

LECTURE 17: THE TWELVE
“The God who keeps his Promises”
 Jason S. DeRouchie, PhD

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	9
A.	The Seriousness of Sin	9
B.	Yahweh’s Covenant Commitment and Its Implications for Human Ethics	9
C.	The Day of the LORD	13
D.	The Latter Days	20
E.	The Messiah, His Era, and His Work	21

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 Jonah Amos/Hosea Isaiah/Micah	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
800				Jehu (841-814)	853 – Israel becomes vassal to Assyria
750				Jeroboam II (793-753)	Omride dynasty brought to an end
700					
650	Nahum	Ahaz (735-715)* Hezekiah (729-686)* Manasseh (696-642)*	Foolishly aligns with Assyria Reformation in Judah; faithful king 701 – Yahweh delivers Jerusalem from Assyria Most wicked Judean king; Judah’s judgment sure	Hoshea (732-723)	723 – Fall of Samaria to Assyria; Israel exiled
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					

<i>Date</i>	<i>Prophets</i>	<i>Key Events in Judah</i>	<i>Key Events in Persia</i>
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.			

LECTURE 17: THE TWELVE
“The God who keeps his Promises”
 Jason S. DeRouchie, PhD

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	9
A.	The Seriousness of Sin	9
B.	Yahweh’s Covenant Commitment and Its Implications for Human Ethics	9
C.	The Day of the LORD	13
D.	The Latter Days	20
E.	The Messiah, His Era, and His Work	21

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 Jonah Amos/Hosea Isaiah/Micah	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
800				Jehu (841-814)	853 – Israel becomes vassal to Assyria
750				Jeroboam II (793-753)	Omride dynasty brought to an end
700					
650	Nahum	Ahaz (735-715)* Hezekiah (729-686)* Manasseh (696-642)*	Foolishly aligns with Assyria Reformation in Judah; faithful king 701 – Yahweh delivers Jerusalem from Assyria Most wicked Judean king; Judah’s judgment sure	Hoshea (732-723)	723 – Fall of Samaria to Assyria; Israel exiled
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					

<i>Date</i>	<i>Prophets</i>	<i>Key Events in Judah</i>	<i>Key Events in Persia</i>
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	
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, <i>Chronological and Background Charts of the Old Testament</i> (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 that 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, while the “sin” and “punishment” prophets portray the day of the Lord 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 alternation 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 from 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 unrepentant sinners must fear the day of Yahweh, but those forgiven and redeemed can anticipate it with hope.
2. General features:
 - a. Trumpets often signaled war, whether from the perspective of offense (Num. 10:9; Job 39:24) or defense (Jer 42:14; Amos 3:6; Neh. 4:20). From this perspective, the trumpet is associated with the day of the Lord, both for offense (Jer. 51:27; Zeph. 1:16; Zech. 9:14; Job 39:24; Matt. 24:31; 1 Thess. 4:16; Rev. 8:7) and defense (Jer. 4:19; 6:1; 42:14; 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[3:19]; 2 Thess 1:8; 2 Pet 3:10).
- 3. Central thrust: A day of judgment for the nations *and* Israel when God will punish sinners and save his remnant from his wrath and their enemies and restore them into a context of perfect peace. The day of the Lord is thus both darkness and light, depending on the audience.
 - 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; 32:7–8; 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:
- a. 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.
 - b. 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.
 - c. 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; ¹³ and rend your hearts and not your garments.” Return to Yahweh your God, for he is gracious and merciful.
 - d. 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. ²⁹ Even on the male and female servants in those days I will pour out my Spirit. ³⁰ And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke. ³¹ The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of Yahweh comes. ³² And it shall come to pass that everyone who calls on the name of Yahweh shall be saved.
 - e. 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, ¹⁹ 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. ²⁰ Is not the day of Yahweh darkness, and not light, and gloom with no brightness in it?
 - Ezek 32:7–8. When I blot you out [O, Pharaoh, king of Egypt], I will cover the heavens and make their stars dark; I will cover the sun with a cloud, and the moon shall not give its light. ⁸ All the bright lights of heaven will I make dark over you, and put darkness on your land, declares the Lord GOD.
 - f. 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, ¹² that 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. ¹⁴ I will restore the fortunes of my people Israel.

- g. 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. 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. 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.

1. 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 disciples³ 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 angels⁸ 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:
 - 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
 - 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* 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*” (1 Pet. 1:20; cf. 1:5).
 - c. Many anti-Christ’s revealed in the “last hour” (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” 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 single leader will oversee an ingathered redeemed 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 appoint one 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. *The restoration will include a covenant with all creation.* Included in Israel's cleansing and restoration will be God making a new covenant with creation. Hos 2:16–18. "And in that day, declares the LORD, you will call me 'My Husband,' and no longer will you call me 'My Baal.'¹⁷ For I will remove the names of the Baals from her mouth, and they shall be remembered by name no more.¹⁸ And I will make for them a covenant on that day with the beasts of the field, the birds of the heavens, and the creeping things of the ground. And I will abolish the bow, the sword, and war from the land, and I will make you lie down in safety.
- c. *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.
- d. *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.”

- e. *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?
- f. *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.)
- g. 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 happens only in relation to the Davidic king.

2. Joel

- a. *The new creation imagery following judgment is accompanied by the outpouring of God’s Spirit on all who call on the Lord.* Joel 2:23–29, 32[2:23–3:1, 4]. 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.... ³² And it shall come to pass that everyone who calls on the name of the LORD shall be saved.
- 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 who call on Yahweh's name.* 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, leaving no remnant associated with Esau.* Because Esau has no remnant, it means “the remnant of Edom” mentioned at the end of Amos must gain a new identity. 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.
- b. *The foreign sailors and Ninevites calling on the Lord recalls Joel 2:32 and makes the salvation of these Gentiles representative of the world's salvation.* Jon 1:14. Therefore they called out to the LORD, “O LORD, let

us not perish for this man's life, and lay not on us innocent blood, for you, O LORD, have done as it pleased you." Jon 3:8. But let man and beast be covered with sackcloth, and let them call out mightily to God. Let everyone turn from his evil way and from the violence that is in his hands.

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. *This shepherd-king will lead a second exodus and draw nations to himself. Mic 7:14–17. Shepherd your people with your staff, the flock of your inheritance, who dwell alone in a forest in the midst of a garden land; let them graze in Bashan and Gilead as in the days of old. ¹⁵ As in the days when you came out of the land of Egypt, I will show them marvelous things. ¹⁶ The nations shall see and be ashamed of all their might; they shall lay their hands on their mouths; their ears shall be deaf; ¹⁷ they shall lick the dust like a serpent, like the crawling things of the earth; they shall come trembling out of their strongholds; they shall turn in dread to the LORD our God, and they shall be in fear of you.*

- e. *God will forgive and restore, fulfilling Abrahamic covenant promises. 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, bringing 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.*
 - 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 a multi-ethnic community of worshipers 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. *God’s messenger, a new Elijah, will prepare the way for Yahweh’s return.* 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. *Along with the messenger will come “the messenger of the covenant,” who will burn and cleanse, destroying evil ones but making 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 Davidic king’s work and reign will be in the latter days (Hos 3:5), associated with the day of the Lord and prepared for 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 worshipers (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; 7:14–17).
 - 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 (Hos 2:18; Amos 9:13–15) 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 international 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]).

Contents for Lecture 17b	
III. Hosea	31
A. Orienting Data	31
B. Literary Overview	31
C. Yahweh's Unfaithful Bride (1:2–3:5)	31
D. Yahweh's Case against Israel (4:1–14:8)	34
E. Postscript (14:9)	35
F. <i>Excursus</i> : Reflections on the Use of Hos 11:1 in Matt 2:15	35
G. Hosea Summary	39
IV. Joel	39
A. Orienting Data	39
B. Literary Overview	39
C. Call for Lamentation and Repentance (1:2–2:17)	39
D. Promise of Salvation and Restoration (2:18–3:21)	40
E. The Bridge to Amos	42
F. Joel Summary	42
V. Amos	42
A. Orienting Data	42
B. Literary Overview	43
C. Yahweh Declares Israel's Guilt (1:2–2:16)	43
D. Yahweh Makes His Case against Israel (3:1–6:14)	45
E. Yahweh Sentences Israel (7:1–9:10)	47
F. The Great Reversal (9:11–15)	48
G. Amos Summary	48
VI. Obadiah	48
A. Orienting Data	48
B. <i>Excursus</i> : Why Are Oracles against Foreign Nations in Israel's Bible?	49
C. A Brief History of Israelite-Edomite Tensions	50
D. Literary Overview	50
E. Message	51
F. A Future for Edom?	51
G. Obadiah Summary	52
VII. Jonah	52
A. Orienting Data	52
B. Historical Note	53
C. Literary Overview	53
D. Literary Features	54
E. The Main Point	54
F. Is Jonah a Parable or History?	54
G. Jonah Summary	59
VIII. Micah	59
A. Orienting Data	59
B. Literary Overview	59
C. Destruction and Consolation for Israel and Judah (Hear!) (1:2–2:13)	60
D. Devastation and Renewal for Israel and Judah (3:1–7:20)	60
E. Message	62
F. Micah Summary	63
IX. Canonical Arrangement: Hosea–Micah, the Prophets of Sin	63
A. Similarities between Hosea and Micah Suggest an Intentional Inclusion	63
B. Flow of Thought in the Sin Prophets	63

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* (*yizrēʾel*), “God scatters” (1:4; 2:22)—The Lord will scatter Israel.
 - (2) *No Mercy* (*loʾaḥ ruḥma*) (1:6; 2:23)—God will not show compassion on Israel leading to forgiveness.
 - (3) *Not My People* (*loʾaḥ ʾamm*) (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 (רִיב, 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.¹⁹ And 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.²⁰ Like 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)
 - (1) In Hos 6:7, Yahweh declares, "Like Adam they transgressed the covenant; there they dealt faithlessly with me." Against those who see in this verse a reference to an original creation covenant with Adam, Williamson ("Covenant," *NDBT*, 421) says, "the most likely" interpretation "reads 'Adam' as the name of a geographical location and the event as an otherwise unrecorded breach of the Mosaic covenant by Israel."

- (2) In contrast, Hosea is loaded with allusions to the Pentateuch and especially Genesis, including portraying the new covenant as a new creation covenant (Hos 2:18; cf. 2 Cor 3:14; 5:17). Furthermore, Isaiah, Hosea's contemporary, refers both to an everlasting covenant that all the earth has broken, resulting in curse (Isa 24:4–6), and to the sinning of Israel's "father," followed by Israel's following in his way (43:27).
 - (3) I propose that the "there" of Hos 6:9 has its identity not in a place called Adam but in the people (i.e., amid the house of Israel). Thus, Hos 6:10 reads, "*In the house of Israel* I have seen a horrible thing; Ephraim's whoredom is *there*; Israel is defiled." Against Williamson, the most natural reading of Hos 6:9 is Adam the person who transgressed the covenant and whose pattern is followed by the house of Israel.
- 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. 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. 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. 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.

4. 14:4–8 contrasts a singular “Israel” with his plural followers, likely portraying the new David as “Israel” in whom his followers find refuge. The ESV alters many pronouns to attempt to make the text read clearly, but leaving the pronouns as they stand results in a coherent messianic prediction:

I [Yahweh] will heal *their* apostasy;
 I will love them freely,
 for my anger has from *him*.
 I will be like the dew to Israel;
he shall blossom like the lily;
he shall take root like the trees of Lebanon;
his shoots shall spread out;
his beauty shall be like the olive,
 and *his* fragrance like Lebanon.
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.
 O Ephraim, what have I to do with idols?
 It is I who answer and look after *him*.
 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 Egypt¹⁵ 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 shall come in fear to the LORD and to his goodness in the latter days” (Hos

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.

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 וּמִמִּצְרָיִם קָרָאתִי לְבִנִּי:	ὁρθρου ἀπερρίφθησαν, ἀπερρίφη βασιλεὺς 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 day 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.

G. Hosea Summary: Yahweh will reconcile the transformed children of Israel who will have an international makeup and who will gain right knowledge, loyalty, and truth as they experience a new exodus following and finding refuge in a new David/Israel, who will bear God's wrath on their behalf and who will be the agent of a new creation. The wise should understand.

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 heæmerais*) 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 toæn chronoæn*) 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 kairoæ eschatoæ*)” (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)
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	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	And <u>in the last days</u> 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</u>

<p>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>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 Jerusalem 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><u>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.

F. Joel Summary: The recent destruction indicates that the coming day of the Lord will be horrific, and only those who return to Yahweh by calling on his name can expect to be saved and to enjoy his refuge and Spirit at his new creational mountain.

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. *Link with Joel:*
 - a. Joel 3:16. 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.
 - b. Amos 1:2. The LORD roars from Zion and utters his voice from Jerusalem; the pastures of the shepherds mourn, and the top of Carmel withers.
 - c. Amos 3:8. The lion has roared; who will not fear? The Lord GOD has spoken; who can but prophesy?
3. *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])
4. *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.*

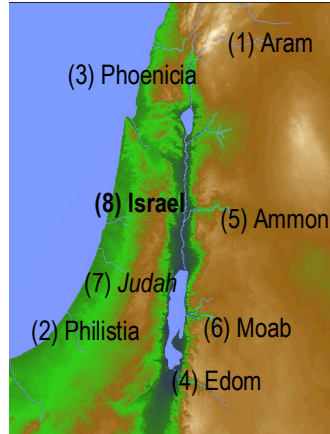
- i. There are two OT characters bearing the name Amos. One is the leader of King Jehosaphat’s army = Amasiah (*{∞masya®}*) (2 Chr. 17:16). The other, who is more well known = Amos (*{aemo®s}*), is the eighth century prophet from Judah to the northern kingdom Israel (760 B.C.). The latter’s audience 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{∞mus îm*) 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. Heading (1:1)
2. Yahweh Declares Israel’s Guilt (1:2–2:16)
3. Yahweh Shapes His Case against Israel (3:1–6:14)
4. Yahweh Sentences Israel (7:1–9:10)
5. Closing: Ultimate Prospect for Israel (9:11–15)

C. Yahweh Declares Israel’s Guilt (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 (Phoenicia) (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
Bene-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 they 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	<ul style="list-style-type: none"> • Abuse of their own—the righteous and needy / failure to love neighbor • Sexual sins

	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"> • Low view of God’s holiness <i>*more like the nations + greater abominations</i>
--	---	---

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. Yahweh Makes His 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, 23–24, 27–28, 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. Yahweh Sentences 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.”
- G. Amos Summary:** Israel will soon meet their God, so they must return to him to escape punishment and to partake in the new creational, international restoration of the Davidic kingdom.

VI. OBADIAH: “The God who judges pride”

A. Orienting Data

1. *Author:* Obadiah (“servant of Yahweh”), a prophet from Judah
2. *Date of prophetic activity:* Just after a major attack on Judah.
 - a. Some posit the early 9th century.
 - b. It seems more likely the prophecy should be dated to the early 6th century, very soon after the Babylonians destroyed Jerusalem (probably ca. 586 B.C.).
 - i. After the great destruction of Jerusalem by Babylon, Ezekiel offered an oracle of judgment against Edom for their hatred toward Jerusalem.

- Ezek. 35:5–6, 14–15. Because you cherished perpetual enmity and gave over the people of Israel to the power of the sword at the time of their calamity, at the time of their final punishment, ⁶therefore, as I live, declares the Lord Yahweh, I will prepare you for blood, and blood shall pursue you; because you did not hate bloodshed, therefore blood shall pursue you.... ¹⁴Thus says the Lord Yahweh: While the whole earth rejoices, I will make you desolate. ¹⁵As you rejoiced over the inheritance of the house of Israel, because it was desolate, so I will deal with you; you shall be desolate, Mount Seir, and all Edom, all of it. Then they will know that I am Yahweh.
- ii. Similarly, with Israel in Babylon, mourning the loss of Jerusalem, the psalmist prayed that the Edomites be destroyed. This is the most likely context for Obadiah's message.
 - Ps. 137:7. Remember, O Yahweh, against the Edomites the day of Jerusalem, how they said, 'Lay it bare, down to its foundations!'"
- iii. Finally, in the wake of Jerusalem's destruction, the prophet (Jeremiah?) declared Edom's downfall.
 - Lam. 4:21–22. Rejoice and be glad, O daughter of Edom, you who dwell in the land of Uz; but to you also the cup shall pass; you shall become drunk and strip yourself bare. ²² The punishment of your iniquity, O daughter of Zion, is accomplished; he will keep you in exile no longer; but your iniquity, O daughter of Edom, he will punish; he will uncover your sins.
- 3. *Synthesis*: Proud in her own security in the heights of Gilead, Edom has gloated over Israel's destruction by foreign powers. However, her participation in that disaster will bring Yahweh's wrath. God will destroy Edom, deliver Mount Zion and Israel, and exalt his kingdom.

B. *Excursus: Why Are Oracles against Foreign Nations in Israel's Bible?*

1. To show that Yahweh is God of the world, with universal authority (Mal. 1:5: "Your own eyes shall see this, and you shall say, 'Great is Yahweh beyond the border of Israel!'")
2. To heighten Israel's hope in Yahweh's faithfulness to his Abrahamic promise, "The who curses you I will curse" (Gen. 12:3).
3. To confront the taunts of the nations that propose Yahweh's is unable or unwilling to protect his people (Deut. 32:26–27; Ezek. 36:20–21).
4. To affirm that if Yahweh is to deliver his people completely and permanently, he cannot leave their enemies free to strike again.
5. To emphasize that Yahweh is grieved when anyone rejoices over another's grief.
6. To display Yahweh's zeal against sin, passion for his fame, and commitment to judge all sin, whether those of his people or of the nations.
7. To shame Israel for looking to someone other than Yahweh for help and deliverance and to stress that Yahweh alone is savior (see Isa. 20:6: "And the inhabitants of this coastland [i.e., Judah/Israel] will say in that day [that Egypt and Cush are destroyed], 'Behold, this is what has happened to those in whom we hoped and to whom we fled for help to be delivered from the king of Assyria! And we, how shall we escape?'" ; Ezek 29:16: "And [Egypt] shall never again be

the reliance of the house of Israel, recalling their iniquity, when they turned to them for aid. Then they will know that I am the Lord GOD.”)

8. To move Israel to return to Yahweh and thus escape devastating punishment (Zeph. 3:6–7: “I have cut off nations; their battlements are in ruins; I have laid waste their streets so that no one walks in them; their cities have been made desolate, without a man, without an inhabitant. ⁷ I said, “Surely you will fear me; you will accept correction. Then your dwelling would not be cut off according to all that I have appointed against you.’ But all the more they were eager to make all their deeds corrupt.”)

C. A Brief History of Israelite-Edomite Tensions (adapted from Block, “Intro to OT” course notes)

1. Before birth, Jacob and Esau were fighting in the womb (Gen. 25:22–26).
2. The brothers competed for the birthright and blessing of their father (22:29–34; ch. 27), a conflict that forced Jacob to flee. While later formally reconciled, their descendants were not.
3. Edom refused passage to Moses and the Israelites on their march from Egypt to Canaan (Num. 20:14–21).
4. Saul campaigned against Edom (1 Sam 14).
5. David subjected the nation and incorporated them into his empire (2 Sam. 8:13–14).
6. The Edomites unsuccessfully revolted against Solomon (1 Kgs. 11:14–22).
7. During the time of Elisha, under Jehoram of Israel, the Edomites successfully revolted (845 B.C.) (2 Kgs. 8:20–22).
8. Enmity continued until Jerusalem’s fall in 586 B.C., when Edom encouraged the destruction of the city (Ps 137).
9. Denunciations against Edom for their hatred toward their brother make up the most common foreign nation oracle in the Prophets (Jer. 49:7–22; Ezek. 25:12–14; Isa. 21:11–12; 34:5–15; 35:1–15; Amos 1:11–12; cf. Joel 3:19; Mal 1:2–5; Lam 4:21–22)
10. The fulfillment of Obadiah’s prophecy was not realized until 312 B.C. when Nabataean Arabs overran Petra, the Edomite stronghold, forcing the Edomites west into southern Judah (where they came to be called Idumaeans). The Maccabaeans forced the Idumaeans to adopt Jewish law including circumcision.
11. But the Roman overlords seemed to favor the Idumaeans, appointing one of their own—Antipater—as procurator of Judaea in 47 B.C. He was succeeded by his son Herod the Great in 37 B.C., the man who tried to placate the Jews by rebuilding the temple for them and the man who tried to have the up-in-coming “King of the Jews” killed in Bethlehem.
12. The Idumaeans joined the rebellion against Rome in A.D. 70, for which Titus destroyed them, wiping them off the face of the earth.

D. Literary Overview

1. Heading (1:1a)
2. Staging for Battle (1:1b)
3. Edom’s Humiliating Punishment (1:2–10)
 - a. The Declaration of Edom’s Humiliation (1:2–4)
 - b. The Description of Edom’s Humiliation (1:5–10)

- i. Provisions lost (1:5–7)
 - ii. Protections lost (1:8–10)
- 4. Edom's Heinous Sin (1:11–14)
 - a. Its essence: Brother sought to kill brother, as Esau joined in ruining Jacob (1:11)
 - b. Its description (1:12–14)
 - i. Delighting in Jacob's ruin (1:12)
 - ii. Pillaging rather than protecting Jacob (1:13–14)
- 5. Reasons Why Edom Should Have Never Sinned (1:15–21)
 - a. Yahweh will destroy Edom with all his enemies (1:15–16)
 - b. Yahweh will exalt Mount Zion and establish his kingdom (1:17–21)
 - i. Zion's exaltation will mean the preserved will punish Edom (1:17–18)
 - ii. Zion's exaltation will mean the preserved will possess Edom (1:19–21)

E. Message

1. Proud in their own security (1:3–4), the Edomites delighted in Israel's destruction by a foreign power (1:12). They failed to help (1:11) and instead actually looted the remains and assisted in the capture of fugitives (1:13–14).
2. In response, God promises to bring them down (1:4), to cut them off forever (1:10), to do to them as they did to Israel (1:15), to consume them until there is no survivor (1:18), and to let their land be overcome with the restored of Israel (1:19–21), whom God will reestablish in Zion (1:17–18).

F. A Future for Edom?

1. An overview of the OT picture:
 - a. More respect is given to Edom than is accorded any other neighboring people—e.g., the biblical writers neither attack Edom's gods by name nor include Edom on lists of countries practicing “abominations.”
 - b. There are references to theophanies by Israel's God in areas traditionally associated with the Edomites (see Hab 3:3; Judg 5:4).
 - c. In contrast to Deuteronomy's handling of the Ammonites and Moabites, it holds out the possibility of the Edomites becoming a part of the “assembly of Yahweh” (Deut 23:8[9]; cf. Amos 9:11–12).
 - d. Biblical authors revered Edomite wisdom traditions (Jer. 49:7), and Job may have been conceived as having some Edomite connections (Lam. 4:21).
2. Edom will be fully destroyed.
 - Mal. 1:2–5. I have loved Jacob ³but Esau I have hated. I have laid waste his hill country and left his heritage to jackals of the desert. ⁴If Edom says, “We are shattered but we will rebuild the ruins,” Yahweh of hosts says, “They may build, but I will tear down, and they will be called ‘the wicked country,’ and ‘the people with whom Yahweh is angry forever.’” ⁵Your own eyes shall see this, and you shall say, “Great is Yahweh beyond the border of Israel!”
3. Edom's destruction does not stop God from preserving a remnant and granting them a new identity in the people of God.
 - a. Obadiah's portrait of Edom's future is dismal but not completely hopeless.

- i. In one breath he declares total destruction for Edom (1:18), but in another breath, the prophet notes that a remnant will be preserved (1:17). This appears to mean that those who were once Edomite have now gained a new identity.
 - Obad. 1:17–18. But in Mount Zion there shall be those who escape, and it shall be holy, and the house of Jacob shall possess [yrsû] their own possessions [mo@raæsû]. ¹⁸The 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 Yahweh has spoken.
- ii. As in Jer. 30:8–11 where the non-ethnic Israelite “foreigners” “serve Yahweh their God and David their king” but are distinguished from “the nations” of whom God makes “a full end,” so here, because all of Edom is destroyed, the remnant are portrayed as having gained a new identity within the possession of Jacob.
- b. Like Obadiah, Amos sees a remnant of Edom being incorporated into the restored Davidic kingdom.
 - 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, ¹²that they may possess [yrsû] the remnant of Edom and all the nations who are called by my name,” declares Yahweh who does this.
- c. In the Jerusalem church, James cites the LXX Amos text to support his claim that God is doing a work among the Gentiles through the ministry of Paul.
 - Acts 15:14–19. Simeon has related how God first visited the Gentiles, to take from them a people for his name. ¹⁵And with this the words of the prophets agree, just as it is written, ¹⁶“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 from of old.” ¹⁹Therefore my judgment is that we should not trouble those of the Gentiles who turn to God.

G. Obadiah Summary: Yahweh will soon bring Edom’s pride down for the day is near when he will destroy his enemies of the world and establish his kingdom in Mount Zion with the house of Judah possessing the nations.

VII. JONAH: “The God who is free in his steadfast love”

A. Orienting Data

1. *Content:* Through a very reluctant prophet, God shows compassion for Assyria, one of Israel’s hated enemies.
2. *Central human character:* Jonah (“dove”), son of Amittai, a prophet to northern Israel
3. *Date of prophetic activity:* around 770 B.C., during the reign of Jeroboam II (see 2 Kgs. 14:25)

4. *Canonical Note:* Jonah is the only Minor Prophet to begin with the conjunction “and,” suggesting that it is to be read in direct association with Obadiah.
5. *Emphasis:*
 - a. Yahweh as creator, sustainer, and redeemer of all, who can have compassion on whomever he wills—even the Gentiles (represented by Nineveh).
 - b. Israel’s reluctance (represented by Jonah) to acknowledge Yahweh as a God free in his compassion for all peoples, including the nations.

B. Historical Note

1. Jonah’s attempt to flee “from the presence of the LORD” (Jon 1:3) suggests he saw Yahweh localized in the promised land, though he also affirms that Yahweh’s steadfast love could spread as far as Assyria (4:2).
2. Most ancient peoples affirmed national/localized gods and, therefore, failed to grasp Yahweh’s absolute sovereignty. For example:
 - a. *After Yahweh protected Israel from Syrian intrusion: 1 Kgs 20:23, 28.* And the servants of the king of Syria said to him, “Their gods are gods of the hills, and so they were stronger than we. But let us fight against them in the plain, and surely we shall be stronger than they.” ... And a man of God came near and said to the king of Israel, “Thus says the LORD, ‘Because the Syrians have said, “The LORD is a god of the hills but he is not a god of the valleys,” therefore I will give all this great multitude into your hand, and you shall know that I am the LORD.”’”
 - b. *After Yahweh healed Naaman, the Syrian commander, of his leprosy: 2 Kgs 5:17–18.* Then Naaman said [to Elisha], “If not, please let there be given to your servant two mule loads of earth, for from now on your servant will not offer burnt offering or sacrifice to any god but the LORD. In this matter may the LORD pardon your servant: when my master goes into the house of Rimmon to worship there, leaning on my arm, and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, the LORD pardon your servant in this matter.”
 - c. *When Assyria was resettling Samaria after the exile of the northern kingdom: 2 Kgs 17:25–26.* And at the beginning of their dwelling there, they did not fear the LORD. Therefore the LORD sent lions among them, which killed some of them. So the king of Assyria was told, “The nations that you have carried away and placed in the cities of Samaria do not know the law of the god of the land. Therefore he has sent lions among them, and behold, they are killing them, because they do not know the law of the god of the land.”

C. Literary Overview

1. The hope of Yahweh’s steadfast love for one: Jonah moves from resistance to personal acceptance (1:1–2:10)
 - a. Yahweh initially calls for a mission of steadfast love (1:1–2)
 - b. Jonah personally needs steadfast love (1:3–16)
 - c. Yahweh demonstrates steadfast love (1:17)
 - d. Jonah positively responds to Yahweh’s steadfast love (2:1–10)

2. The offense of Yahweh's steadfast love for all: Jonah moves from compliance to resentment (3:1–4:11)
 - a. Yahweh calls again for a mission of steadfast love (3:1–2)
 - b. Nineveh corporately needs steadfast love (3:3–9)
 - c. Yahweh demonstrates steadfast love (3:10)
 - d. Jonah negatively responds to Yahweh's steadfast love (4:1–3)
 - e. Conclusion: Yahweh's steadfast love is for all who call on him (4:4–11)

D. Literary Features

1. In contrast to the other prophetic books, Jonah is primarily biographical (see 3:5 for the summary of his message).
2. Inclusio: The story is framed by Jonah's flight from God (1:3) and the reason for his flight (4:2); also, the sailor's response to God's salvation of them anticipates God's compassion to be shown to Nineveh.
3. Examples of rhetorical irony:
 - a. The pagan sailor's sacrifice to Yahweh, whereas Yahweh's prophet is defiant.
 - b. Jonah himself declares at the end of his psalm (of deliverance), "Salvation is from Yahweh," which is then played out by Nineveh's repentance and Yahweh's withholding judgment.
 - c. Jonah the prophet of God does not really like the character of God (4:2).
 - d. Jonah is rescued from death by God, but in the end wishes to die rather than to live—because the Ninevites get to live rather than die.
4. Characterization: Who is the main character in the story?
 - a. Yahweh calls Jonah to Nineveh.
 - b. Yahweh sends the storm when Jonah disobeys, and Yahweh intensifies it to keep the sailors from rescuing him.
 - c. Yahweh provides a great fish to rescue the prophet.
 - d. Yahweh is the object of Jonah's praise from the belly of the fish.
 - e. Yahweh graciously sends Jonah a second time to Nineveh and causes the prophet's message to be received.
 - f. Yahweh provides the plant, the worm, and the scorching east wind to instruct Jonah in Yahweh's ways.
 - g. *Jonah is but a foil to exalt God and his amazing steadfast love.*

THINK!

According to Jonah 2, did Jonah perceive his being eaten by the fish as God's judgment or God's salvation? Read the psalm carefully.

E. The Main Point: Don't be like Jonah but be like God in his boundless steadfast love!

1. Yahweh, not Jonah, is the main character.
2. Central issue: What is God like? Jonah cannot accept the orthodox definition of God's steadfast love (4:2)—except when he is the beneficiary!

F. Is Jonah a Parable or History?

1. Overview of the question:
 - a. While none should question that Jonah's character represents the state of Israel as a whole, many today even from evangelical circles are asserting

that the story itself is parable, not history. The conservative L. C. Allen (1976: 175–81, 194–97) has been one of the most resolute advocates for the parabolic nature of the book of Jonah, and he argues that Jesus’ mention in the Synoptics that Jonah was in the belly of a whale three days (cf. Matt 12:39–41; 16:4; Luke 11:29–30, 32) in no way points to the story’s historicity (cf. Longman and Dillard, 2006: 444–45).

- b. Jesus regularly taught in parables, but I believe his use of the story in the context of the Gospel accounts strongly suggests, if not requires, a historical reading of Jonah—a view that is easily justifiable when an openness to the supernatural accompanies an evaluation of the book’s internal witness and the extra-biblical evidence (cf. e.g., Stuart, 1987: 435–38, 440–42; 1994: 816–17; Alexander, 1988; Baldwin, 1993: 544–48). Due to space limitations, I will not reiterate here all the arguments for and against the parabolic view of the book. Instead, I will detail and evaluate Allen’s view of Jesus’ use of the Jonah story and will argue that Jesus’ words indeed call for the book to be approached as history.
2. Allen’s View: Jesus did not employ a “strict exegesis” of the Jonah story, and so his words cannot be cited as support for the historical interpretation of the book (1976: 180). His focus was “not to expound the book of Jonah but to reveal truth concerning himself in terms his Jewish audience acknowledged and could understand” (196–97). This is seen most directly in Matt 12:40, where the parallel Jesus’ creates between Jonah and himself requires that Jonah’s “three days and three nights in the belly of the sea creature” be viewed not positively as the book demands (i.e., as a place of salvation) but “negatively” (i.e., as a place of death). Allen states, “The implication of the time reference appears to be that Jonah would spend only ‘three days and three nights’ *in Hades*; after a short stay Jesus too would return to life” (196, italics added).
3. Evaluation: Allen (1976: 196) is correct that within the book, Jonah’s prayer of *thanksgiving* from within the belly of the sea creature identifies that the prophet experienced “salvation” while still in the fish (Jon 2:1, 9[2, 10]; cf. Young, 1977: 265; Andersen, 2000:105–107; *contra* Luz, 2001: 217). Nevertheless, this does not mean that the fish was not symbolic of the grave, nor does it mean that we must view the time in the fish positively (cf. Matt 12:40). Furthermore, Allen fails to address the more critical issue of Ninevah’s repentance in the context of Jesus’ words.
 - a. Weakness 1: Failure to grasp the “sign of Jonah”
 - i. *The Proper Focus: The Delivered Person and not the Time*. While Matt 12:40 parallels the prophet’s experience in the fish with Christ’s time in the tomb, the “sign” itself is less the length of stay in their respective “graves” and more in their rescue from the enemy power, whether fish or death (cf. Jeremias, 1965: 410 + n.28; cf. John 2:19). As Luke explicitly states in 11:30 and both he (11:29) and Matthew (12:39) imply in the genitive construction “the sign of Jonah” (= either appos. or subj. genitive), Jonah himself—as one God delivered from a great fish—became a sign that called the Ninevites to repentance. And in the same way, “the Son of Man will be [fut. *estai*—i.e., after his

resurrection from death] for this generation.” Read properly, Matt 12:40 is the counter-parallel to Luke 11:30. Matthew describes the nature of the deliverance with both Jonah and Christ being set free from their dark “tombs,” whereas Luke describes the significance of the deliverance, with both Jonah and Jesus’ rescues supplying signs for the people.²

- ii. *Informing Historical Context: The Sign of Jonah and the Fish-Goddess.* Nineveh was the “city of the fish.” E. H. Merrill (1980: 26–27) has cogently argued that the chief deity of Nineveh at the time of Jeroboam II and thus the prophet Jonah (2 Kgs 14:25) was the *fish-goddess* Nanshe. While such a connection is never made explicit in the story, it does help explain how the call to repentance from a God who had power to deliver his prophet from a great *fish* could have gained such immediate and universal acceptance (Jon 3:4–9; Merrill, 1980: 28–30; cf. Harrison, 1969: 908–09). It also helps provide a plausible source for the manner by which Jonah became “a sign to the Ninevites” and how the restored Jonah could serve as a picture of the resurrected Christ (Merrill, 1980: 29; on Jonah as a “type” for Christ, see France, 1971: 44; Luz, 2001: 218). To this we can add that many biblical (and extra-biblical) texts portray the sea as a place of chaos, rebellion, and death, and over such power Jonah experienced deliverance.
 - Job 26:12. By his power he stilled the sea; by his understanding he shattered Rahab.
 - Ps 93:3–4. The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their roaring. ⁴ Mightier than the thunders of many waters, mightier than the waves of the sea, the LORD on high is mighty!
 - Isa 27:1. In that day the LORD with his hard and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will slay the dragon that is in the sea.
 - Dan 7:2–3. I saw in my vision by night, and behold, the four winds of heaven were stirring up the great sea. ³ And four great beasts came up out of the sea, different from one another.

² Recognizing the surface challenge of declaring that Christ was in the tomb for “three days *and* three nights” (Matt 12:40), Carson writes: “Jonah spent ‘three days and three nights’ in the fish (Jnh 1:17). But if the normal sequence of Passion Week is correct (see comments at 26:17–30), Jesus was in the tomb only about thirty-six hours. Since they included parts of three days, by Jewish reckoning Jesus was buried ‘three days,’ or to put it another way, he rose ‘on the third day’ (16:21). But this does not cover more than two nights. Some advocate a Wednesday crucifixion date (see comments at 26:17); but though that allows for ‘three days and three nights,’ it runs into difficulty with ‘on the third day.’ In rabbinical thought, a day and a night make an *onah*, and a part of an *onah* is as the whole (cf. Str-B, 1:649, for references; see also 1Sa 30:12–13; 2Ch 10:5, 12; Est 4:16; 5:1). Thus according to Jewish tradition, ‘three days and three nights’ need mean no more than ‘three days’ or the combination of any part of three separate days.” D. A. Carson, “Matthew,” in vol. 9 of *The Expositor’s Bible Commentary Revised Edition*, 341–42.

- Rev 13:1. And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads.
 - Rev 21:1. Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.
- iii. *The Interpretive Key: Proper Perspective on the Deliverance.*
- (1) Jonah's prayer in Jon 2 is clearly one of thanksgiving from the belly of the fish, for the whole follows the pattern of thanksgiving psalms:
 - (a) Introduction of praise addressed to God (2:2[3])
 - (b) Misery or trouble reported (2:3–5[4–6])
 - (c) Appeal for others to praise God (2:8[9])
 - (d) Rescue announced (2:6–7[7–8])
 - (e) Testimony of vow or praise (2:9[10])
 - (2) Allen sees this as supporting the view that Jesus' is *not* employing Jonah in light of its literary or historical context (Allen, 1976: 196). However, the text is explicit not only that Jonah expresses thanks *after* crying out from a death-like experience in the sea (if not actually dying, Jon 2:5–7[6–8]) but also *after* being in the belly of a fish for “three days and three nights” (Jon 1:17[2:1]). That is, while Jonah's prayer from the belly was one of salvation (using the common pattern of thanksgiving psalms), he is thanking God only after an extended period of death that appears to have even coincided with his time in the belly of the fish. Rather than disintegrating at the bottom of the sea, his “tomb” was a fish's belly. Yet just as Jesus' resurrection happened *within* the tomb and yet was witnessed only outside of it, God conquered Jonah's death-experience from within the fish's belly, and only later did others witness this deliverance. Thus, he celebrates *within* the fish, but only in light of the freedom that his reviving promised. The fact that God brought Jonah back to life was a sure sign to him that the Lord's purposes for him were not done, so his expression of praise from within the fish was in light of the certainty of what was coming. The fish itself was his tomb from which God was delivering him.
 - (3) In contrast to Allen's view, he himself draws attention to the fact that Jewish interpretation viewed Jonah's time in the fish as a threat. He writes, “This negative interpretation of Jonah's stay in the fish, which underlies Matt. 12:40, is an old one. It is implied in the Septuagint. In Jon. 2:6f. (7f.) past verbs of deliverance are there invested with a future significance; and the use of *koilia*, “belly,” for both the fish and Sheol in Jon. 2:1f. (2f.) accords with the Matthean typological equation of the belly of the fish and the heart of the earth. 3 Macc. 6:8 (first century B.C.) and Josephus *Antiquities* ix.10.2 agree with rabbinic evidence in interpreting

the fish as a threat to Jonah [e.g., Str.-B. 1:642–49]. Accordingly Matt. 12:40 is firmly grounded in the current Jewish interpretation of the incident” (Allen, 1976: 196). Significantly, also against Allen, both 3 Macc 6:8 and Josephus clearly affirm the historicity rather than parabolic nature of the Jonah account.

- (4) Similarly, Jesus portrays Jonah’s time in the fish negatively and views it as setting the stage for why Jonah could serve as a sign *to the Ninevites*. The fish and not just the water was the enemy power that God overcame (and indeed that God created and controlled, Jon 1:5, 9). “The God of heaven, who made the sea and the dry land” (Jon 1:9) had delivered Jonah from great evil, proving his power, and it is likely for this reason that the Ninevites felt compelled to repent. Jesus is comparing his first century audience with the Ninevites of old, and now “something greater than Jonah is here” (Matt 12:41; Luke 11:32).
- b. Weakness 2: Failure to account for the flow of Jesus’ argument—*Rhetorical Effect & Historicity*. Allen never deals with the fact that in order for Jesus’ warning to bear any type of rhetorical jab to his hearers it is necessary that *both* the story of the Ninevites repentance and the account of the Queen of the South’s journey actually happened (cf. Harrison, 1969: 906; Stuart, 1987: 440). Few question the historical authenticity of the Queen of Sheba’s visit to Solomon (1 Kgs 10:1–13; 2 Chr 9:1–12). Why then should we question the authenticity of the Ninevites’ repentance at Jonah’s proclamation? The very fact that Luke places the comments regarding Solomon and the Queen of the South in between the statements regarding Jonah as a sign and the Ninevite’s future judgment suggests that the latter depiction is to be read just as the former—as a historically accurate and thus rhetorically searing comment about the present generation’s wickedness.
4. Synthesis: *Historicity & the Lasting Message*. While it may be true in one sense that theological message of Jonah does not change whether or not the story actually happened (so Longman and Dillard, 2006: 445; Childs, 1994: 393), in another sense the rhetorical power of the story is lessened and some of theological message lost if we read as fiction what the author intended as actual history (Stuart, 1987: 440). As Allen himself writes (1976: 175), “The modern reader can read it [i.e., Jonah] aright only if he understands it as it was originally intended.” Numerous arguments from within the book itself can be proffered for a historical rather than a parabolic interpretation (cf. Stuart, 1987: 435–38, 440–42; 1994: 816–17; Alexander, 1988; Baldwin, 1993: 544–48), and Jesus’ use of the Jonah story makes little sense if it is not a historical account.
5. Bibliography:
 - Alexander, T. D., 1988. *Jonah: An Introduction and Commentary*. In *Obadiah, Jonah, Micah*, ed. D. W. Baker, T. D. Alexander, and B. K. Watke, 45–131. TOTC. Downers Grove, IL: InterVarsity.
 - Allen, L. C., 1976. *The Books of Joel, Obadiah, Jonah and Micah*. NICOT. Grand Rapids: Eerdmans.
 - Andersen, B. W., 2000. *Out of the Depths: The Psalms Speak for Us Today*. 3rd ed. Louisville, KY: Westminster John Knox.
 - Archer, G. L., Jr., 1973. *A Survey of Old Testament Introduction*. Chicago: Moody.

- Baldwin, J., 1993. *Jonah*. In vol. 2 of *The Minor Prophets: An Exegetical & Expository Commentary*, ed. T. E. McComiskey, 543–90. Grand Rapids: Baker.
- Carson, D. A., 1984. *Matthew*. In vol. 8 of *The Expositor's Bible Commentary*, 1–599. Grand Rapids: Zondervan.
- Childs, B. S., 1979. *Introduction to the Old Testament as Scripture*. London: SCM.
- T. Longman III, and R. B. Dillard, R. B., 2006. *An Introduction to the Old Testament*. 2nd ed. Grand Rapids: Zondervan.
- France, R. T., 1971. *Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission*. Downers Grove: InterVarsity.
- Harrison, R. K., 1969. *Introduction to the Old Testament*. Grand Rapids: Eerdmans.
- Jeremias, J., 1965. “jIwnavß.” In *TDNT* 3:406–10.
- Luz, H., 2001. *Matthew 8–20*, trans. H. Koester. Minneapolis: Fortress.
- Marshall, I. H., 1978. *Commentary on Luke*. NIGTC. Grand Rapids: Eerdmans.
- Merrill, E. H., 1980. “The Sign of Jonah.” *JETS* 23: 23–30.
- Morris, L., 1992. *The Gospel According to Matthew*. Grand Rapids: Eerdmans.
- Rengstorff, K. H., 1971. “shmeiðon.” In *TDNT* 7:200–61.
- Smith, R. H., 1992. “Sign of Jonah.” In *DJG* 754–56.
- Stuart, D., 1987. *Hosea–Jonah*. WBC 31. Waco, TX: Word.
- _____, 1994. “Jonah.” In *NBC*⁴ 814–21.
- Young, E. J., 1977. *An Introduction to the Old Testament*. Grand Rapids: Eerdmans.

G. Jonah Summary: Yahweh’s pity moves him to extend steadfast love to all who call upon him, both in Israel and throughout the world.

VIII. MICAH: “The God who testifies against sin”

A. Orienting Data

1. *Author:* Micah (“Who is like Yahweh”), a Judean prophet; contemporary of Isaiah and Hosea
2. *Date of prophetic activity:* An extended time between the accession of Jotham and the death of Hezekiah (ca. 737–690)
3. *Canonical Placement:* Sums up the realities of sin spoken of in the former books. Like the nations, Israel is wrapped in sins of idolatry and social injustice, and judgment is inevitable for all; but punishment will eventually redeem Israel and the nations by separating the righteous remnant from the wicked majority.

B. Literary Overview

1. Heading (1:1)
2. Destruction and Consolation for Israel and Judah (“Hear!”) (1:2–2:13)
 - a. Promise of judgment beginning with northern Israel (1:2–2:11)
 - b. Promise of deliverance for a remnant (2:12–13)
3. Devastation and Renewal for God’s people (3:1–7:20)
 - a. Degradation and Exaltation (“And I said, ‘Hear!’”) (3:1–5:15)
 - i. The people’s iniquity, false confidence, and coming devastation (3:1–12)
 - ii. The future exaltation of Yahweh’s multi-ethnic kingdom in Zion after Israel’s exile (4:1–5:1)
 - iii. The arrival of God’s Shepherd-King and the restoration and purification of the remnant (5:2–15)
 - b. Condemnation and Consolation (“Hear!”) (6:1–7:20)
 - i. Yahweh’s legal case against Israel (6:1–16)
 - ii. Micah’s woe and hope for the nation (7:1–13)

- iii. Yahweh's call for his King to shepherd his people in a second exodus and to judge his enemies (7:14–17)
- iv. Micah's confidence in Yahweh's coming pardon, steadfast love, and faithfulness to fulfill his promises to Abraham (7:18–20)

C. Destruction and Consolation for Israel and Judah (“Hear!”) (1:2–2:13)

1. Yahweh declares massive destruction on the northern kingdom centered in Samaria, with the wake of the judgment stretching into Judah unto the gate of Jerusalem.
 - a. The nature of the judgment:
 - Mic. 1:6. Therefore I will make Samaria a heap in the open country.
 - Mic. 1:12. ...Disaster has come down from Yahweh to the gate of Jerusalem.
 - Mic. 1:16. Make yourselves bald and cut off your hair for the children of your delight; make yourselves as bald as the eagle, for they shall go from you into exile.
 - Mic. 2:3. Behold, against this family I am devising disaster, from which you cannot remove your necks, and you shall not walk haughtily, for it will be a time of disaster.
 - b. The reason for this open judgment on the northern kingdom is clear:
 - i. Their idolatry and failure to honor God as God (1:7).
 - ii. Their negative influence on Judah (1:9, 12–13).
 - iii. Their enemy-like scheming, greed, and oppression (2:1–2, 8–9).
 - iv. Their false security (2:6).
 - v. Their failure to heed God's word and walk uprightly (2:7)
2. Yahweh also promises a restoration of a remnant—a remnant that will follow Yahweh their king (2:12–13).

D. Devastation and Renewal for God's People (3:1–7:20)

1. Degradation and Exaltation (“And I said, ‘Hear!’”) (3:1–5:15)
 - a. The House of Pride Centered in Jerusalem: Indictment and judgment
 - Mic. 3:9–12. Hear this, you heads of the house of Jacob and rulers of the house of Israel, who detest justice and make crooked all that is straight, ¹⁰who build Zion with blood and Jerusalem with iniquity. ¹¹Its 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.”



¹²Therefore because of you Zion shall be plowed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height.

- b. The judgment reversal – How should we understand God’s relenting from his earlier promise?
- Jer. 26:16–19. Then the officials and all the people said to the priests and the prophets, “This man does not deserve the sentence of death, for he has spoken to us in the name of Yahweh our God.” ¹⁷And certain of the elders of the land arose and spoke to all the assembled people, saying, ¹⁸“Micah of Moresheth prophesied in the days of Hezekiah king of Judah, and said to all the people of Judah: ‘Thus says Yahweh of hosts, “ ‘Zion shall be plowed as a field; Jerusalem shall become a heap of ruins, and the mountain of the house a wooded height.’ ¹⁹Did Hezekiah king of Judah and all Judah put him to death? Did he not fear Yahweh and entreat the favor of Yahweh, and did not Yahweh relent of the disaster that he had pronounced against them? But we are about to bring great disaster upon ourselves.”
 - Jer. 18:7–10. If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, ⁸and if that nation, concerning which I have spoken, turns from its evil, I will relent of the disaster that I intended to do to it. ⁹And if at any time I declare concerning a nation or a kingdom that I will build and plant it, ¹⁰and if it does evil in my sight, not listening to my voice, then I will relent of the good that I had intended to do to it.
- c. The Establishment of God’s Kingdom
- i. The scope and nature of the kingdom
- Mic. 4:1–5. It shall come to pass in the latter days that the mountain of the house of Yahweh shall be established as the highest of the mountains, and it shall be lifted up above the hills; and peoples shall flow to it, ²and many nations shall come, and say: “Come, let us go up to the mountain of Yahweh, 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 Yahweh from Jerusalem. ³He shall judge between many peoples, and shall decide 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; ⁴but they shall sit every man under his vine and under his fig tree, and no one shall make them afraid, for the mouth of Yahweh of hosts has spoken. ⁵For all the peoples walk each in the name of its god, but we will walk in the name of Yahweh our God forever and ever.
- (1) What rhetorical power would the placement of this oracle have directly after the declaration of Judah’s destruction in 3:12?
 - (2) What pastoral role does 4:5 serve in the context?
 - (3) How should we explain the fact that this passage is almost identical to Isaiah 2:2–5?

- ii. The king of the kingdom
 - 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. ³Therefore 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. ⁴And he shall stand and shepherd his flock in the strength of Yahweh, in the majesty of the name of Yahweh his God. And they shall dwell secure, for now he shall be great to the ends of the earth. ⁵And he shall be their peace.
- 2. Condemnation and Consolation (“Hear!”) (6:1–7:20):
 - a. Yahweh’s “case” against Israel (6:2)
 - b. A Call for True Loyalty (6:6–8)
 - Mic. 6:6–8. With what shall I come before Yahweh, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? ⁷Will Yahweh be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? ⁸He 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?
 - c. Israel’s only Hope (7:18–20)
 - 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. ¹⁹He will again have compassion on us; he will tread our iniquities underfoot. You will cast all our sins into the depths of the sea. ²⁰You will show faithfulness to Jacob and steadfast love to Abraham, as you have sworn to our fathers from the days of old.
- E. **Message:** The necessity of divine judgment for breaking covenant with Yahweh, yet the certainty of divine restoration for the whole world—a restoration focused on Jerusalem through the promised Davidic king.
 - 1. Yahweh accepts no rivals (1:7; 5:12–14) and stands as a God of justice and mercy who pleads the cause of the poor and requires his people to do the same (2:1–2, 8–11; 3:1–3, 8–11; 6:10–12; 7:2–3).
 - 2. Yahweh as the God of all the nations and Israel through its Messianic king (5:5) as the channel of blessing to the nations (4:1–4; 7:11–13; cf. 7:20 with Gen 12:3).
 - 3. Gems in Micah:
 - a. His eschatological vision of Zion as the capital of the world (Mic. 4:1–5).
 - b. His prediction of the Messiah, who will come from lowly Bethlehem but whose reign of peace will extend to the ends of the earth (2:13; 5:2–5; cf. Matt. 2:6 with 28:18–20).
 - c. His definition of true piety and godliness (Mic. 6:6–8).
 - d. His appeal to Yahweh to shepherd his flock, and his portrayal of God as a gracious and covenant keeping God (7:14–20; cf. Exod 34:6–7).

- F. Micah's Summary:** Fulfilling his Abrahamic promises and countering Jerusalem's destruction after Judah's rebellion, Yahweh will in the latter days restore a pardoned and purified multi-ethnic people at Mount Zion through his Shepherd-King who will lead a second exodus and judge all God's enemies.

IX. Canonical Arrangement: Hosea–Micah, the Prophets of Sin

A. Similarities between Hosea and Micah Suggest an Intentional Inclusion:

1. Yahweh's lawsuit. Hosea and Micah include the only references to Yahweh's having a "case" (*rib*) against Israel.
 - Hos. 4:1. Hear the word of Yahweh, O children of Israel, for 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.
 - Mic. 6:1–2. Hear what Yahweh says: Arise, plead your *case* before the mountains, and let the hills hear your voice. Hear, you mountains, *the indictment* of Yahweh, and you enduring foundations of the earth, for Yahweh has an *indictment* against his people, and he will *contend* with Israel.
2. A prostitute's wages: The only references in the Minor Prophets to Israel's prostitution with respect to their earning a harlot's wages:
 - Hos. 9:1. Rejoice not, O Israel! Exult not like the peoples; for you have played the whore, forsaking your God. You have loved *a prostitute's wages* on all threshing floors.
 - Mic. 1:7. All her carved images shall be beaten to pieces, all her wages shall be burned with fire, and all her idols I will lay waste, for from *the fee of a prostitute* she gathered them, and to *the fee of a prostitute* they shall return.

B. Flow of Thought in the Sin Prophets:

1. *Hosea*: Israel, Yahweh has a case against you: You have played the harlot and been like an unfaithful wife, departing from faithfulness, steadfast love, and knowledge. Please return to Yahweh your husband!
2. *Joel*: For the Day of Yahweh is at hand, and repentance is your only hope! I will be a refuge to my people, but a roaring, devouring lion against all who fail to heed my voice!
3. *Amos*: How secure you feel, yet how insecure you actually are! I have disciplined you, yet you have not learned from the discipline. You anticipate my coming, but for you this Day will be darkness, not light. Prepare to meet your God, for the fulfillment of my kingdom promises is only for those who truly repent!
4. *Obadiah*: Know this: Pride and hatred have no place in my coming kingdom; this is why your brother Edom will be destroyed.
5. *Jonah*: Yet be warned, Israel, for your own pride and hatred of others resembles that of Edom and stands in direct contrast to the mercy Yahweh gives to whomever he wills. Don't be like Jonah; be like Yahweh and extend compassion rather than gloating in others' destruction, lest God's judgment fall on you!
6. *Micah*: Yahweh, from his courtroom, has found you and the nations guilty! Yet your final judgment Day has not come, and in his mercy, he will still forgive your sins, if you but return. Soon God, through his Word and Messiah, will be exalted over all things. Will you be a part of the judgment or the redemption?

Contents for Lecture 17b	
X. Nahum	64
A. Orienting Data	64
B. Literary Overview	65
C. Message	65
D. Nahum Summary	66
XI. Habakkuk	66
A. Orienting Data	66
B. Outline	67
C. Overview	67
D. Habakkuk's Contrast of the Wicked and the Righteous	71
E. Habakkuk Summary	72
XII. Zephaniah	72
A. Orienting Data	72
B. Literary Overview	73
C. Message	73
D. Remnant Theme in Zephaniah	77
E. Zephaniah Summary	78
XIII. Canonical Arrangement: Nahum–Zephaniah, the Punishment Prophets	78
A. Introductory Comments	78
B. Flow of Thought	78
XIV. Haggai	78
A. Orienting Data	78
B. Literary Overview	78
C. Message	79
D. Haggai and Zechariah's Historical Context and Message	79
E. <i>Excursus</i> : The Purpose of Dated Oracles in the Prophets	81
F. Haggai Summary	82
XV. Zechariah	82
A. Orienting Data	82
B. Literary Overview	82
C. Message	83
D. <i>Excursus</i> : Apocalyptic Literature	83
E. Zechariah Summary	84
XVI. Malachi	84
A. Orienting Data	84
B. Literary Overview	84
C. Message	85
D. Malachi Summary	88
XVII. Canonical Arrangement: Haggai–Malachi, the Restoration Prophets	89
XVIII. Flow of Thought in the Twelve	89
XIX. Summary of the Twelve	90
XX. Guided Reading for the Twelve	90
A. Key Chapters	90
B. Questions	90

X. NAHUM: “The God of universal power who humiliates the arrogant”

A. Orienting Data

1. *Content*: a prophecy of God's judgment against Nineveh (Assyria) for her oppression, cruelty, and idolatry, concluding with the announced destruction of the city

2. *Author*: Nahum (“Comforted [by Yahweh]”), a prophet from Judah otherwise unknown
3. *Date of prophetic activity*: sometime after the fall of Thebes (No-Amon, 3:8), the capital of Egypt, in 663 B.C. but before the fall of Nineveh in 612 B.C., during the period of Judah’s vassalship to Assyria
4. *Emphasis*:
 - a. Yahweh’s judgment on Nineveh for her oppression, cruelty, idolatry and wickedness
 - b. “An *oracle* concerning Nineveh” (Nah. 1:1). “Oracle” is the same Hebrew word for “burden” (*massa*’), which clearly points to the weighty nature of Nahum’s message.

B. Literary Overview³

1. Heading (1:1)
2. The Threat of Yahweh’s Punishment of the World: a Hymn (1:2–8)
3. Announcements of Nineveh’s Punishment and Judah’s Deliverance (1:9–15)
 - a. To Assyria: Your scheming is foolish (1:9–10)
 - b. To Judah: Your curse will be lifted (1:11–13)
 - c. To Nineveh: Yahweh has declared your destruction (1:14)
 - d. To Judah: One will rise to announce good news to you (1:15)
4. Declarations of Nineveh’s Downfall (2:1–3:19)
 - a. Anticipations of Nineveh’s Downfall (2:1–13)
 - i. Yahweh’s call for Nineveh to prepare for punishment in view of Yahweh’s intent to restore Judah (2:1–2)
 - ii. Yahweh’s depiction of Nineveh’s desolation (2:3–10)
 - iii. Yahweh’s promise of Nineveh’s destruction (2:11–13)
 - b. The Deconstruction of Nineveh’s Pride (3:1–19)
 - i. Yahweh’s lament regarding Nineveh’s fate (3:1–7)
 - ii. Yahweh’s taunts against Nineveh (3:8–17)
 - (1) A historical taunt: Remember Thebes! (3:8–11)
 - (2) A military taunt: Your armies will not withstand! (3:12–15c)
 - (3) An economic/political taunt: Your influence will not last! (3:15d–17)
 - iii. The final dirge for Assyria’s king (3:18–19)

C. Message

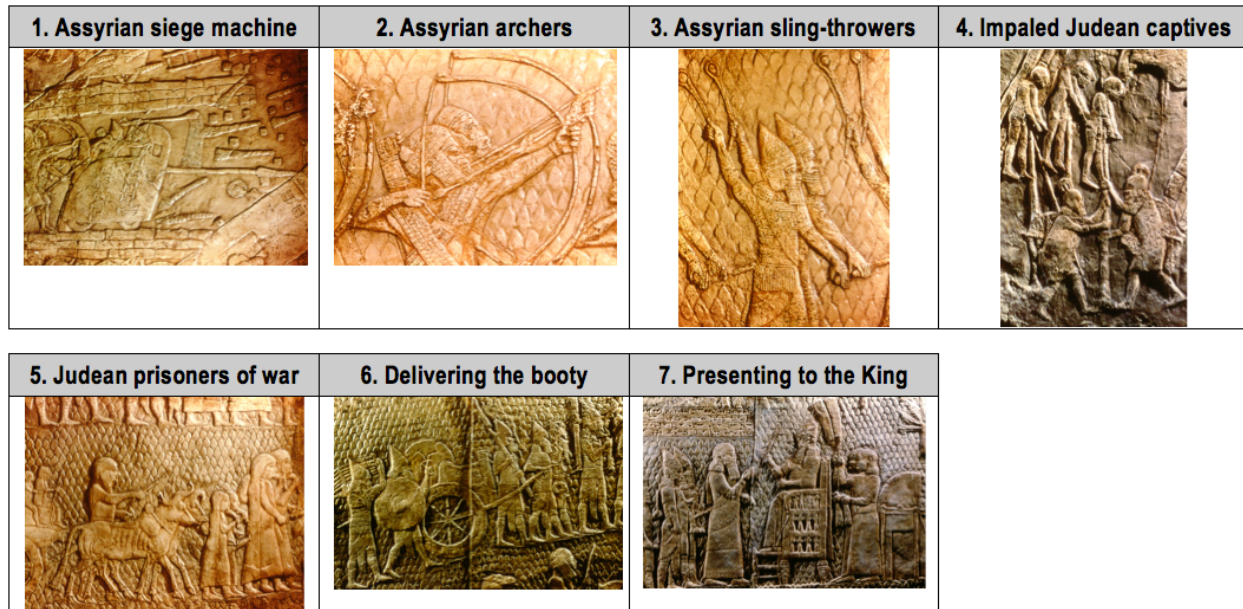
1. Key Verses: 1:2–3, 6–8 (cf. Ps. 46)
 - Nah. 1:2–3, 6–8. Yahweh is a jealous and avenging God; Yahweh is avenging and wrathful; Yahweh takes vengeance on his adversaries and keeps wrath for his enemies. ³Yahweh is slow to anger and great in power, Yahweh will be no means clear the guilty.... ⁶Who can 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. ⁷Yahweh is good, a stronghold in the day of trouble; he knows those who take refuge in him. But

³ Some of this outline is influenced by Daniel C. Timmer, *Nahum*, ZECOT (Grand Rapids: Zondervan, 2020), 64.

with an overflowing flood he will make a complete end of the adversaries, and will pursue his enemies into darkness.

2. The Question and Response:
 - a. The Question (v. 6): Who can stand before his indignation? Who can endure the heart of his anger. Cf. Isa 33:14–15; Joel 2:11; Mal 3:2; Rev 6:17.
 - b. The Answer:
 - i. For “those who take refuge in him” (v. 7), God will be “a stronghold in the day of trouble.”
 - ii. For those who persist in standing against him as “adversaries,” he “will make a complete end” (v. 7).
3. Nineveh’s sins:
 - a. Idolatry (1:14)
 - b. Cruelty and injustice: slavery of nations (3:4), her merchants have stripped lands clean (3:16), endless cruelty (3:19). Against such evils, God’s goodness and compassion stand in polar opposite.

Fig. 17.6. Reliefs of Sennacherib’s Assyrian Victory at Lachish (701 B.C.)



4. Main Point: While “Yahweh is slow to anger and great in power,” extending mercy to all who repent (as a previous generation of Ninevites experienced in the days of Jonah), he “will be no means clear the guilty” (Nah. 1:3). Those who act unjustly and abuse humans in bloodthirsty ways (ch. 3 contains the most vivid war song in the Bible) will receive full punishment for their sins. No one should presume on the longsuffering lovingkindness of God.
- D. Nahum Summary:** Yahweh will make a complete end of his enemies, including Nineveh, but he will be a stronghold for all who take refuge in him and will raise up one to proclaim good news to Judah as he removes her curse and restores the majesty of Jacob.

XI. HABAKKUK: “The God who inspires faith in crisis”

A. Orienting Data

1. *Author*: Habakkuk, a prophet of Judah, is unknown apart from this book
2. *Date of prophetic activity*: Sometime between 612 and 599 B.C. when Babylon had begun to dominate the international scene but before she had attacked Jerusalem; contemporary of Jeremiah
3. *Emphases*:
 - a. God’s justice and power in the light of his apparent toleration of evil.
 - b. The proper stance of the righteous in all circumstances is surrendered confidence and persevering trust in the God who acts in his time.
4. *Question*: Habakkuk is made up of a dialogue between the prophet and God. Why was Habakkuk perplexed, and what was God’s response?

B. Outline

1. Superscription (1:1)
2. Faith in Question: Shall the Judge of All the Earth Do Right? (1:2–2:20)
3. Faith Affirmed: The Judge of All the Earth Will Do Right (3:1–19b)
4. Subscription (3:19c)

C. Overview

1. Superscription (1:1)
2. Faith in Question: Shall the Judge of All the Earth Do Right? (1:2–2:20)
 - a. Woeful Injustice in the Present (1:2–2:5)
 - i. Round 1 (1:2–11)
 - (1) Habakkuk’s First Complaint: Why do you tolerate community injustice against the righteous? (1:2–4)
 - Hab. 1:2–4. O Yahweh, how long shall I cry for help, and you will not hear? Or cry to you “Violence!” and you will not save? ³Why do you make me see iniquity, and why do you idly look at wrong? Destruction and violence are before me; strife and contention arise. ⁴So the law is paralyzed, and justice never goes forth. For the wicked surround the righteous; so justice goes forth perverted.
 - (2) Yahweh’s Response: Babel will soon punish Judah’s evil (1:5–11)
 - ii. Round 2 (1:12–2:5)
 - (1) Habakkuk’s Second Complaint: How can you tolerate foreign injustice against the righteous? (1:12–2:1)
 - Hab. 1:12–13. Are you not from everlasting, O Yahweh my God, my Holy One? We shall not die. O Yahweh, you have ordained them as a judgment, and you, O Rock, have established them for reproof. ¹³You who are of purer eyes than to see evil and cannot look at wrong, why do you idly look at traitors and remain silent when the wicked swallows up the man more righteous than he?
 - (2) Yahweh’s Second Response: A vision of punishment (seen in ch 3) and a call for faith (2:2–5)

- (a) “Faith” or “faithfulness” in Hab. 2:4? “Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith” (ESV).
- (b) Several scholars have argued that the term translated “faith” (^e*mûnâ*) in Habakkuk 2:4 should actually be translated “faithfulness” or “trustworthiness,” just as it is almost universally translated in every other occurrence in the OT.
 - (i) 1 Sam. 26:23. Yahweh rewards every man for his righteousness and his *faithfulness*, for Yahweh gave you into my hand today, and I would not put out my hand against Yahweh’s anointed.
 - (ii) Isa. 11:5. Righteousness shall be the belt of his waist, and *faithfulness* the belt of his loins.
 - (iii) Hos. 2:20. I will betroth you to me in *faithfulness*. And you shall know Yahweh.
 - (iv) Ps. 119:30. I have chosen the way of *faithfulness*; I set your rules before me.
 - (v) Prov. 28:20. A man of *faithfulness* will abound with blessings, but whoever hastens to be rich will not go unpunished.
- (c) In contrast, there are many reasons to affirm that “faith” is indeed the better translation.
 - (i) While certainly the righteous man is characterized by “faithfulness,” the contrast in the book between the righteous, on the one hand, and the self-exalting and self-confident wicked, on the other (see above), suggests that Hab 2:4 is focused on the life characterized by “faith” in relation to God and his ways. The righteous one will enjoy life as he manifests a Godward heart that is steadfast in trust, surrendered to God’s timing, and confident in God’s present sustaining power and future redemption.
 - (ii) That is, the thrust throughout the book is not on man’s faithfulness to God but in his surrendered trust in God’s faithfulness to the righteous. God is the *doer* in this book, and people are called upon to *believe* it. Indeed, the noun ^e*mûnâ* in Hab 2:4 likely alludes back to the Hiphil verb ^e*mn* (“to believe”) in Hab 1:5, which reads, “Look among the nations, and see; wonder and be astounded. For I am doing a work in your days that you would not *believe*.” The challenge, therefore, is to believe as Hab 2:4 calls.
 - (iii) The “vision” to which 2:2 refers is likely the psalm in Hab 3, which itself ends with the prophet’s declaration of persevering trust (Hab 3:17–19). This is the type of “faith” to which 2:4 refers .

- (iv) In Hab 2:4, the prophet also appears to be echoing Gen 15:6, which uses the Hiphil verbal form “to believe”: “And [Abram] believed the LORD, and he counted it to him as righteousness.” Because the only noun form related to the verb “to believe” (Hiphil *’mn*) is *’mûnâ*, Habakkuk had no other option to express “faith” if he wanted to recall Genesis 15:6.
- (v) The NT clearly read Habakkuk as saying “faith” (Gal. 3:11; Rom. 1:17; Heb. 10:38).
 - Gal. 3:11. Now it is evident that no one is justified before God by the law, for “The righteous shall live by faith.”
 - Rom. 1:17. For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”
 - Heb. 10:38. But my righteous one shall live by faith, and if he shrinks back, my soul has no pleasure in him.

b. Woeful Justice in the Future (2:6–20)

Fig. 17.7. The Way of the Wicked vs. the Way of the Righteous

	<i>Five “Woes” against the Wicked (2:6–19)</i>	<i>Implicit Characteristics of the Righteous</i>
1	Greed for the booty of conquest (vv. 6–8)	Respecting of others’ goods, content, generous
2	Pride in their building projects accomplished through exploiting others (vv. 9–11)	Grateful to God, humble, respecting of others
3	Self-centered injustice (vv. 12–13)	Just with others, dependent on God and living for God
4	Violence in stripping others of their possessions and dignity (vv. 15–17)	Honoring of others, respecting of human dignity
5	Idol worship (vv. 18–19)	Worshipping Yahweh alone, distinguishing Creator and creature

- 3. Faith Affirmed: The Judge of All the Earth Will Do Right (3:1–19)
 - a. Heading (3:1)
 - b. Habakkuk’s Prayer to Yahweh (3:2–19b)
 - i. Habakkuk pleads for mercy (3:2)
 - ii. Habakkuk envisions that Yahweh will powerfully punish the nations but save his believing people and Messiah (3:3–15)
 - iii. Habakkuk declares his faith (3:16–19b)
- 4. Subscription (3:19c)

“In Your Wrath, Remember Mercy”
Habakkuk 1:2–4; 3:2–19 Recast in English Verse

Injustice prevailing; your law unheeded;
The righteous surrounded. In the wicked is seated
A heart filled with violence,
Yet you remain silent.
How long, O LORD,
Will there remain a sword
Cutting the good while serving the wrong,
Hurting the helpless to promote the strong?
The oppressed of faith all do crave
For you to come, for you to save.

From of old a report did ascend,
That’s now come to my ear.
A storm of power that did lend
Aid to all who fear.
Revive this work that all may see;
In your wrath, remember mercy.

In glorious array, you came before—
The heavens you mounted in splendor.
With bright light and a lion’s roar,
Your verdict ready to render.
Unveil your power in these days,
Filling the earth with your praise.

The self-sufficient were in your path,
But plague was at your heels.
The nations quaked under your wrath,
Your mighty hand revealed.
From everlasting your purposes stand,
Weigh now the hearts of all in hand.

All the mighty from earthly view
Trembled at your arrival.
Your bow was freed, the arrows flew,
All for your people’s survival.
The sun and moon stood as if dead,
As your unleashed fury did spread.

The mountains saw you and thrashed;
The liquid torrents gushed.
Upon your enemies you lashed,
The heads of the strongest crushed.

You rode upon your chariot throne,
Working salvation for your own.

My body trembles at your might,
Lord, save me from such an hour.
My lips and limbs quiver at the sight
Of your majestic power.
Your day of trouble I await to arrive;
Please keep you anointed and people alive.

Though the fruit no longer yield,
The crops no longer fill the field;
Though in the stall the sheep should die,
No longer milk to supply;
Though pains and trial should sustain,
Steadfast to Yahweh I will remain.
He, my Treasure, Redeemer, and King,
He is for me, so I can sing.
I will trust, with no fear of fire,
My Savior, Sovereign, and Satisfier.

“To the choirmaster,” ends this song—
From faith for faith throughout the ages
To join the prophet in persevering long,
Believing good news, which alone can saves us.
Christ, the Victor—we in him secure;
The wicked will perish, the righteous endure.

--Jason S. DeRouchie (12/8/2010)

D. Habakkuk's Contrast of the Wicked and the Righteous

1. *The Wicked*: Those who put their confidence in human strength, who define on their own what is right and wrong, and who ultimately sin against themselves by failing to give proper reverence to God.
 - Hab. 1:4. The law is paralyzed and justice never goes forth. For the wicked surround the righteous; so justice is perverted.
 - Hab. 1:7. They are dreaded and fearsome; their justice and dignity go forth from themselves.
 - Hab. 1:11. Then they sweep by like the wind and go on, guilty men, whose own might is their god!
 - Hab. 2:5, 9–10. Moreover, wine is a traitor, an arrogant man who is never at rest. His greed is as wide as Sheol; like death he has never enough. He gathers for himself all nations and collects as his own all peoples.... Woe to him who gets evil gain for his house, to set his nest on high, to be safe from the reach of harm! You have devised shame for your house by cutting off many peoples; you have forfeited your life.

- Hab. 2:14–15. For the earth will be filled with the knowledge of the glory of Yahweh as the waters cover the sea. Woe to him who makes his neighbors drink—you pour out your wrath and make them drunk, in order to gaze at their nakedness. You will have your fill of shame instead of glory. Drink, yourself, and show your uncircumcision! The cup in Yahweh’s right hand will come around to you, and utter shame will come upon your glory!
- 2. *The Righteous*: Those who in all circumstances express surrendered confidence and persevering trust in the ever-just God who acts in his time.
 - Hab. 2:4. Behold, his soul is puffed up; it is not upright within him, but the righteous shall live by his faith.
 - Rom. 1:16–17. For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. ¹⁷For in it the righteousness of God is revealed from faith for faith, as it is written, “*The righteous shall live by faith.*”
 - Gal. 3:9–12. So then, those who are of faith are blessed along with Abraham, the man of faith. ¹⁰For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.” ¹¹Now it is evident that no one is justified before God by the law, for “*The righteous shall live by faith.*” ¹²But the law is not of faith, rather “The one who does them shall live by them.”
 - Heb. 10:35–39. Therefore do not throw away your confidence, which has a great reward. ³⁶For you have need of endurance, so that when you have done the will of God you may receive what is promised. ³⁷For, “Yet a little while, and the coming one will come and will not delay; but *my righteous one shall live by faith*, and if he shrinks back, my soul has no pleasure in him.” ³⁹But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.
 - John 3:36. Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.
 - Hab. 3:2, 16–19. O Yahweh, I have heard the report of you (cf. 3:3–15), and your work, O Yahweh, do I fear. In the midst of the years revive it; in the midst of the years make it known; in wrath remember mercy.... I hear, and my body trembles; my lips quiver at the sound; rottenness enters into my bones; my legs tremble beneath me. Yet I will quietly wait for the day of trouble to come upon people who invade us. Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet I will rejoice in Yahweh; I will take joy in the God of my salvation. Yahweh, the Lord, is my strength; he makes my feet like the deer’s; he makes me tread on my high places.
- E. **Habakkuk Summary**: Despite Judah’s rampant injustice and Yahweh’s intent to use proud Babylon as his agent of Judah’s destruction, Habakkuk answers Yahweh’s call to life by committing to believe in the face of covenant curses that Yahweh will both punish the nations and save his believing people and Messiah.

XII. ZEPHANIAH: “The God who punishes to create a remnant”

A. Orienting Data

1. *Content*: A single expanded oracle of coming catastrophic judgments against Jerusalem / Judah and surrounding nations and of restoration for the remnant of God’s people
2. *Author*: Zephaniah (“Yahweh hides, protects”), a potentially black prophet from Jerusalem, probably of the royal lineage of Hezekiah; his very presence in the lineage of David in the midst of a dark age gives hope.
3. *Date of prophetic activity*: sometime during the reign of Josiah of Judah (640–609 B.C.); in light of both an apparent awareness of Deuteronomy but the certainty of sins’ pervasiveness, the book was probably written in late 622, after the Book of the Law was found in the temple but before the full reformation was carried out.
4. *Likely historical backdrop*: The early part of the Josianic Reformation (2 Kgs 22–23).
5. *Emphases*:
 - a. The coming day of Yahweh as judgment for Judah and the nations.
 - b. Yahweh as divine warrior and guardian of his remnant.
 - c. A summons to satisfaction by means of a patient pursuit of God.
6. *Main Theme*: In view of the impending day of YHWH’s wrath, Zephaniah summons the remnant of Israel to patiently pursue YHWH as the means for ultimate delight in God and for God’s delight in saved sinners.

B. Literary Overview: The Savior’s Invitation to Satisfaction

1. *The Superscription to the Savior’s Invitation to Satisfaction* (1:1)
2. *The Setting for the Savior’s Invitation to Satisfaction: A Call to Revere God* (1:2–18)
 - a. The Context for the Call to Revere God: Coming Judgment (1:2–6)
 - b. The Content of the Call to Revere God (1:7–18)
3. *The Substance of the Savior’s Invitation to Satisfaction: Charges to Patiently Pursue the Lord Together* (2:1–3:20)
 - a. Stage 1: Seek the Lord Together to Avoid Punishment (2:1–3:7)
 - i. The Charge to Gather Together Before the Lord (2:1–2)
 - ii. The Charge to Seek the Lord in Righteousness and Humility (2:3–4)
 - (1) The charge to seek the Lord (2:3)
 - (2) An initial reason to seek the Lord (2:4)
 - iii. Some expounded reasons to seek the Lord (2:5–3:7)
 - (1) Reason 1 (“Woe”): The lamentable state and fate of the rebels from the foreign nations (2:5–15)
 - (2) Reason 2 (“Woe”): The lamentable state and fate of the rebels from Jerusalem (3:1–7)
 - b. Stage 2: Wait on the Lord to Enjoy Satisfying Salvation (3:8–20)
 - i. The Charge to Wait for the Lord (3:8a)
 - ii. Two Reasons to Wait for the Lord (3:8b–10)
 - iii. Promises to Motivate Waiting for the Lord: The Remnant’s Satisfying Salvation (3:11–20)

- (1) The promise that the Lord will not put Jerusalem to shame (3:11–13)
- (2) A parenthetical call to rejoice as if the great salvation has already occurred (3:14–15)
- (3) The promise that the Lord will save completely (3:16–20)

C. Message

1. *The Superscription to the Savior's Summons to Satisfaction* (1:1)
 - a. The nature of the prophecy: the Word of Yahweh
 - b. The messenger of the prophecy:
 - i. Because Zephaniah was "son of Cushi" (1:1) and shows a unique interest in the sin and future restoration of the Cushites (i.e., Ethiopians, 2:12; 3:9–10), it is possible that the prophet was a black Jew. This could help explain his apparent interest in global judgment and restoration (1:2–3, 17–18; 3:8–10).
 - ii. Zephaniah is the only prophet that includes a five generation genealogy, which suggests part of the purpose is to identify him with Hezekiah, likely reforming king in the line of David. The prophet's participation in the royal family potentially explains his high awareness of and concern for Israel's covenantal and religious heritage, the international climate (e.g., 2:5–15), and the ethics of Jerusalem's political and religious leadership (esp. 1:4, 8–9; 3:3–4)..
 - c. The time of the prophecy
 - i. Zephaniah's prophetic ministry occurred sometime during Josiah's three-decade reign (ca. 640–609 B.C.), yet the exact timing is difficult to pinpoint.
 - (1) The prophet's anticipation of the destruction of Assyria's capital Nineveh (2:13–15) makes the latest possible date 612 B.C., when the city was overthrown.
 - (2) On the spectrum's other end, King Josiah began to reign in 640 B.C. at the age of eight, and in his eighth year (ca. 632 B.C.) "he began to seek the God of his father David" (2 Chr 34:3). In his twelfth year (ca. 628 B.C.), he started removing all Canaanite pagan shrines and emblems from Jerusalem and Judah on up into the area once designated to the northern kingdom (2 Chr 34:3–7). Finally, in his eighteenth year (ca. 622 B.C.), after the recovery of the Book of the Law of Moses (probably at least including the core of Deuteronomy; cf. Deut 29:21; 30:10; 31:26), the king instituted a mass religious reform throughout the land (2 Chr 34:8–35:19), which included the complete eradication of all remaining signs of Baal worship in Jerusalem and its environs (2 Kgs 23:4–20).
 - ii. A number of features suggest Zephaniah ministered early in 622 B.C., after the king's initial 628 B.C. cleansing and after the finding of the Book of the Law but before the reform movement got fully underway:
 - (1) The book lacks any reference to child sacrifice, which suggests Josiah had already begun to curb the contaminating evil that

- made the previous reigns of Manasseh and Amon so foul (2 Kgs 21:6, 21; cf. 24:3–4).
- (2) Zephaniah’s message confronts religious syncretism and indifference, covenantal disloyalty, and political and social oppression (Zeph 1:4–13; 3:1–4, 7), and it is characterized by calls back to the basics of seeking God, prayer, right order, humility, and patient trust (e.g., 1:6; 2:3; 3:2, 8)—all features consonant with early stages of reform.
 - (3) Zephaniah appears to regularly allude to Deuteronomy (see especially 1:5, 13, 15, 17, 18; 2:3, 7, 9; 3:5, 7, 10, 17, 19), which implies he was acquainted with the book.
 - (4) A “remnant of Baal worship” including “idolatrous priests” still remained in Jerusalem (1:4), which means Josiah’s full reformation was yet complete (cf. 2 Kgs 23:5).
2. *The Setting for the Savior’s Summons to Satisfaction: A Call to Revere God* (1:2–18): Sets a context for the book’s main exhortations in chs. 2–3. The prophet calls his Judean listeners to revere the Lord in light of the nearness and nature of Yahweh’s impending judgment on Judah and the world. Verses 2–6 highlight the context for the call (i.e., global judgment), and vv. 7–18 define the makeup of the call.
 - a. The Context for the Call to Revere God—Judgment Is Coming (1:2–6): Yahweh promises to bring devastating judgment on the broad world (vv. 2–3) and on Judah and Jerusalem in particular (vv. 4–6) in light of rampant wickedness and idolatrous rebellion.
 - b. The Content of the Call to Revere God (1:7–18): Like a herald readying an audience for an angry king’s arrival, Zephaniah charges his audience to become quiet before the Lord (v. 7a) and then further describes the basis for the call, detailing the imminent timing and sacrificial makeup of Yahweh’s impending judgment day with respect to both Judah (vv. 7b–13) and the whole world (vv. 14–18).
 3. *The Substance of the Savior’s Summons to Satisfaction: Charges to Patiently Pursue the Lord Together* (2:1–3:20). In light of the call to revere God sparked by the encroaching day of Yahweh (1:2–18), the book’s main section calls the remnant of Judah to seek the Lord together and to wait for him (2:1, 3; 3:8). The dual charges frame 2:5–3:7, which highlights the lamentable state and fate of the rebels from the foreign nations (2:5–15) and from Jerusalem (3:1–7) in order to clarify some reasons why Judah should turn to Yahweh, looking and longing, hunting and hoping, entreating and trusting.
 - a. Stage 1: Seek the Lord Together to Avoid Judgment (2:1–4).
 - i. Stage 1 in the summons to satisfaction is repentance, defined here in two parts as gathering together (v. 1–2) and seeking Yahweh (v. 3abc). Only by this means may a remnant from Judah “perhaps . . . be sheltered” from God’s destruction of the wicked (v. 3d), like those from Philistia (v. 4).
 - ii. The main reasons to seek God together are then expounded (2:5–3:7). This unit develops the punishment mentioned in 2:4 and by this

develops the rational basis for the charges to “seek” and “wait” found 2:3 and 3:8. The rebellious listeners should patiently pursue Yahweh because he has promised to punish not only the rebels of the foreign nations (2:5–15) but also those from Jerusalem (3:1–7). Each reason for repentance and rest begins with the term “woe” (2:5; 3:1) and laments the state and fate of the respective groups.

- (1) Reason 1 (“Woe”): The lamentable state and fate of the rebels from the foreign nations (2:5–15). With the call to Judah to repent in focus (2:1–4), this unit announces God’s judgment on the foreign peoples surrounding Israel, beginning with the Philistines to the west (vv. 5–7) and followed by the Moabites and Ammonites to the east (vv. 8–11) and the Cushites/Ethiopians and Assyrians to the south and north (vv. 12–15). Implied is that the punishment that spans the populated world will reach Judah (cf. Hab 2:16–17) unless they return to Yahweh and become part of the preserved remnant (see Zeph 3:7, 9).
- (2) Reason 2 (“Woe”): The lamentable state and fate of the rebels from Jerusalem (3:1–7). As implied in the preceding lament against the rebels from the foreign nations (2:5–15), this brief unit further unpacks the sinful makeup and certain judgment of those in Jerusalem by highlighting their stubborn resistance to learn from God’s correction of them or from his punishment of the foreign nations (cf. 1:4–6). In turn it provides a further reason why the remnant from Judah should indeed pursue Yahweh (“gather” and “seek,” 2:1–3) with patient trust (“wait,” 3:8).
- b. Stage 2: Wait on the Lord to Enjoy Satisfying Salvation (3:8–20). Added to the command to repent (2:1–3) is here a call to enduring patience (3:8), and together they make up Zephaniah’s two-stage summons that explains the means to lasting joy, which climaxes in God’s delight in those he has saved (highlighted in the final section, 3:9–20).
 - i. The Charge to Wait for the Lord (3:8a)
 - ii. Two Reasons to Wait for the Lord (3:8b–10). Both the clause beginning with “I have decided” in 3:8b and the sentence in 3:9 begin with Hebrew causal conjunctions (“because/for”) that stand in series. The two reasons why the remnant from Judah should continue to wait upon Yahweh is because he still intends both to judge the rebel nations (3:8b; cf. Hab 1:2; 3:17–19) and to save a group from the nations of the world, reversing the effects of the Tower of Babel (Zeph 3:9–10). Specifically, on the very day Yahweh stands in judgment as covenant witness (“then”), Yahweh will do a work of new creation, transforming peoples from all over the world into true worshippers—a picture now realized eternally in the church (Matt 28:18–20; Rom 11; Eph 2:11–22; Rev 5:9–10; 7:9–10).
 - iii. Promises to Motivate Waiting for the Lord: The Remnant’s Satisfying Salvation (3:11–20). The lack of conjunction at the head of 3:11 and

the content of all that follows suggest that the whole unit from 3:11–20 clarifies the implications of the global transformation highlighted in 3:8b–10.

- (1) For the preserved in Jerusalem (which includes both ethnic Israelites and some from beyond Cush), the restoration through punishment will include the removal of the proud and the preservation of the God-dependent (vv. 11–13), the verbal expression of joy in the wake of the King’s irreversible victory (vv. 14–15), and Yahweh’s deliverance of and delight in his remnant, which secures provision and protection (vv. 16–20).
- (2) Thus, the call to patiently pursue Yahweh that shapes the book’s body (2:1–3; 3:8) is nothing less than a summons to satisfaction. The first and last sub-units, each of which begins with “on that day” (3:11, 16), expound the implications of Yahweh’s judicial decision (3:8), and they together frame vv. 14–15, which stand as an intrusive call to celebrate, as if the promise of unpolluted pleasure in God’s presence is already fulfilled.

D. Remnant Theme in Zephaniah

1. The remnant defined:
 - a. Remnant of Baal (1:4): Those in Judah and elsewhere identified more with Baal than with Yahweh (see 1:4–6, 12; 3:1–2).
 - b. Remnant of Yahweh/Judah (2:7, 9, 13): All from the earth who are surrendered solely to Yahweh, including those from Judah and Jerusalem (see 2:3).

Fig. 17.8. The Remnant of Baal vs. the Remnant of Yahweh/Judah

<i>Remnant of Baal</i>	<i>Remnant of Yahweh/Judah</i>
Their leaders are syncretistic (1:4). They worship creation in self-righteous ways (1:5a). They are hypocrites not fearing God (1:5b). They are rebellious, prayerless, self-guiding (1:6). They are objects of God’s wrath (1:7). They connect too closely with foreigners (1:8). They defame the temple due to their violence and fraud (1:9). They have unbridled craving for more (1:11, 13). They are complacent, thinking God will not judge their sin (1:12). They are self-confident in physical fortifications and wealth (1:16, 18). They are sinners against Yahweh (1:17). They are proud, taunting God’s people and having arrogance against their land (2:8, 10). They are self-exultant (2:15). They listen to no voice, accept no correction, and fail to trust in Yahweh or to draw near to him (3:2). Their leaders are greedy for gain (3:3). Their leaders are fickle and treacherous, doing violence to God’s law (3:4).	They are humble and carry out Yahweh’s judgments (2:3). They seek Yahweh, righteousness, and humility (2:3). Yahweh their God cares and provides for them (2:7). They wait for Yahweh (3:8). They call on Yahweh’s name, serve him, and seek refuge in him (3:9, 12). They are worshippers who bring offerings (3:10). They are forgiven, shameless, and humble, without pride or self-exultation (3:11–12). They do no injustice and do not deceive (3:13). They have no fear of judgment, evil, or enemies (3:13, 15–16). Yahweh their God is in their midst, rejoicing over them with gladness (3:15, 17). They grieve their inability to fully

They know no shame (3:5).	worship God as they ought (3:18).
—Repentance begins the move from judgment to life (3:7)—	

2. Moving from Remnant of Baal to Remnant of Yahweh through Repentance

- Zeph. 3:7. I said, “Surely you will fear me; you will accept correction. Then your dwelling would not be cut off according to all that I have appointed against you.” But all the more they were eager to make all their deeds corrupt.
- Jer. 18:7–10. If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, ⁸and if that nation, concerning which I have spoken, turns from its evil, I will relent of the disaster that I intended to do to it. ⁹And if at any time I declare concerning a nation or a kingdom that I will build and plant it, ¹⁰and if it does evil in my sight, not listening to my voice, then I will relent of the good that I had intended to do to it.
- Ezek. 33:13–15. Though I say to the righteous that he shall surely live, yet if he trusts in his righteousness and does injustice, none of his righteous deeds shall be remembered, but in his injustice that he has done he shall die. ¹⁴Again, though I say to the wicked, ‘You shall surely die,’ yet if he turns from his sin and does what is just and right, ¹⁵if the wicked restores the pledge, gives back what he has taken by robbery, and walks in the statutes of life, not doing injustice, he shall surely live; he shall not die.

- E. Zephaniah Summary:** In view of his impending day of wrath, Yahweh invites those in Judah and beyond to seek him together to avoid punishment and to wait for him to enjoy satisfying salvation.

XIII. Canonical Arrangement: Nahum–Zephaniah, the Punishment Prophets

A. Introductory Comments:

1. Zephaniah summarizes the punishment of the wicked similar to the way Micah summarizes their sin.
2. Nahum, Habakkuk, and Zephaniah are all prophets of “punishment”
 - a. Nahum declares punishment against haughty Assyria
 - b. Habakkuk declares punishment against haughty Judah and Babylon
 - c. Zephaniah declares punishment on all nations

B. Flow of Thought:

1. *Nahum*: Know this for certain: Yahweh is a stronghold only for those who accept his terms of peace, but he will justly judge all his unrepentant enemies.
2. *Habakkuk*: Yahweh is just, and in his time he will indeed punish all wrongdoers and preserve all who walk by faith, looking to him for help, guidance, and satisfaction.
3. *Zephaniah*: Please be part of the remnant that draws near to God, so that the coming Day may be one of rejoicing! Yet for all who fail to heed God’s voice, the Day of Yahweh the warrior will be sure destruction!

XIV.HAGGAI: “The God who treasures his presence”**A. Orienting Data**

1. *Content*: oracles encouraging the people to rebuild the temple in Jerusalem
2. *Author*: Haggai, a postexilic prophet in Jerusalem and contemporary of Zechariah (cf. Ezra 5:1; 6:14)
3. *Date of prophetic activity*: a four-month period during the second year of Darius of Persia (520 B.C.)
4. *Emphasis*:
 - a. Yahweh’s passion for a place for his presence and worship (see Exod 33:15–16; 19:5–6).
 - b. Failure to rebuild the temple has brought on the present hardships.
 - c. A glorious future awaits the people of God and Zerubbabel (thus David’s kingly line); the glory of the future temple will far surpass the old one (Hag. 2:7, 9)

B. Literary Overview

1. A Call to Glorify Yahweh by Treasuring His Presence (1:1–15)
 - a. A call for a divine residence (1:1–12)
 - b. The promise of the divine presence (1:13–15)
2. Hope for Those Glorifying Yahweh by Treasuring His Presence (2:1–23)
 - a. The hope for international treasure that will glorify God’s house and bring peace (2:1–9)
 - b. The hope for community blessing (2:10–19)
 - c. The hope for a royal deliverer (2:20–23)

C. Message

1. Theme: The promise of glorifying God by treasuring his presence.
2. A Call to Glorify Yahweh by Treasuring His Presence (1:1–15; see esp. vv. 6–8)
 - a. Upon their return, Israel was experiencing some great problems in the land. What was the nature of these problems, and of what were they a sign? (v. 6)
 - b. For what reason did God call them to rebuild the temple? (v. 8)
 - c. What did God say that would have given assurance that success would be experienced? (v. 13)
3. Hope for Those Glorifying Yahweh by Treasuring His Presence (2:1–23)
 - a. What purpose does recalling the earlier condition of the temple (2:3) play in Haggai’s message?
 - b. The opposition was great, so why should the remnant, “Be strong ... Be strong ... Be strong ... Work!” (2:4; cf. Josh. 1:6–7, 9, 18; 23:6; 24:14; Isa. 41:10)?
 - c. What does God promise? (vv. 6–7, 9)
 - d. What role does the imagery of holiness and uncleanness play (2:10–14)?
 - e. What has restored the reality of blessing rather than curse (2:19)?
 - f. How are we to understand the imagery of the signet ring (2:23)?
 - Hag. 2:23. On that day, declares Yahweh of hosts, I will take you, O Zerubbabel my servant, the son of Shealtiel, declares Yahweh, and make you like a signet ring, for I have chosen you, declares Yahweh of hosts.

- Jer. 22:24–25, 28, 30. As I live, declares Yahweh, though Coniah the son of Jehoiakim, king of Judah, were the signet ring on my right hand, yet I would tear you off²⁵ and give you into the hand of those who seek you life, into the hand of those of whom you are afraid, even into the hand of Nebuchadnezzar king of Babylon and into the hand of the Chaldeans. . . .²⁸ Is this man Coniah a despised, broken pot, a vessel no one cares for? . . .³⁰ Write this man down as childless, a man who shall not succeed in his days, for none of his offspring shall succeed in sitting on the throne of David and ruling again in Judah.
4. Synthesis:
 - a. God is passionate about establishing his kingdom.
 - b. He ensures his kingdom's success by placing his presence in the midst of his people and by making great and precious promises about his glory and his Messiah that enable and motivate lives that witness God to the world.
- D. Haggai Summary:** For all who glorify him by treasuring his presence Yahweh promises international treasures, community blessing, and a royal deliver, resulting in peace.
- E. Haggai and Zechariah's Historical Context and Message**
1. Political and Social Conditions
 - a. The short life of the Neo-Babylonian Empire (625–539 B.C.) vs. the extended life of the Persian Empire (539–323 B.C.): About 65 years after the dissolution of the Assyrian state with the fall of Carchemish, the glory of Babylon disappeared. Under the Indo-European Achaemenid dynasty the Persians would rule the ancient Near East for more than two centuries until the establishment of the Greek Empire under Alexander the Great.
 - b. In 538 B.C., Cyrus decrees that the Jews can return to Jerusalem & rebuild the temple of Yahweh. Only a small group return to Jerusalem (42,360 Jews + 7,337 servants = 49,697 individuals; see Ezra 1:64–65), which suggests life was good in “exile.” The first return was led by Zerubbabel the governor and Jeshua the priest; Haggai and Zechariah were the prophets.
 2. The Crisis of Faith
 - a. Haggai, Zechariah, and Ezra 1–6 testify to a “crisis of faith,” which was not resolved even after 100 years into the ministries of Ezra, Nehemiah, and Malachi.
 - b. The glorious hope held out by the prophets of a previous era had not been realized, and the people were paralyzed in a general climate of despondency and moral lethargy.
 - i. The land remained but a small province in the backwaters of the Persian empire (Ezra 9:8–9).
 - ii. The glorious Edenic future with the Messianic King had not yet been realized.
 - iii. Yahweh had not (yet) come to his temple (Mal. 3:1) with majesty and power to exalt his kingdom in the sight of the nations.
 3. The Ministries of Haggai and Zechariah
 - a. Following the 538 return to rebuild the temple, the foundations were quickly laid with great praise, thanksgiving, and mourning.

- Ezra 3:11–13. And they sang responsively, praising and giving thanks to Yahweh, “For he is good, for his steadfast love endures forever toward Israel.” And all the people shouted with a great shout when they praise Yahweh, because the foundation of the house of Yahweh was laid. ¹²But many of the priests and Levites and heads of fathers’ houses, old men who had seen the first house, wept with a loud voice when they saw the foundation of this house being laid, though many shouted aloud for joy, ¹³so that the people could not distinguish the sound of the joyful shout from the sound of the people’s weeping, for the people shouted with a great shout, and the sound was heard far away.
- b. Soon construction ceased, due to oppression from outside and despondency within. Haggai and Zechariah helped rekindle the passion for the temple and its construction and helped spark new hope in God’s restoration promises (Ezra 5:1).
 - i. *The question*: How can this remnant of re-gathered Israelites continue to be the people of God while under the lordship of Persia and in the absence of a Davidic ruler and full control of the entire land of Israel?
 - ii. *The answer*: Only partial fulfillment now and hope for consummation in the future! Ezekiel, Haggai, and Zechariah thrust the Davidic hope into the eschatological future (cf. Hag 2:21–23; Zech 4:6b–10a) and encourage the people to relax and take care of the business at hand.

F. **Excursus: The Purpose of Dated Oracles in the Prophets**

1. The dates of Haggai’s oracles, as presented in Parker and Dubberstein, *Babylonian Chronology 626 B.C.–A.D. 75* (Providence: Brown University Press, 1956):
 - a. Oracle 1 (1:1) – Aug. 29, 520
 - b. Oracle 2 (2:1) – Oct. 17, 520
 - c. Oracle 3 (2:10) – Dec. 18, 520
 - d. Oracle 4 (2:20) – Dec. 18, 520
2. Only three prophets have their oracles dated, and all are part of the exile: Ezekiel, Haggai, Zechariah. The dates suggest that the books’ messages are bound up with a timeline, most likely associated with Jeremiah’s “70 years.”
 - a. While the 70 years is likely an ideal figure for a perfect period of exile (a sabbath rest) this does not stop the enslaved Jews from counting the time and viewing it as literal (see the discussion of Daniel and Zechariah below).
 - b. In Jeremiah’s prophecy, the 70 years appear to point alone to Babylon’s power over exiles (Jer. 25:11–12; 29:10), perhaps suggesting a span between ca. 605–538 B.C. (67 years: the initial exile when Daniel and his friends were taken to the initial decree of Cyrus that the Jews could return to Jerusalem and rebuild the temple) or ca. 608–538 B.C. (70 years: the time of Josiah’s death to Cyrus’ initial decree).
 - Jer. 25:11–12. This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon *seventy years*. ¹²Then after *seventy years* are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, declares Yahweh, making the land an everlasting waste.

- Jer. 29:10. For thus says Yahweh: “When *seventy years* are completed for Babylon, I will visit you, and I will fulfill to you my promise and bring you back to this place.”
- c. In the first year of Darius’ reign (ca. 522–486 B.C.), some seventeen years after the Persian’s ended the Babylonian empire (= 539 B.C.) and sixteen years after the first group of exiles returned to Jerusalem (= 538 B.C.), Daniel recalled the 70 year prophecy as having not yet been fulfilled (Dan. 9:2). Similarly, in the second year of Darius’ reign, the prophet Zechariah was still holding fast to the hope of Jeremiah’s predication (Zech. 1:12; 7:5). Both these references suggest that the end of the 70 included some of the Persian period while the Judean slaves awaited the rebuilding of the temple. Significantly, the period between the temple’s destruction and rebuilding was 70 years to the month (586–516 B.C.).
 - Dan. 9:2. In the first year of [Darius’] reign, I, Daniel, perceived in the books the number of years that, according to the word of Yahweh to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years.
 - Zech. 1:12. Then the angel of Yahweh said, “O Yahweh of hosts, how long will you have no mercy on Jerusalem and the cities of Judah, against which you have been angry these seventy years?”
 - Zech. 7:5. Say to all the people of the land and the priests, “When you fasted and mourned in the fifth month and in the seventh, for these seventy years, was it for me that you fasted?”
- d. As will be highlighted in the discussion of Daniel, Jeremiah’s prophecy of 70 years focused on the completion of only one part of exile—namely, return to the land. However, Daniel highlights that it will take another 70 weeks of years before the second part of exile—namely, forgiveness of sin and reconciliation with God—will be realized. This happens only in the time of Christ.

XV. ZECHARIAH: “The God who renews Jerusalem as Zion”

A. Orienting Data

1. *Content*: Visions aimed at encouraging the postexilic community, esp. the leadership, to rebuild the temple; oracles about the future coming king who would be slain and eventually triumph
2. *Author*: Zechariah (“Yahweh remembered me”) of Jerusalem, a contemporary of Haggai, but with a longer known ministry (cf. Zech. 1:1; 7:1 with Hag. 1:1; see also Ezra 5:1; 6:4)

B. Literary Overview

1. The Present Hope for Kingdom Restoration (1:1–8:23)
 - a. Prologue: A Call for Repentance (1:1–6)
 - b. Night Visions of Kingdom Restoration (1:7–6:15)
 - i. A – *Yahweh’s Patrols of the Earth* (1:7–17) [Yahweh’s jealousy will lead him to restore Jerusalem with peace.]
 - ii. B – *The Horns & the Craftsmen* (1:18–21) [Yahweh will overcome external opposition by defeating those who scattered Judah and Israel.]

- iii. C – *Jerusalem's Extending Measurements* (2:1–13) [Yahweh will return and overcome external opposition by joining some from the nations to himself as his people and by extending Jerusalem.]
- iv. D – *Joshua and the Branch* (3:1–10) [Yahweh will restore the kingdom by using the Branch to remove the land's iniquity in a single day.]
- v. D' – *The Lampstand & Olive Trees* (4:1–14) [Yahweh will restore the kingdom by his Spirit working through his witnesses.]
- vi. C' – *The Flying Scroll* (5:1–4) [Yahweh will overcome internal opposition by cursing every thief and perjure.]
- vii. B' – *The Woman in the Basket* (5:5–11) [Yahweh will overcome internal opposition by removing wickedness.]
- viii. A' – *Yahweh's Patrols of the Earth* (6:1–8) [Yahweh will reign through his Spirit over the whole earth.]
- ix. Epilogue: The King-Priest Branch builds the temple with those far off (6:9–15) [re-stressing the focus of the central visions]
- c. Practical Oracles (7:1–8:19)
 - i. A Historical Lesson to Plea for Justice, Kindness, and Mercy (7:1–14, esp. vv. 9–10)
 - ii. A Word of Hope to Plea for Love, Truth, and Peace (8:1–19, esp. vv. 7–8, 16–19)
- d. Epilogue: The Universal Longing for Yahweh (8:20–23)
- 2. The Future Means for Kingdom Restoration (9:1–14:21)
 - a. Yahweh's Intervention: His Shepherd Rejection (9:1–11:17)
 - i. Yahweh's Global Triumph from the North (9:1–8)
 - ii. Cause for Celebration: The King's Arrival Brings Global Peace (9:9–10)
 - iii. By the Blood of Jerusalem's Covenant, Yahweh Will Save and Free the Flock of His People (9:11–17)
 - iv. Yahweh Promises to Defeat Enemies and Strengthen His Flock, Leading Them in a New Exodus (10:1–11:3)
 - v. The Context for Future Salvation: The Rejection of Yahweh as Shepherd and the Appointment of a Worthless Shepherd (11:4–17)
 - (1) The Rejecting of Yahweh as Shepherd: The Breaking of the Old Covenant (11:4–14)
 - (2) The Appointment of a Worthless Shepherd (11:15–17)
 - b. Yahweh's Intervention: His Shepherd's Triumph through Tribulation (12:1–14:21)
 - i. Yahweh Commits to Restore and Exalt Jerusalem (12:1–9)
 - ii. Yahweh Promises to Shower Mercy and Cleansing on the House of David When They Mourn over His Shepherd Whom They Pierced (12:10–13:6)
 - iii. Yahweh's Representative Shepherd Will Be Slain and His People Scattered (13:7–9)
 - iv. Yahweh Will Defeat His Enemy Nations, Eternally Transform Jerusalem, and Reign over the Earth (14:1–21)

- (1) The King's Victory (14:1–15)
- (2) The King's Worship (14:16–21)

C. Message

1. It is not human might but God's presence with the remnant community that brings about kingdom restoration (3:6)
2. Even in the restored community, God demands ethical conduct, both for the leaders (3:1–10) and the community as a whole (7:8–14)
3. Jerusalem and Judah's bright future, full of peace and glory:
 - a. Israel's king will return to Zion in triumph and save his own (9:9–10:1, 6–10; 12:7–9; 13:1, 9), yet he will be slain for the sins of the people (12:10–13:9).
 - b. God will punish his people's enemies (9:1–6; 10:2–5; 14:3, 17–18), and many among the nations will come to know Yahweh (8:20–23; 9:17; 10:11–12; 14:16).
4. God is faithful to his eternal promises:
 - a. He will be their God (10:6; 13:9).
 - b. He will dwell among them (8:23) and be worshiped in Jerusalem (14:16, 20–21).
 - c. He will provide them with a righteous Shepherd (9:9–10; 10:2–4; 11:4–17; 13:7–9).
 - d. Both the people and the land will be holy (12:10–13:9; 14:21).
 - e. Through his people all nations will be blessed (8:13, 23; 14:16–21).

D. *Excursus*: Apocalyptic Literature

1. Key biblical books: Daniel 7–12; Ezekiel 1; Zechariah 1–6; cf. Joel 2; Isa. 24–27; 56–66; Ezek. 38–39; Zech. 9–14
2. Characteristics:
 - a. "Apocalyptic": "uncovering, revealing"
 - b. Sub-genre of prophecy
 - c. Key distinctives: eschatology, symbolism, visions, conflict, triumph
 - d. *Core feature*: Eschatological expectation of God's dramatic intervention in history to produce a glorious future for his people
3. Interpreting Apocalyptic:
 - a. The imagery is primarily that of fantasy (e.g., beasts with seven heads and ten horns; a woman clothed with the sun)
 - b. We read the vision through the lens of the divine interpretation. For example, in Revelation, John interprets most of the images:
 - i. 7 stars = 7 angels of 7 churches (1:20)
 - ii. 7 lamp-stands = 7 churches (1:20)
 - iii. 7 lamps = 7 spirits of God (4:5)
 - iv. Bowls of incense = prayers of saints (5:8)
 - v. Great dragon = Satan (12:9)
 - vi. 7 heads of beast = 7 hills (17:9)
 - vii. 10 horns of beast = 10 kings (17:12)
 - viii. Harlot = great city (17:18)
 - c. Some images are fixed (e.g., a beast coming out of the sea represent an empire [usually evil]; an earthquake represents divine covenant curses;

etc.); other images are more fluid, used to evoke feeling as well as mental pictures.

- d. Visions are to be seen as wholes and not pressed regarding details.

E. Zechariah Summary: Yahweh will reign over a global kingdom by means of his messianic king-priest's rejection, substitutionary sacrifice, and triumph.

XVI.MALACHI: "The God who restores his people"

A. Orienting Data

1. *Content:* In five disputes with his people, Yahweh warns them of future judgments and promises redemption to the faithful
2. *Author:* Malachi ("my messenger"), otherwise unknown
3. *Date of prophetic activity:* unknown, around the time of Ezra and Nehemiah's reforms (ca. 430 B.C.)
4. *Historical Setting:*
 - a. While the people temporarily heeded the voices of Haggai and Zechariah, as the decades past they once again began to turn from God.
 - b. God's people in Malachi's day are in a state similar to some at the end of the 1st century when Revelation was written: unheeding to the voice of God, apathetic, and cynical of religion.

B. Literary Overview:

1. Superscription (1:1)
2. The Basis of Covenant Relationship: Seeing the Greatness of Yahweh's Love beyond Israel's Borders (1:2–5)
3. The Expression of Covenant Relationship: Honoring the Greatness of Yahweh's Name in Everyday Life (1:6–3:15)
 - a. Through pure offerings (1:6–14)
 - b. Through faithful instruction (2:1–9)
 - c. Through faithfulness in marriage (2:10–16)
 - d. Through deeds of justice (2:17–3:6)
 - e. Through generous giving (3:7–12)
 - f. Through serving Yahweh in hope (3:13–15)
4. The Importance of Covenant Relationship: Fearing the Greatness of Yahweh's Justice in the Future (3:16–4:3)
 - a. The Reward for Those who Fear God (3:16–18)
 - b. The Final Fate of the World (4:1–3)
 - i. The Consumed Fate of Evildoers (4:1)
 - ii. The Triumphant Fate of Those who Fear God (4:2–3)
5. Closing: The Lasting Authority of Moses until the Day of the Lord (4:4–6)

C. Message

1. Theme: A Call to Fear and Honor God through Faith and Practice
2. Malachi's aims:
 - a. Expose the symptoms of spiritual indifference, calling for moral and spiritual reform
 - i. Irreverence in worship (1:6–14)
 - ii. Lack of concern for God's Word (2:1–9)
 - iii. Unfaithfulness in marriage (2:10–16)

- iv. Exploitation and oppression of the weak (3:5)
- v. Stinginess in one's devotion to God (3:7–15)
- b. Rekindle proper respect for Yahweh (See Mal. 1:6, 11, 14; 2:5; 3:5; 3:16.)
 - i. Yahweh's commitment to his exaltation:
 - Mal. 1:11. 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 Yahweh of hosts.
 - Mal. 1:14. I am a great King, says Yahweh of hosts, and my name will be feared among the nations.
 - ii. The ways Malachi rekindles respect for Yahweh:
 - (1) By analogy: If we show respect to our fathers and masters (1:6) or the governor (1:8) how much more should we honor Yahweh, "the Great King" (1:14).
 - Mal. 1:6–8, 14. A son honor his father, and a servant his master. If then I am a father, where is my honor? And I am a master, where is my fear? says Yahweh of hosts to you, O priests, who despise my name. But you say, "How have we despised your name?" ⁷By offering polluted food upon my altar. But you say, "How have we polluted you?" By saying that Yahweh's table may be despised. ⁸When you offer blind animals in sacrifice, is that not evil? And when you offer those that are lame or sick, is that not evil? Present that to your governor; will he accept you or show you favor? Says Yahweh of hosts.... ¹⁴Cursed 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.
 - (2) By reference to God's activity: God is the sovereign Elector (1:2–3), Creator (2:10), Judge (3:1–5a)
 - Mal. 1:2–3. "I have loved you," says Yahweh. But you say, "How have you loved us?" "Is not Esau Jacob's brother? Declares Yahweh. "Yet I have loved Jacob ³but Esau I have hated. I have laid waste his hill country and left his heritage to jackals of the desert."
 - Mal. 2:10. Have we not one Father? Has not one God created us? Why then are we faithless to one another, profaning the covenant of our fathers?
 - Mal. 3:2, 5. But who can endure the day of his coming, and who can stand when he appears? ... ⁵Then I will draw near to you for judgment. I will be a swift witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired worker in his wages, the widow and the fatherless, against those who thrust aside the sojourner, and do not fear me, says Yahweh of hosts.

- (3) By his titles for God: God is “Father” (1:6; 2:10), “master” (1:6), “King” (1:14), and “Yahweh of Hosts” (24x in the book)
- iii. The prize for all who exalt Yahweh:
- Mal. 3:16–17. Then those who feared Yahweh spoke with one another. Yahweh paid attention and heard them, and a book of remembrance was written before him of those who feared Yahweh and esteemed his name. ¹⁷They shall be mine, says Yahweh of hosts, in the day when I make up my treasured possession, and I will spare them as a man spares his son who serves him. ¹⁸Then once more you shall see the distinction between the righteous and the wicked, between one who serves God and one who does not serve him.
- c. Motivate old covenant faithfulness in the present by portraying the hope of the future.
- i. He stressed the need to keep “the law of my servant Moses” (Mal 4:4; cf. Josh 1:7–8), which means that his old covenant law and the old covenant period has yet to be superseded by “the prophet like Moses” (Deut 18:15, 18; 34:10) and the era of heart-transformation and reconciliation (Deut 30:6).
- Mal. 4:4[3:22]. Remember the law of my servant Moses, the statutes and rules that I commanded him at Horeb for all Israel.⁴
 - Deut. 18:15, 18. The LORD your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen. . . . ¹⁸ I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him.
 - Deut. 34:10. And there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face.
 - Deut. 30:6. And the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live.
- ii. He noted the coming of God’s covenant “messenger” (Mal 3:1), the new “Elijah the prophet” (4:5; cf. Matt 11:10–14; 17:11–13), who will curb and/or delay God’s encroaching judgment by reconciling the community to God and one another (Mal 4:6).
- Mal. 3:1. Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come

⁴ NOTE: The only other place in Scripture that “my servant Moses” occurs is in Joshua 1, where Moses’ successor called all Israel to heed the law. “Only be strong and very courageous, being careful to do according to all the law that *Moses my servant* commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go. ⁸ This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success” (Josh 1:7–8). The Prophets are therefore framed by the call to heed Moses and together await the fulfillment when a prophet like Moses would rise (Deut 18:15, 18; 34:10).

to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts.

- Mal. 4:5–6[3:23–24]. 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.”
 - Matt. 11:10–14. This is he of whom it is written, “Behold, I send my messenger before your face, who will prepare your way before you.” ¹¹ Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he. ¹² From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. 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.
 - Matt. 17:11–13. He answered, “Elijah does come, and he will restore all things. ¹² But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands.” ¹³ Then the disciples understood that he was speaking to them of John the Baptist.
- iii. He highlighted that this prophet’s ministry will prepare for and precede the fiery day of the LORD (3:1–2; 4:5)—the fiery return of God’s presence to his temple (3:1) when sins will be atoned as sacrificial judgment on the disobedient wicked (3:4–5; 4:1) and reconciliation for the righteous, his “treasured possession” (3:17) who have returned to obeying the LORD (3:7), served him (3:18), and feared his name (3:16; 4:2).
- Mal. 3:1–7. 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. ³ He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the LORD. ⁴ Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years. ⁵ Then I will draw near to you for judgment. I will be a swift witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired worker in his wages, the widow and the fatherless, against those who thrust aside the sojourner, and do not fear me, says the LORD of hosts. ⁶ For I the LORD do not change; therefore you, O children of Jacob, are not consumed. ⁷ From the

days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says the LORD of hosts. But you say, ‘How shall we return?’

- Mal. 3:16–4:8[3:16–24]. Then those who feared the LORD spoke with one another. The LORD paid attention and heard them, and a book of remembrance was written before him of those who feared the LORD and esteemed his name. ¹⁷ They shall be mine, says the LORD of hosts, in the day when I make up my treasured possession, and I will spare them as a man spares his son who serves him. ¹⁸ Then once more you shall see the distinction between the righteous and the wicked, between one who serves God and one who does not serve him. ^{4:1[3:19]} 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. ^{4:2[3:20]} 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. ^{4:3[3:21]} 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 the LORD of hosts. ^{4:4[3:22]} Remember the law of my servant Moses, the statutes and rules that I commanded him at Horeb for all Israel. ^{4:5[3:23]} Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes. ^{4:6[3:24]} 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.

- D. Malachi Summary:** Because of the greatness of Yahweh’s love beyond the borders of Israel, Yahweh’s people should honor his great name in everyday life and fear the greatness of his justice in the future, all while remembering Moses’s law as they await the day of the Lord when the messenger of Yahweh’s covenant arrives.

XVII. Canonical Arrangement: Haggai–Malachi, the Restoration Prophets

- Malachi is the last of the prophetic voices until John the Baptist. As recorded in 1 Mac. 9:26: “So there was great distress in Israel, such as had not been since the time that prophets ceased to appear among them” (cf. 4:46; 14:41).
- This final word from Yahweh stresses through and through the centrality of God over all things, and the need to glorify God in every area of life; it is thus an apt conclusion to the Minor Prophets.

XVIII. Flow of Thought in the Twelve

NT	Hosea	Israel, Yahweh has a case against you: You have played the harlot and been like an unfaithful wife, departing from faithfulness, steadfast love, and knowledge. Please return to Yahweh, your husband!
	Joel	For the Day of Yahweh is at hand, and repentance is your only hope! I will be a refuge to my people, but a roaring, devouring lion against all who fail to heed my voice!

	Amos	How secure you feel, yet how insecure you actually are! I have disciplined you, yet you have not learned from the discipline. You anticipate my coming, but for you this Day will be darkness, not light. Prepare to meet your God, for the fulfillment of my kingdom promises is only for those who truly repent!
	Obadiah	Know this: Pride and hatred have no place in my coming kingdom; this is why your brother Edom will be destroyed.
	Jonah	Yet be warned, for your own pride and hatred of others resembles that of Edom and stands in direct contrast to the mercy Yahweh gives to whomever he wills. Don't be like Jonah; be like Yahweh and extend compassion rather than gloating in others' destruction, lest God's judgment fall on you!
	Micah	Yahweh, from his courtroom, has found you and the nations guilty! Yet your final judgment Day has not come, and in his mercy, he will still forgive your sins, if you but return. Soon God, through his Word and Messiah, will be exalted over all things. Will you be a part of the judgment or the redemption?
PUNISHMENT	Nahum	Know this for certain: Yahweh is a stronghold only for those who accept his terms of peace, but he will justly judge all his unrepentant enemies.
	Habakkuk	Yahweh is just, and in his time he will indeed punish all wrongdoers and preserve all who walk by faith, looking to him for help, guidance, and satisfaction.
	Zephaniah	Please be part of the remnant that draws near to God, so that the coming Day may be one of rejoicing! Yet for all who fail to heed God's voice, the Day of Yahweh the warrior will be sure destruction!
RESTORATION	Haggai	Drawing near to God necessitates that you take seriously the need for his presence in your midst, that he might bring forth the fulfillment of all he has promised, blessing for you and for the nations who surrender to him.
	Zechariah	You need God's presence among you, for his kingdom restoration will be brought not by human effort but by the power of his Spirit working through his slain and yet victorious priest-king.
	Malachi	This restoration is for you, if you will but fear and honor God in all areas of your life, awaiting the day when curse will give rise to full restoration blessing!
Prepared by Jason S. DeRouchie.		

XIX. Summary of the Twelve: After Israel/Judah's sinful rebellion unto and through exile, a transformed multi-ethnic remnant will turn and seek Yahweh their God and David their King, who will together protect the people from the day of wrath and lead them into the new creation by means of a new exodus.

A. Sin:

1. *Hosea* summary: Yahweh will reconcile the transformed children of Israel who will have an international makeup and who will gain right knowledge, loyalty, and truth as they experience a new exodus following and finding refuge in a new David/Israel, who will bear God's wrath on their behalf and who will be the agent of a new creation. The wise should understand.
2. *Joel* Summary: The recent destruction indicates that the coming day of the Lord will be horrific, and only those who return to Yahweh by calling on his name can expect to be saved and to enjoy his refuge and Spirit at his new creational mountain.
3. *Amos* Summary: Israel will soon meet their God, so they must return to him to escape punishment and to partake in the new creational, international restoration of the Davidic kingdom.

4. *Obadiah* Summary: Yahweh will soon bring Edom's pride down for the day is near when he will destroy his enemies of the world and establish his kingdom in Mount Zion with the house of Judah possessing the nations.
5. *Jonah* Summary: Yahweh's pity moves him to extend steadfast love to all who call upon him, both in Israel and throughout the world.
6. *Micah* Summary: Fulfilling his Abrahamic promises and countering Jerusalem's destruction after Judah's rebellion, Yahweh will in the latter days restore a pardoned and purified multi-ethnic people at Mount Zion through his Shepherd-King who will lead a second exodus and judge all God's enemies.

B. Punishment:

1. *Nahum* Summary: Yahweh will make a complete end of his enemies, including Nineveh, but he will be a stronghold for all who take refuge in him and will raise up one to proclaim good news to Judah as he removes her curse and restores the majesty of Jacob.
2. *Habakkuk* Summary: Despite Judah's rampant injustice and Yahweh's intent to use proud Babylon as his agent of Judah's destruction, Habakkuk answers Yahweh's call to life by committing to believe in the face of covenant curses that Yahweh will both punish the nations and save his believing people and Messiah.
3. *Zephaniah* Summary: In view of his impending day of wrath, Yahweh invites those in Judah and beyond to seek him together to avoid punishment and to wait for him to enjoy satisfying salvation.

C. Restoration:

1. *Haggai* Summary: For all who glorify him by treasuring his presence Yahweh promises international treasures, community blessing, and a royal deliver, resulting in peace.
2. *Zechariah* Summary: Yahweh will reign over a global kingdom by means of his messianic king-priest's rejection, substitutionary sacrifice, and triumph.
3. *Malachi* Summary: Because of the greatness of Yahweh's love beyond the borders of Israel, Yahweh's people should honor his great name in everyday life and fear the greatness of his justice in the future, all while remembering Moses's law as they await the day of the Lord when the messenger of Yahweh's covenant arrives

XX. Guided Reading for the Twelve:

A. Key Chapters:

1. Hosea 1–2
2. Joel 1–2
3. Amos 5:18–24; 9:10–15
4. Micah 3:9–4:5; 5:1–5; 6:6–8; 7:14–20
5. Habakkuk 1:1–4; 2:4; 3:16–19
6. Zephaniah 1:1–2:3
7. Zechariah 3–4, 8
8. Malachi 3:16–4:6

B. Questions:

1. Why are the 12 Minor Prophets called “minor”?
2. How is Israel portrayed in the first three chapters of Hosea?

3. Within the book of Joel, what do the massive locust plague and severe drought that open the book anticipate? In view of the context, what is the answer to the question raised in Joel 2:11?
4. According to Amos 4–5, what was the nature of Israel’s sin and what would be God’s response?
5. The message of Amos is dominated by a picture of the God of judgment as a roaring lion (Amos 1:2; 3:8). In view of this, how do the last five verses of the book balance out the book’s message?
6. What is the primary theme of the book of Obadiah?
7. Summarize the message of Jonah in your own words.
8. “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.” In which book is this quote found?
9. What is the primary theme of the book of Nahum?
10. The makeup of Habakkuk is unique among the prophets in that it includes a dialogue between God and the prophet with no formal oracle addressed to God’s people. Why was Habakkuk perplexed, and what was God’s response? What amazing declaration of faith is seen in the last three verses of the book and how does it relate to message of Habakkuk 2:4?
11. What is the main theme of Zephaniah? According to the book, what characterizes a person in right relationship with God?
12. Which prophets were among the returned exiles?
13. With what other prophet did Zechariah minister, and what did their messages have in common?
14. What are some of the ways that Zechariah anticipates the Messiah? What do we learn about the nations at the end of Zechariah 8?
15. What were some of the discouraging factors in the post-exilic period that brought about a general religious demise among the people? According to Malachi, who are those that God will “remember” in his book and on whom the “sun of righteousness” will rise at the end of the age?