
 - i. Zech 11:7–8. So I became the shepherd of the flock doomed to be slaughtered by the sheep traders.... I tended the sheep. ⁸ In one month I destroyed the three shepherds. But I became impatient with them, and they also detested me.
 - ii. Zech 12:10. And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.
 - iii. Zech 13:1. On that day there shall be a fountain opened for the house of David and the inhabitants of Jerusalem, to cleanse them from sin and uncleanness.
 - iv. Zech 13:7–9 (adapted ESV). “Awake, O sword, against my shepherd, against the man who stands next to me,” declares the LORD of hosts. “Strike the shepherd, and the sheep will be scattered; I will turn my hand against the little ones. ⁸ In the whole land, declares the LORD, two thirds shall be cut off and perish, and one third shall be left alive. ⁹ And I will put this third into the fire, and refine them as one refines silver, and test them as gold is tested. **He** will call upon my name, and I will answer **him**. I will say, ‘**He is** my people’; and **he** will say, ‘The LORD is my God.’”

- d. *In that day, God will restore Jerusalem as a life-giving center and will reign over the earth, and Jews and many from other nations will gather to him.*
 - i. Zech 14:8–9. On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea. It shall continue in summer as in winter. ⁹ And the LORD will be king over all the earth. On that day the LORD will be one and his name one.
 - ii. Zech 8:20–23. Thus says the LORD of hosts: Peoples shall yet come, even the inhabitants of many cities. ²¹ The inhabitants of one city shall go to another, saying, “Let us go at once to entreat the favor of the LORD and to seek the LORD of hosts; I myself am going.” ²² Many peoples and strong nations shall come to seek the LORD of hosts in Jerusalem and to entreat the favor of the LORD. ²³ Thus says the LORD of hosts: In those days ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, “Let us go with you, for we have heard that God is with you.”

12. Malachi

- a. *Yahweh declares that he is the King and that the nations will all revere him.* Mal 1:11, 14. For from the rising of the sun to its setting my name will be great among the nations, and in every place incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the LORD of hosts.... ¹⁴ Cursed be the cheat who has a male in his flock, and vows it, and yet sacrifices to the Lord what is blemished. For I am a great King, says the LORD of hosts, and my name will be feared among the nations.
- b. *The day of the Lord will be prepared by God’s messenger, a new Elijah.* Mal 3:1; 4:5–6[3:23–24]. Behold, I send my messenger, and he will prepare the way before me.... ^{4:5} Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes. ⁶ And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.”
- c. *The day of the Lord will include his return to his temple in refining fire that will destroy evil ones but make the righteous flourish.* Mal 3:1–2; 4:1–2[3:19–20]. Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. ² But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner’s fire and like fullers’ soap.... ^{4:1} For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble. The day that is coming shall set them ablaze, says the LORD of hosts, so that it will leave them neither root nor branch. ² But for you who fear my name, the sun of righteousness shall rise with healing in its wings. You shall go out leaping like calves from the stall.

13. Synthesis:

- a. The Messiah's work and reign will be in the latter days (Hos 3:5), related to the day of the Lord, and prepared by God's messenger, a new Elijah (Mal 3:1; 4:5–6[3:23–24]).
- b. On the day of the Lord, God will gather a multi-ethnic people to himself in Jerusalem, destroying his enemies through sacrificial war and fire (Obad 17–18; Zeph 1:7, 14–16; 3:8; Mal 3:2; 4:1–2[3:19–20]) but saving and strengthening through a second exodus both his king (Hab 3:13, 18–19) and a multi-ethnic remnant of worshippers (Hos 1:10–2:1[2:1–3]; 3:5; 11:10–11; Amos 9:11–12; Mic 2:12–13; 4:1–4; Hab 3:13, 18–19; Zeph 3:9–10; Zech 8:20–23). Those saved will rejoice in their deliverer and never fear (Zeph 3:14–15).
- c. A king in the line of David named Israel will stand fully identified with his people (Hos 3:5; 14:4–7[5–9]; Zech 13:9) and will perfectly represent God's rule (Mic 2:12–13; Zeph 3:15; Hag 2:21–23; Mal 1:11, 14), bringing with him good news (Nah 1:15; 2:2) and an outpouring of God's Spirit (Joel 2:23–29[2:23–3:1]) and reigning as shepherd in righteousness and peace over a multi-ethnic people (Amos 9:11–12; Mic 5:2–5).
- d. Building off God's dual commitment to justice on the one hand and restoration, mercy, and forgiveness on the other (Jon 4:2; Mic 7:18–20; Nah 1:2–3, 7–8), God's messianic priest-king's own substitutionary death will serve to establish a covenant between God and his people (Zech 9:9–11; 13:7–9), and by this death he will conquer death itself (Hos 13:14) and secure forgiveness and cleansing (Zech 3:8–9; 11:7; 12:10; 13:1) and a third-day resurrection for his people (Hos 6:1–2).
- e. The reign of God's priest-king will inaugurate a new creation and establish a new temple (Zech 3:8–9; 6:12–13; Mal 3:1), with Jerusalem supplying security, justice, peace, and life for the multi-ethnic community (Joel 3:16–18[4:16–28]; Amos 9:13–15; Obad 20–21; Mic 4:1–4; Zech 8:20–23; 14:8–9; Mal 4:2[3:20]).

III. HOSEA: "The God who keeps covenant love"**A. Orienting Data**

1. *Author*: Hosea, one of only three northern prophets (with Amos and Jonah)
2. *Date of prophetic activity*: 760–730 B.C.
3. *Emphasis*: Yahweh's unfailing love for his people, even when he must punish them for unfaithfulness

B. Literary Overview:

1. Superscription (1:1)
2. Yahweh's Unfaithful Bride (1:2–3:5)
 - a. A Portrait of Marital Disloyalty, Judgment, and Restoration (1:2–2:23)
 - b. A Portrait of Marital Redemption (3:1–5)
3. Yahweh's Controversy with Israel (4:1–14:8)
 - a. The Summons (4:1–3)
 - b. The Charges (4:4–14:8)
 - i. No *knowledge* of God in the land (4:4–6:3)

- ii. No *steadfast love/covenant loyalty* in the land (6:4–11:11)
 - iii. No *faithfulness/truth* in the land (11:12–14:8)
- 4. Postscript (14:9)
- C. **Yahweh's Unfaithful Bride (1:2–3:5)**
 - 1. *Portrait I: The Old Covenant and the Hope of the New*
 - a. Hosea's Family and Israel's Unfaithfulness and Restoration (1:1–2:1)
 - i. Hosea's setting: a wife, children, and land of prostitution (1:2)
 - Hos. 1:2. Go, take to yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking Yahweh."
 - ii. Hosea's 3 children, only the first of which appears to be biological (1:2–9):
 - (1) *Jezreel* (*yizr'el*), "God scatters" (1:4; 2:22)—The Lord will scatter Israel.
 - (2) *No Mercy* (*lō' ruḥāmâ*) (1:6; 2:23)—God will not show compassion on Israel leading to forgiveness.
 - (3) *Not My People* (*lō' ammî*) (1:9; 2:23)—The covenant relationship has been broken—lit., "I am not I AM to you" (see Exod. 3:14; Ps. 50:21; cf. 6:7; Jer. 7:23; 11:4; 30:22; Ezek. 36:28).
 - iii. Reversal (1:10–2:1, 22–23)
 - (1) In fulfillment of his Abrahamic promises, God will multiply Israel (1:10), "scattering" her in the sense of sowing new seeds of life among Judah and Israel as a unified people (1:11; cf. 2:22)
 - (2) Not My People changed to "Children of the Living God" and "My People" (1:10; 2:1; cf. 2:23); by both Hosea's biological and non-biological children gaining new identities, we see Yahweh's full claim to both Jews and Gentiles as *one* people of God by adoption (cf. Rom 9:25–26).
 - (3) No Mercy to "Mercy" (2:1; cf. 2:23)
 - b. Yahweh's Divorce and Israel's Restoration (2:2–23)
 - i. The form of 2:2–23: A divorce-court proceeding
 - (1) Prophetic oracle type:
 - (a) Indictment: 2:2, 5, 8
 - (b) Warning/Judgment: 2:3–4, 6–7, 9–13
 - (c) Instruction: 2:2
 - (d) Aftermath/Salvation: 2:14–15
 - (2) Legal context: "Plead" (*rîb*) = "to make or participate in a lawsuit against" (2:2; cf. 4:1; 12:2)
 - (a) OT Background:
 - Jer. 3:8. She saw that for all the adulteries of that faithless one, Israel, I had sent her away with a *decree of divorce*. Yet her treacherous sister Judah did not fear, but she too went and played the whore.
 - Isa. 50:1. Thus says Yahweh: "Where is your mother's *certificate of divorce*, with which I sent her away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities you were sold, and for your transgressions your mother was sent away."
 - (b) Covenant lawsuit form:

- (i) Summons to court (2:2)
 - (ii) Mention of parties (2:2)
 - Defendant: Israel the adulterous nation
 - Plaintiff: Yahweh the wronged husband
 - (iii) Charge and Evidence (2:2, 4–5, 8, 13b)
 - (iv) Identification of prosecutor/judge
 - Yahweh is the attorney, judge, jury, and police officer
 - The children of Israel are the witnesses
 - (v) Declaration of sentence (2:3, 6–7, 9–13a, 14–23)
- ii. The nature of Israel's fornication:
 - (1) Material prosperity has led spiritual adultery:
 - (a) Failure to recognize Yahweh as her provider (2:2, 5, 8, 12)
 - (b) Syncretistic idolatry in mixing paganism with Yahweh worship (2:11, 13; 4:13–14; 11:1; 13:1–2)
 - (c) Poor religious leadership, which fails to know God and his law (4:4–9; 5:1; 6:9)
 - (d) Unrestrained selfish oppression of others (4:2)
 - (2) They have forgotten Yahweh (2:13; 8:14; 13:6 with 14:8; cf. Deut. 8:18–20)
- iii. Yahweh's judgment response:
 - (1) "Lest ...": Complete lack and starvation (2:3)
 - (2) "Therefore": Entrapment, lack of guidance, and abandonment (2:6–7)
 - (3) "Therefore": Lack of provision, public shame, helplessness, misery, waste (2:10–13)
 - (4) "Therefore": Covenant renewal!
 - (a) Renewed courtship and hope (2:14–15)
 - (b) Restoration of marriage, including:
 - (i) A complete rejection of past sin (2:16–17)
 - (ii) A new creation covenant (2:18)
 - (iii) Global peace and security (2:18)
 - (iv) Eternality of relationship (2:19)
 - (v) True knowledge of God, as righteous, just, covenantally loyal, merciful, and faithful (2:19–20)
 - (vi) Renewal of covenant triangle: God-people-land (2:21–23)

Hos 11:8–9. How can I give you up, O Ephraim? How can I hand you over, O Israel? How can I make you like Admah? How can I treat you like Zeboiim? My heart recoils within me; my compassion grows warm and tender. I will not execute my burning anger; I will not again destroy Ephraim; for I am God and not man, the Holy One in your midst, and I will not come in wrath.

2. Portrait 2: Redemption through Exile and the Davidic Hope (3:1–5)

- a. Israel's sinful present state (3:1).
 - i. *The unfaithful wife*: It is not clear whether the "woman" to which 3:1 refers is Gomer (1:3), Hosea's first wife who is no longer operating as

- wife but is sold in slavery, or whether the “woman” is a new wife after Gomer’s death who is pledged to Hosea but who herself is sleeping with another man.
- ii. *Israel, the slave of sin*: Either way, the life-drama parallel is of Israel in their present state—promised to God and yet loving foreign gods (“they turn to other gods and love raisin cakes,” 3:1).
 - b. The exile and initial restoration as a picture of husbandly mercy (3:2–4):
 - i. *Hosea’s merciful redemption of his wife*: Hosea is called to “love” (not simply “take,” 3:1) this wife, either buying her back out of slavery or paying the “bride-price” for her, the latter of which was a common practice, identified her great value to both the new husband and her family, and secured her dowry if he were to die. Unlike most marriages, which are immediately consummated, this redemption would require a time of sexual segregation (from both her fornication and her husband), leading to her purification, rededication, and renewal (3:2–3).
 - ii. *Yahweh’s loving discipline of Israel*: The parallel to this is at least Israel’s exile from the land if not also the period of initial restoration to the land, about half a millennium before Christ (3:4); here “the children of Israel shall dwell many days without”:
 - (1) King or prince, who led them into unfaithfulness (1:4; 8:4)
 - (2) Sacrifice, which they offered to the Baals (2:13; 11:1; 13:1–2)
 - (3) Pillar, ephod, and household gods, all used in pagan worship (10:2; cf. Judg. 17:5; 18:14; 2 Kgs. 23:24; Zech. 10:2).
 - c. New covenant restoration (3:5):
 - i. *The wife’s response*: Not mentioned.
 - ii. *Israel’s restoration*: In the “latter days,” this time of alienation will give rise to a heart change in Israel back to Yahweh their God and David their king, resulting in renewed fear of Yahweh and celebration of his goodness. Intimacy will be enjoyed.
 - d. Synthesis: Potentially represented in Hos 3:1–5 is a comparable two-stage restoration already highlighted by Isaiah: physical return from Babylon under Cyrus (Isa 44:24–48:22) and spiritual deliverance from bondage to sin under the messianic Servant (49:1–53:12). Daniel will reinforce the same reality by stressing how the initial “70 years” of Jeremiah (Dan 9:2; cf. Jer 25:12; Ezra 1:1) would only initiate stage 1; stage 2 would take “70 weeks of years” (Dan 9:24).

D. Yahweh’s Case against Israel (4:1–14:8)

1. Yahweh’s Indictment (*rîb*, 4:1; 12:2; cf. 2:2):
 - a. Israel has forgotten Yahweh (2:13; 8:14; 13:6; 14:8; cf. Deut. 8:18–20)
 - Hos. 2:13. And I will punish her for the feast days of the Baals when she burned offerings to them and adorned herself with her ring and jewelry, and went after her lovers and *forgot me*, declares Yahweh.
 - Hos. 8:14. For Israel has *forgotten his Maker* and built palaces, and Judah has multiplied fortified cities; so I will send a fire upon his cities, and it shall devour her strongholds.
 - Hos. 13:6; 14:8. But when they had grazed, they became full, they were filled, and their heart was lifted up; therefore they *forgot me*. ^{14:8}O Ephraim, what have I to do

with idols? It is I who answer and look after you. I am like an evergreen cypress; from me comes your fruit.

- Deut. 8:18–20. You shall remember Yahweh your God, for it is he who gives you power to get wealth, that he may confirm his covenant that he swore to your fathers, as it is this day. ¹⁹And if you *forget Yahweh your God* and go after other gods and serve them and worship them, I solemnly warn you today that you shall surely perish. ²⁰Like the nations that Yahweh makes to perish before you, so shall you perish, because you would not obey the voice of Yahweh your God.
- b. No knowledge of God, loyalty to God, or truth in the land (4:2)
 - i. No *knowledge* of God in the land (4:4–6:3): They have forgotten God’s law and need to repent (4:6; cf. 4:14; 5:4 with 5:14–6:3)
 - ii. No *steadfast love/covenant loyalty* in the land (6:4–11:11): Their loyalty is quickly fleeting, and will only grow when rooted in righteousness (6:4; 10:12; cf. 11:8–11)
 - iii. No *faithfulness/truth* in the land (11:12–14:8): Through hypocrisy and ingratitude they have forgotten Yahweh and need to remember he alone is the savior (11:12–12:1; 13:5–7; cf. 14:4–8)
- 2. Yahweh’s Judgment: Ultimately, Assyria will be used as the rod of God’s punishment (10:6–7; 11:5–7)
- 3. The Cries of a Loving Husband:
 - Hos. 13:4, 9. But I am Yahweh your God from the land of Egypt; you know no God but me, and besides me there is no savior.... ⁹He destroys you, O Israel, for you are against me, against your helper.
 - Hos. 11:9. I will not execute my burning anger; I will not again destroy Ephraim; for I am God and not a man, the Holy One in your midst, and I will not come in wrath.
 - Hos. 14:8. O Ephraim, what have I to do with idols? It is I who answer and look after you. I am like an evergreen cypress; from me comes your fruit.

E. Postscript (14:9): The lasting relevance of Hosea’s message

- Hos. 14:9. Whoever is wise, let him understand these things; whoever is discerning, let him know them; for the ways of Yahweh are right, and the upright walk in them, but transgressors stumble in them.

F. Excursus: Reflections on the Use of Hos 11:1 in Matt 2:15

1. *The Text: Matt 2:13–15*. Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him.” ¹⁴ And he rose and took the child and his mother by night and departed to Egypt ¹⁵ and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, “Out of Egypt I called my son.”
2. *Identify the OT reference*: Using a fulfillment formula and direct quotation, Matthew employs Hos 11:1 to clarify why God directed the holy family to depart Bethlehem and to go to Egypt, returning to the holy land only after Herod’s death.
3. *Identify the broad NT context where the OT reference occurs*: Chapter 2 picks up after the birth of Christ (Matt 1:18–25) and relates the events that led to his growing up in Nazareth. The visit of the wise men (2:1–12) arouses paranoia in King Herod (2:3–8) that results both in the holy family’s temporary departure to Egypt (2:13–15) and his slaughter of the young of Bethlehem (2:16–18). Upon Herod’s death, the holy family returns to the holy land but settles in Nazareth

(2:19–23). Our particular quotation comes in the midst of a series of fulfillment texts reaching back to Mic 5:2 (Matt 2:6), Hos 11:1 (Matt 2:15), and Jer 31:15 (Matt 2:18). Specifically, the citation gives explanation as to why the holy family departed Bethlehem for Egypt *before* the narrative of their return.

4. *Analyze the OT context both broadly and immediately:*
 - a. Hosea 4–14 unpacks the nature of Yahweh’s lawsuit against Israel. The thesis statement is given in 4:1: “There is no faithfulness or steadfast love, and no knowledge of God in the land.” Following a brief expansion on this point in vv. 2–3, 4:4–6:3 unpack “no knowledge,” 6:4–11:11 clarify “no steadfast love,” and 11:12–14:8 detail “no faithfulness/truth.”
 - b. Hos 11:1 comes at the end of the second of these units. The verse itself recalls the nation of Israel’s feeble state when God first redeemed them from Egypt: “Out of Egypt I called my son.” It then unpacks their sustained covenant rebellion that will result in their exile to Assyria: “They shall not return to the land of Egypt, but Assyria shall be their king” (11:5; or “Will they not return to the land of Egypt? And Assyria will be their king”). Nevertheless, because of God’s deep “compassion” (11:8), “They shall go after the LORD; he will roar like a lion; when he roars, his children shall come trembling from the west; they shall come trembling like birds from Egypt, and like doves from the land of Assyria, and I will return them to their homes, declares the LORD” (11:10–11).
 - c. What is clear here is that Hosea 11 begins with focusing on the first exodus (11:1; cf. 2:15b; 12:13; see also 12:9; 13:4) and ends by speaking of the return from Egypt and Assyria as a second exodus (11:10–11; cf. 7:11, 16b; 8:13b; 9:3, 6; see also 1:11 [cf. Exod 1:10; Isa 11:16; Zech 10:10 for the land of exile is “Egypt”]; 2:15b; 11:5). The use of Egypt in 11:11 with respect to a fresh redemption recalls the first redemption and suggests that Hosea himself is interpreting the first exodus typologically, following the pattern Moses himself set for the exodus in Exod 15:14–16.¹ In these verses Moses and the people treat the *future* victory over the Canaanites as if it had already happened, simply because God had delivered them from the Egyptians. Using Paul’s logic with respect to Christ, “He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?” (Rom. 8:32). That is, Moses viewed the redemption from Egypt as a type of all future redemptions, the climax of which would be the work of the offspring of Abraham overcoming all enemy gates and establishing global blessing (Gen 22:17b–18; cf. 3:15). (For more on this, see the notes on Exodus 15 from last semester.)
 - d. Significantly, along with reading the original exodus as a type pointing to the future restoration as a second exodus, Hosea already linked that future restoration to a latter-day Davidic king. “Afterward the children of Israel shall return and seek the LORD their God, and David their king, and they

¹ This view is all the more strengthened if Hos 11:5 explicitly declares that Israel will *not* return to Egypt but will go to Assyria but then portrays their eschatological restoration as nothing less than returning from Egypt. For similar typological readings of Hosea 11 itself, see D. A. Garrett, *Hosea, Joel*, NAC (Nashville: B&H, 1997), 222; G. K. Beale, “The Use of Hosea 11:1 in Matthew 2:15: One More Time,” *JETS* 55.4 (2012): 703–5.

shall come in fear to the LORD and to his goodness in the latter days” (Hos 3:5). With this verse in mind, one must ask, “What role did ‘David their king’ play in the second exodus?” That we should indeed ask this question is further highlighted by what appears to be an allusion to Num 23:21–24 and 24:7–9 in Hos 11:10–11, the only passages where God’s deliverance of Israel “from Egypt” is associated with the imagery of a “lion.” Added to this is the fact that many scholars see the OT background of the “king of the Jews” and “his star” in Matt 2:2 to be Num 24:17: “I see him, but not now; I behold him, but not near: a star shall come out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the sons of Sheth.”

- e. Hos 11:10–11 reads, “They shall go after the LORD; he will roar like a lion; when he roars, his children shall come trembling from the west; they shall come trembling like birds from Egypt, and like doves from the land of Assyria, and I will return them to their homes, declares the LORD.” At first glance, the “lion” appears to be Yahweh, who delivers his trembling people from their adversity, but the close association of Yahweh with his king (e.g., 3:5) suggests that God’s roar could come through his royal human agent. As is evident in the citations below, Num 23:21–24 treats the people of Israel in the *first* exodus as a lion with the “king” most likely being Yahweh, but possibly Moses (cf. Exod 2:14; Acts 7:35). In contrast, Num 24:7–9 appears to point to a *future* exodus that will be led by Yahweh’s king, now called a lion, who “God will bring him out of Egypt” and use to crush Agag (24:7), future king of the Amalekites (24:20; cf. 1 Sam 15:3, 8) and image of God-hostility (note: the LXX renders Agag “Gog,” the eschatological depiction of evil; cf. Ezek. 38–39; Rev 20:8). Following the pattern set in Exod 15, Numbers too appears to be treating the first exodus as typological of an eschatological exodus that will be led by a lion-king who represents his lion-people, under the guidance of Yahweh.
 - i. Num 23:21–24. He has not beheld misfortune in Jacob, nor has he seen trouble in Israel. The LORD their God is with them, and the shout of a king is among them. ²² God brings them out of Egypt and is for them like the horns of the wild ox. ²³ For there is no enchantment against Jacob, no divination against Israel; now it shall be said of Jacob and Israel, ‘What has God wrought!’ ²⁴ Behold, a people! As a lioness it rises up and as a lion it lifts itself; it does not lie down until it has devoured the prey and drunk the blood of the slain.”
 - ii. Num 24:7–9. Water shall flow from his buckets, and his seed shall be in many waters; his king shall be higher than Agag, and his kingdom shall be exalted. ⁸ God brings him out of Egypt and is for him like the horns of the wild ox; he shall eat up the nations, his adversaries, and shall break their bones in pieces and pierce them through with his arrows. ⁹ He crouched, he lay down like a lion and like a lioness; who will rouse him up? Blessed are those who bless you, and cursed are those who curse you.”

5. *Survey the use of the OT text in early and late Judaism that might be of relevance to the NT appropriation of the OT text.* No clear references applying Hos 11:1 in this way are found. Second exodus motifs abound, however: see “T. R. Hatina, “Exile,” in *DNTB*, 348–49.
6. *Compare the texts (NT, LXX, MT, Targums, early Jewish citations [DSS, the Pseudepigrapha, Josephus, Philo]) and analyze the author’s textual use of the OT.*
 - a. Whereas the LXX uses the verb μετακαλέω “call to oneself, summon,” the NT simply employs καλέω, “call, summon” (note: A’ 233 comparably uses ἐκάλεσα).
 - b. Whereas the LXX uses a plural object with 3ms pronoun (τὰ τέκνα αὐτοῦ “his children”), Matthew aligns with the MT using a singular object with 1cs pronoun (τὸν υἱόν μου “my son”).
 - c. The LXX includes mention of “Israel’s king,” language that is not explicit in the MT but that is apparent in Num 23:21 and 24:7 to which Hos 11:10–11 alludes and in the context of Matt 2:2, with reference to Jesus: “Where is he who has been born king of the Jews?”

Hos 11:1	Hos 11:1	Matt 2:15
MT, BHS/BHQ	LXX, Ziegler	NT, NA ²⁸
כִּי נָעַר יִשְׂרָאֵל וְאֶהְיֶה וּמִמִּצְרַיִם קָרָאתִי לְבָנִי:	ὁρθρου ἀπερρίφθησαν, ἀπερρίφη βασίλειος Ἰσραηλ. (¹) Διότι νήπιος Ἰσραηλ, καὶ ἐγὼ ἠγάπησα αὐτὸν καὶ ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ.	καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.
ESV	NETS	ESV
When Israel was a child, I loved him, and <u>out of Egypt I called my son.</u>	At dawn they were cast out; Israel’s king was cast out. (1) For Israel was an infant, and I loved him, and <u>out of Egypt I recalled his children.</u>	and [he] remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, “ <u>Out of Egypt I called my son.</u> ”

7. *Analyze the author’s interpretive (hermeneutical) and theological use of the OT.* Following the pattern of Hosea himself and Moses before him, Matthew appears to apply a typological hermeneutic that sees Hosea’s reference to the first exodus as type for the antitypical eschatological second exodus, ultimately led by Christ (cf. Luke 9:31). As the “king of the Jews,” Jesus represents the many, and his return to Egypt as a child was set forth as one more typological intermediary fulfillment in the progression of redemptive history that would climax in his climactic fulfillment of the second exodus on behalf of his people.
8. *Analyze the author’s rhetorical use of the OT.* Matthew’s use of Hos 11:1 is but one of a whole series of OT quotations designed to declare that Jesus, the Messiah-king, climactically fulfills the OT. Hosea 11:1 was an ideal choice for a support text because:
 - a. Hosea himself treats the first exodus of national Israel (God’s “son”) as typological of the eschatological second exodus;
 - b. Hosea already employed imagery of corporate solidarity by tagging the nation as God’s singular “son.”

- i. His language recalls Exod 4:22–23, where Israel the nation is first tagged God’s “firstborn son.” The Exodus text looks back to Gen 5:1–3, where Adam himself is God’s first son, and it anticipates texts like 2 Sam 7:14 and Ps 2:7, which highlight Israel’s king as the son of God.
- ii. Like Adam, the first son of God, Israel the corporate son was called to display God’s image to the world as they awaited in hope for the (royal) offspring who would overcome evil and reconcile the world to God, thus restoring a state of blessing (Gen 3:15; 22:17b–18; 49:8, 10). Like Adam, Israel the nation was placed into its own land-paradise, and like Adam, they would lose it due to their sin. Yet the prophets are united in their conviction that the hope of the Messiah-led kingdom endured and that Israel’s representative would one die rise, leading them out of bondage into freedom.
- c. Hosea already connected the antitypical second exodus with the reign of God and his Davidic royal son:
 - i. Hos 3:5. Afterward *the children of Israel shall return and seek the LORD their God*, and David their king, and they shall come in fear to the LORD and to his goodness in the latter days.
 - ii. Hos 11:10–11. *They shall go after the LORD*; he will roar like a lion; when he roars, his children shall come trembling from the west; they shall come trembling like birds from Egypt, and like doves from the land of Assyria, and I will return them to their homes, declares the LORD.

IV. JOEL: “The God who rejects apathy”

A. Orienting Data

1. *Content*: Agricultural devastation sets the stage for a summons to repentance, to which God responds with a promises of mercy and an outpouring of his Spirit, with a day of judgment on the nations
2. *Author*: Joel (“Yahweh is God”), who is otherwise unknown
3. *Date of prophetic activity*: mid-sixth or mid-ninth centuries (cf. Amos 4:9; 7:1–3 on the locust plague)
4. *Emphasis*: The impending day of Yahweh—a day of punishment and salvation

B. Literary Overview:

1. Superscription (1:1)
2. Call for Lamentation and Repentance (1:2–2:17)
 - a. 1st Appeal: Curses should yield repentance (1:2–20)
 - b. 2nd Appeal: The Day of Yahweh is coming (2:1–17)
3. Promise of Salvation and Restoration (2:18–3:21)
 - a. 1st Announcement: Restoration of Deity-Nation-Land Relationship (2:18–32)
 - b. 2nd Announcement: Defeat of Israel’s Enemies (3:1–21)

C. Call for Lamentation and Repentance (1:2–2:17)

1. Agricultural devastation caused by locusts (1:4) and fire (1:19–20); drought (1:20). How should Judah understand the destruction? Answer: As curses of the covenant

- (#6c) Agricultural disaster / unproductivity caused by crop pests (Deut. 28:38–39, 42), (#10) fire (Deut. 28:24; 32:22), and (#6b) drought (Lev. 26:19; Deut. 28:22–24)
2. What do these destructive forces anticipate? Answer: They are foretastes of the impending Day of Yahweh:
 - Joel 1:15. Alas for the day! For the day of Yahweh is near, and as destruction from the Almighty it comes.
 - Joel 2:11. Yahweh utters his voice before his army, for his camp is exceedingly great; he who executes his word is powerful. For the day of Yahweh is great and very awesome; who can endure it? Cf. Isa 33:14–15; Nah 1:6; Mal 3:2; Rev 6:17.
 3. Transition:
 - a. In light of the fact that “the day of Yahweh is great and very awesome,” the question is raised in 2:11, “Who can endure it?”
 - Joel 2:11. Yahweh utters his voice before his army, for his camp is exceedingly great; he who executes his word is powerful. For the day of Yahweh is great and very awesome; who can endure it?
 - Isa. 33:14–15. The sinners in Zion are afraid; trembling has seized the godless: “Who among us can dwell with the consuming fire? Who among us can dwell with everlasting burnings?” ¹⁵He who walks righteously and speaks uprightly, who despises the gain of oppressions, who shakes his hands, lest they hold a bribe, who stops his ears from hearing of bloodshed and shuts his eyes from looking on evil.
 - Nah 1:6. Who can stand before his indignation? Who can endure the heat of his anger? His wrath is poured out like fire, and the rocks are broken into pieces by him.
 - Mal 3:2. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner’s fire and like fuller’s soap.
 - Rev. 6:15–17. Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, ¹⁶calling to the mountains and rocks, “Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, ¹⁷for the great day of their wrath has come, and who can stand?”
 - b. The verses that follow suggest that some can if they “return” to Yahweh and find “refuge” in him, thus proving to be his “people.”
 - Joel 2:12–14. “Yet even now,” declares Yahweh, “return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments.” Return to Yahweh your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love; and he relents over disaster. Who knows whether he will not turn and relent, and leave a blessing behind him, a grain offering and a drink offering for Yahweh your God?
 - Joel 3:16. Yahweh roars from Zion, and utters his voice from Jerusalem, and the heavens and the earthquake. But Yahweh is a refuge to his people, a stronghold to the people of Israel. (Cf. Gen. 49:9 with Rev. 5:5—the lion of the tribe of Judah.)
 - Zeph 2:3. Seek Yahweh, all you humble of the land, who do his just commands; seek righteousness; seek humility; perhaps you may be hidden on the day of the anger of Yahweh.

D. Promise of Salvation and Restoration (2:18–3:21)

1. The promise that those who return will experience restoration blessings:
 - a. (#1) Renewal of Yahweh’s favor / loyalty / presence (Joel 2:18, 27–29; cf. Lev 26:42, 45; Deut 4:29, 31; 30:3, 9)
 - b. (#5) Agricultural bounty (Joel 2:19, 22, 24; cf. Lev 26:42; Deut 30:9)
 - c. (#9) Power over enemies (Joel 2:20; cf. Deut 30:7)
 - d. (#3) Restoration of true worship and ability to be faithful (Joel 2:26, 28; cf. Deut 4:30; 30:6, 8)

- e. (#2) Renewal of the covenant (Joel 2:26–27; cf. Lev 26:42, 44–45; Deut 4:31)
2. Joel 2:28–32 in Acts 2:17–21.
 - a. Peter believed the prophecy of Joel 2 was being fulfilled at Pentecost. His addition of “in the last days” (*en tais eschatais hēmerais*) in Acts 2:17 suggests that he was convinced the end times had already begun in his day. ***For more on the “latter days,” see the introduction to key themse above.
 - b. Elsewhere the apostle wrote that Jesus Christ “was foreknown before the foundation of the world but was made manifest *in the last times* (*ep’ eschatou tōn chronōn*) for the sake of you who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God” (1 Pet. 1:20–21). This suggests that Peter saw the last days (pl) beginning with Christ’s resurrection.
 - c. Nevertheless, he still affirmed that the climactic last day (sg) was still to come: “According to [the Father’s] great mercy, he has caused us to be born again to a living hope, through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God’s power are being guarded through faith for a salvation ready to be revealed in *the last time* (*en kairō eschatō*)” (1:3–5).

Fig. 17.4. Joel 2:28–32 in Acts 2:17–21

Joel 2:28–32 (ESV MT)	Joel 2:28–32 (NETS LXX)	Acts 2:17–20 (ESV)
<p>And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. ²⁹Even on the male and female servants in those days I will pour out my Spirit. ³⁰And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. ³¹The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of Yahweh comes. ³²And it shall come to pass that everyone who calls on the name of Yahweh shall be saved. <u>For in Mount Zion and in Jerusalem there shall be those who escape, as Yahweh has said, and among the survivors shall be those whom Yahweh calls.</u></p>	<p>And it shall be after these things, I will pour out of my spirit on all flesh, and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions. ²⁹Even on the male and female slaves, in those days, I will pour out of my spirit. ³⁰I will give portents in the sky and on earth: blood and fire and the vapor of smoke. ³¹The sun shall be turned to darkness, and the moon to blood, before the great and notable day of the Lord comes. ³²And it shall be, everyone who calls on the name of the Lord shall be saved, <u>because in Mount Sion and in Ierousalem there shall be one who escapes, as the Lord has said, and people who have good news announced to them, whom the Lord has called.</u></p>	<p>And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and <u>your young men shall see visions, and your old men shall dream dreams;</u> ¹⁸even on my male servants and female servants in those days I will pour out my Spirit, <u>and they shall prophesy.</u> ¹⁹And I will show wonders in the heavens <u>above</u> and <u>signs</u> on the earth <u>below</u>, blood, and fire, and vapor of smoke; ²⁰the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day. ²¹And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.</p>

E. The Bridge to Amos:

- Joel 3:16. Yahweh roars from Zion and utters his voice from Jerusalem, and the heavens and the earthquake. But Yahweh is a refuge to his people, a stronghold to the people of Israel.
- Amos 1:2. Yahweh roars from Zion and utters his voice from Jerusalem; the pastures of the shepherds mourn, and the top of Carmel withers.

V. AMOS: “The God who roars against sin”

A. Orienting Data

1. *Content*: In a period of rare economic prosperity and political strength for Israel, Yahweh announces her doom (cf. 4:12) because she has failed to keep the covenant.
2. *Date of prophetic activity*: ca. 760 B.C. for an apparently brief period (at the peak of the reigns of Jeroboam II in Samaria [793–753] and Azariah/Uzziah in Jerusalem [792–740])
3. *Author*:
 - a. *The person*. Amos (“one who is supported”), a shepherd/farmer from Tekoah, south of Bethlehem in Judah. “I was no prophet, nor a prophet’s son, cut I was a herdsman and a dresser of sycamore figs. But the LORD took me from following the flock, and the LORD said to me, ‘Go, prophesy to my people Israel’” (Amos 7:14–15). Because he was a prophet of the south to the *northern* kingdom, Amos served somewhat comparably to Jonah, being called to cross-cultural engagement, which would have included both religious and dialectic shifts.
 - b. *The name*.
 - i. There are two OT characters bearing the name Amos. One is the leader of King Jehosaphat’s army = Amasiah (“*masyâ*”) (2 Chr. 17:16). The other, who is more well known = Amos (“*āmôš*”), is the eighth century prophet from Judah to the northern kingdom Israel (760 B.C.). The latter’s audience was wealthy and at ease, bound up in materialism and exploiting the poor. Their hearts were far from God, but they thought they were close to him. They exalted themselves over their neighbors, believing their wealth was a sign of God’s favor. How wrong they were. Amos came and warned them of coming destruction if they didn’t repent and surrender to God.
 - ii. Amos’ name is related to the verb meaning “to carry or bear (a load).” However, rather than pointing to his burdensome message (i.e., it was not easy for Amos to confront others on the seriousness of their sin), the echo of the passive participle in the form of his name suggests a meaning of “**one who is carried or upheld (by Yahweh)**”! The same form was used by Amos’ contemporary Isaiah, only as a passive participle and not a proper name (Isa. 46:3–4): “Listen to me, O house of Jacob, all the remnant of the house of Israel, *who have been borne* (*ha’^cmusîm*) by me from before your birth, carried from the womb; even to your old age I am he, and to gray hairs I will carry you. I have made, and I will bear; I will carry and will save.” Just as God promised Israel, so he would be Amos’ support, and the prophet’s name would be an ever-present reminder of this fact! Such a name was quite a gift to a prophet who was called by God to proclaim God’s Word to a hostile people!
 - iii. Not only this, the name Amos is related to the name Amasiah, which actually means “Yahweh has carried (protectively).” The “iah” at the

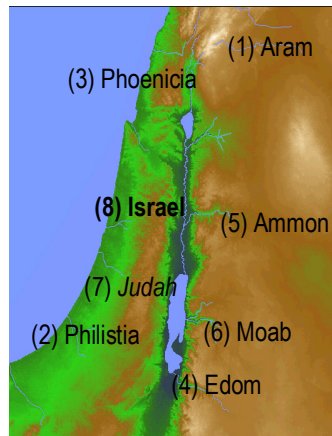
end of “Amasiah” is a shortened form of the name “Yahweh,” which has been added to the verbal root meaning “to carry, bear, uphold, support.” The point of these names is *not* to stress the weightiness of the prophet’s message but to emphasize that he would be upheld by God throughout his life.

B. Literary Overview

1. Theme: 4:12 – “Prepare to meet your God!”
2. Outline:
 - a. Superscription (1:1)
 - b. The Indictment of Israel (1:2–2:16)
 - c. The Case against Israel (3:1–6:14)
 - d. The Sentence against Israel (7:1–9:10)
 - e. Epilogue: Ultimate Prospect for Israel (9:11–15)

C. The Indictment of Israel (1:2–2:16)

1. Amos’ rhetoric is pointed and crafty. He notes seven nations surrounding the northern kingdom upon whom Yahweh would bring judgment. He begins at the outskirts (Aram, Philistia, Phoenicia) but then addresses distant cousins (Edom, Ammon, Moab) and then, in the climactic slot seven, the brother (Judah).



2. Unexpectedly, the northern kingdom of Israel is added at the end—the superfluous eighth nation to be judged (cf. David as the eighth, unexpected son in 1 Sam. 16:10–12).

Fig. 17.5. The Grounds for Yahweh’s Judgments on the Nations

Target Nation	Sin Stated	Sin Summarized
Damascus/Aram (1:3–5)	“because they have threshed Gilead with threshing sledges of iron” (v. 3)	<ul style="list-style-type: none"> Abuse of enemies / failure to love neighbor
Gaza/Philistia (1:6–8)	“because they carried into exile a whole people to deliver them up to Edom” (v. 6)	<ul style="list-style-type: none"> Abuse of enemies / failure to love neighbor
Tyre/Phoenecia (1:9–10)	“because they delivered up a whole people to Edom, and did not remember the covenant of brotherhood” (v. 9)	<ul style="list-style-type: none"> Abuse of enemies / failure to love neighbor Unfaithfulness
Edom (1:11–12)	“because he pursued his brother with the sword and cast off all pity, and his anger tore perpetually, and he kept his wrath forever” (v. 11)	<ul style="list-style-type: none"> Abuse of enemies / failure to love neighbor Lack of mercy

Sons of Ammon (1:13–15)	"because they have ripped open pregnant women in Gilead, that they might enlarge their border" (v. 13)	<ul style="list-style-type: none"> • Abuse of enemies / failure to love neighbor • Pride or covetousness
Moab (2:1–3)	"because he burned to lime the bones of the king of Edom" (v. 1)	<ul style="list-style-type: none"> • Abuse of enemies / failure to love neighbor
Judah (2:4–5)	"because they have rejected the law of Yahweh, and have not kept his statutes, but their lies have led them astray, those after which their walked" (v. 4)	<ul style="list-style-type: none"> • Disobedience to God's law • Belief in lies
Israel (2:6–16)	"because they sell the righteous for silver and the needy for a pair of sandals ... a man and his father go in to the same girl, so that my holy name is profaned; they lay themselves down beside every altar on garments taken in pledge, and in the house of their God they drink the wine of those who have been fined" (vv. 6–8)	<ul style="list-style-type: none"> • Abuse of their own—the righteous and needy / failure to love neighbor • Sexual sins • Low view of God's holiness <p><i>*more like the nations + greater abominations</i></p>

3. God holds the first seven nations accountable in accordance with what they have been given, with Judah alone being judged according to breaking the law. Strikingly, the northern kingdom of Israel is treated more like the foreign nations that never received God's law and did even greater abominations.

- Rom. 2:12–13, 26–27; 3:19–20. ^{2:12}For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. ¹³For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.... ²⁶So, if a man who is uncircumcised keeps the precepts of the law, will not his circumcision be regarded as circumcision? ²⁷Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law.... ^{3:19}Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. ²⁰For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

D. The Case against Israel (3:1–6:14)

1. Backdrop:
 - a. Jeroboam II's reign was the height of the northern kingdom's economic prosperity (2 Kgs. 14:23–15:7), a feature that created great problems in Israel.
 - b. God sent a poor prophet from the south (Judah) to address the spiritual problems of the rich among the north (Israel).
2. The prophet identified Israel as proud, with false securities about their future.
 - Amos 5:18. Woe to you who desire the day of Yahweh! Why would you have the day of Yahweh? It is darkness, and not light,
 - Amos 6:1. Woe to those who are at ease in Zion, and to those who feel secure on the mountain of Samaria, the notable men of the first of the nations, to whom the house of Israel comes!
 - Amos 6:8. The Lord Yahweh has sworn by himself, declares Yahweh, the God of hosts: "I abhor the pride of Jacob and hate his strongholds, and I will deliver up the city and all that is in it."
3. The nature of Israel's arrogance was seen in:
 - a. Rampant injustice, oppression of the poor and needy, female rule.
 - Amos 4:1. Hear this word, you cows of Bashan, who are on the mountain of Samaria, who oppress the poor, who crush the needy, who say to your husbands, "Bring, that we may drink!" (Cf. Isa. 3:12.)
 - Amos 5:10–12. They hate him who reproves in the gate, and they abhor him who speaks the truth. ¹¹Therefore because you trample on the poor and you exact taxes of

grain from him, you have built houses of hewn stone, but you shall not dwell in them; you have planted pleasant vineyards, but you shall not drink their wine. ¹²For I know how many are your transgressions and how great are your sins— you who afflict the righteous, who take a bribe, and turn aside the needy in the gate.

- Amos 6:12. You have turned justice into poison and the fruit of righteousness into wormwood.
- Cf. Amos 8:2–8.

b. Lack of stewardship of God's gifts and failure to attend to the brokenness of society.

- Amos 6:4–7. Woe to those who lie on beds of ivory and stretch themselves out on their couches, and eat lambs from the flock and calves from the midst of the stall, ⁵who sing idle songs to the sound of the harp and like David invent for themselves instruments of music, ⁶who drink wine in bowls and anoint themselves with the finest oils, but are not grieved over the ruin of Joseph! ⁷Therefore they shall now be the first of those who go into exile, and the revelry of those who stretch themselves out shall pass away. (Cf. Ezek. 9:4.)

4. God's response to Israel's arrogance:

a. He abhors their injustice and its resulting false worship, calls for justice and good, and promises life over death if they repent and return to what is right.

- Amos 5:14–15. Seek good, and not evil, that you may live; and so Yahweh, the God of hosts, will be with you, and as you have said. ¹⁵Hate evil, and love good, and establish justice in the gate; it may be that Yahweh, the God of hosts, will be gracious to the remnant of Joseph.
- Amos 5:21–24. I hate, I despise your feasts, and I take no delight in your solemn assemblies. ²²Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the peace offerings of your fattened animals, I will not look upon them. ²³Take away from me the noise of your songs; to the melody of your harps I will not listen. ²⁴But let justice roll down like waters, and righteousness like an ever-flowing stream.

b. God brings curses, the revealed goal of which is corrective, not punitive. As in Leviticus 26:18, 21, 23, 27, Amos 4 clearly shows that covenant curses are designed as blessings in disguise for those who will learn from them. God's disclosed intent in bringing curse was to call Israel back to relationship.

- i. God brought (#7) starvation / famine “yet you did not return to me” (4:6).
- ii. God brought (#6) agricultural disaster and non-productivity seen in drought and crop-pests “yet you did not return to me” (4:7–8, 9).
- iii. God brought (#8) illness, pestilence, and contamination along with (#3) war and its ravages “yet you did not return to me” (4:10).
- iv. God brought (#10) destruction by fire “yet you did not return to me” (4:11).

c. The Lord vows to judge Israel severely, crushing through desolation their pride of wealth, forcing them into slavery, and leaving only small remnants of their previous existence. With respect to curse types, Yahweh declared that they should “prepare to meet your God” (4:12), manifest in (#9) desolation of cities (3:14–15), (#13) exile and captivity (4:2–3), and (#1) anger and rejection from Yahweh (5:18–20).

- Amos 4:12. Therefore thus I will do to you, O Israel; because I will do this to you, prepare to meet your God, O Israel!

- Amos 3:12. As the shepherd rescues from the mouth of the lion two legs, or a piece of an ear, so shall the people of Israel who dwell in Samaria be rescued, with the corner of a couch and part of a bed.
- Amos 3:14–15. On the day I punish Israel for his transgressions, I will punish the altars of Bethel, and the horns of the altar shall be cut off and fall to the ground. ¹⁵I will strike the winter house along with the summer house, and the houses of ivory shall perish, and the great houses shall come to an end.
- Amos 4:1–3. Hear this word, you cows of Bashan, who are on the mountain of Samaria, who oppress the poor, who crush the needy, who say to your husbands, “Bring, that we may drink!” ²The Lord Yahweh has sworn by his holiness that, behold, the days are coming upon you, when they shall take you away with hooks, even the last of you with fishhooks. ³And you shall go out through the breaches, each one straight ahead; and you shall be cast out into Harmon.
- Amos 5:18–20, 24. Woe to you who desire the day of Yahweh! Why would you have the day of Yahweh? It is darkness, and not light, as if a man fled from a lion, and a bear met him, or went into the house and leaned his hand against the wall, and a serpent bit him. Is not the day of Yahweh darkness, and not light, and gloom with not brightness in it? ... But let justice roll down like waters, and righteousness like an ever-flowing stream.

E. The Sentence against Israel (7:1–9:10): It is intriguing the way the last major section of the book addresses God’s sentence on Israel.

1. Like a wall that is not plumb, Israel has not lined up with God’s standards, and God promises that all that crooked will be destroyed (7:8–9).
2. Israel’s prioritization of wealth over God and care of others will be reversed into mourning.
 - Amos 8:2–8. “The end has come upon my people Israel; I will never again pass by them. ³The songs of the temple shall become wailings in that day,” declares the Lord Yahweh. “So many dead bodies!” “They are thrown everywhere!” “Silence!” ⁴Hear this, you who trample on the needy and bring the poor of the land to an end, ⁵saying, “When will the new moon be over, that we may sell grain? And the Sabbath, that we may offer wheat for sale, that we may make the ephah small and the shekel great and deal deceitfully with false balances, ⁶that we may buy the poor for silver and the needy for a pair of sandals and sell the chaff of the wheat?” ⁷Yahweh has sworn by the pride of Jacob: “Surely I will never forget any of their deeds. ⁸Shall not the land tremble on this account, and everyone mourn who dwells in it.”
3. Strikingly, the climactic devastation is declared to be a famine of God’s Word—an inability to hear from Yahweh.
 - Amos 8:11–12. “Behold, the days are coming,” declares the Lord Yahweh, “when I will send a famine on the land— not a famine of bread, nor a thirst for water, but of hearing the words of Yahweh. ¹²They shall wander from sea to sea, and from north to east; they shall run to and fro, to seek the word of Yahweh, but they shall not find it.”
4. Yahweh promises to follow Israel with judgment: “I will fix my eyes upon them for evil and not for good” (Amos 9:4). Nevertheless, although “the eyes of the Lord Yahweh are upon the sinful kingdom” and although he will “destroy it from the surface of the ground,” he also asserts, “I will not utterly destroy the house of Jacob” (9:8; cf. 3:2).

F. The Great Reversal (9:11–15)

1. The book’s last five verses balance out the picture of God as a roaring, devouring lion (cf. 1:2; 3:8; Gen. 49:9 with Rev. 5:5) and serve as a bridge into the book of Obadiah.
2. We learn first that God will restore his people:

- a. Here the eternal promises of the Davidic dynasty are recalled (9:11) and with that a stress on the covenantal inclusion of a remnant from “all the nations who are called by my name” (9:12).
 - b. The only representative nation mentioned is “Edom,” which happens to be the target audience of Obadiah, the next book in the Twelve.
3. We then learn that God will restore his land:
 - a. The productivity will be so great that reapers will not complete their harvesting before it is time again to plow or sow (9:13).
 - b. God’s people Israel (and those from the nations aligned with Yahweh) will again inhabit the land, enjoy its productivity, and never again be uprooted (9:14–15).
4. In Acts 15, the Jerusalem elder James cites the LXX of Amos 9 in support of God’s new work among the Gentiles (Acts 15:16–18): “After this I will return, and I will rebuild the tent of David that has fallen; I will rebuild its ruins, and I will restore it, ¹⁷that the remnant of mankind may seek the Lord, and all the Gentiles who are called by my name, says the Lord, who makes these things ¹⁸known of old.”