

A PASSAGE THROUGH THE OLD TESTAMENT

*Year Two, Quarter Three
“The Minor Prophets”*



*a two year study in the
books of the Old Testament*

arranged into eight 13 lesson series

*by
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Year One, First Quarter: "In The Beginning"

1. Creation	Gen. 1-2
2. Sin	Gen. 3-4
3. Noah's Ark	Gen. 6-10
4. Promises to Abraham	Gen. 11-12, 15-18
5. Sodom and Gomorrah	Gen. 13-14, 18-19
6. Abraham, Sarah and Isaac	Gen. 20-24
7. Jacob and Esau	Gen. 25-28, 32-33, 36
8. Jacob and Rachel	Gen. 29-31, 34-35
9. Joseph Sold Into Slavery	Gen. 37-38
10. Joseph Imprisoned	Gen. 39
11. Joseph Interprets Dreams	Gen. 40-41
12. Providence	Gen. 42-45
13. Reunited	Gen. 46-50

Year One, Second Quarter: "From Egypt to Canaan"

1. Call of Moses	Exod. 1-5
2. The Nine Plagues	Exod. 6-10
3. The Passover	Exod. 11-13
4. Crossing the Red Sea	Exod. 14-18
5. The Ten Commandments	Exod. 19-31
6. The Golden Calf	Exod. 32-40
7. Nadab and Abihu	Lev. 1-10
8. Holy Living	Lev. 11-27
9. Leaving Sinai for Canaan	Num. 1-10
10. Loyalty and Disloyalty	Num. 11-21
11. Balaam and Balak	Num. 22-36
12. Moses's Review	Deut. 1-4
13. Moses's Final Charge	Deut. 5-34

Year One, Third Quarter: "Taming Canaan"

1. Entrance Into The Land	Joshua 1-4
2. Jericho	Joshua 5-6
3. Ai and Other Conquests	Joshua 7-21
4. Covenant Matters	Joshua 22-24
5. Failure to Drive Out Canaanites	Judges 1-2
6. Deborah and Other Judges	Judges 3-5
7. Gideon	Judges 6-9
8. Jephthah	Judges 10-12
9. Samson and Delilah	Judges 13-16
10. Tribal Depravity	Judges 17-21
11. The Courtship of Ruth and Boaz	Ruth 1-4
12. Samuel's Beginnings	1 Sam. 1-3
13. The Ark of the Covenant	1 Sam. 4-6

Year One, Fourth Quarter: "The Throne of David"

1. Institution of the Monarchy	1 Sam. 7-12
2. The Reign of Saul Begins	1 Sam. 13-16
3. David and Goliath	1 Sam. 17
4. Saul Persecutes David	1 Sam. 18-20
5. David's Flight and Fight	1 Sam. 21-24
6. Abigail and David	1 Sam. 25
7. Saul's Downfall	1 Sam. 26-28
8. David's Rise	1 Sam. 29-31
9. David Becomes King	2 Sam. 1-5
10. David's Successes	2 Sam. 6-10
11. David and Bathsheba	2 Sam. 11-12
12. Absalom's Rebellion	2 Sam. 13-19
13. David's Demise	2 Sam. 20-24

Year Two, First Quarter: "Israel and Judah"

1. David's Demise	1 Kings 1-2
2. Solomon's Splendor	1 Kings 3-10
3. Solomon's Demise	1 Kings 11
4. Rehoboam and Jeroboam	1 Kings 12-16
5. Elijah	1 Kings 17-19
6. Ahab and Jezebel	1 Kings 20-22
7. Elisha	2 Kings 1-4, 6
8. Naaman the Leper	2 Kings 5
9. Bloody Reigns	2 Kings 7-12
10. Fall of Israel	2 Kings 13-17
11. Hezekiah	2 Kings 18-21
12. Josiah	2 Kings 22-23
13. Fall of Judah	2 Kings 24-25

Year Two, Second Quarter: "The Major Prophets"

1. Isaiah, Part A	Isa. 1-39
2. Isaiah, Part B	Isa. 40-55
3. Isaiah, Part C	Isa. 56-66
4. Jeremiah, Part A	Jer. 1-20
5. Jeremiah, Part B	Jer. 21-39
6. Jeremiah, Part C	Jer. 40-52
7. Lamentations	Lam. 1-5
8. Ezekiel, Part A	Ezek. 1-24
9. Ezekiel, Part B	Ezek. 25-32
10. Ezekiel, Part C	Ezek. 33-48
11. Daniel, Part A	Dan. 1-3
12. Daniel, Part B	Dan. 4-6
13. Daniel, Part C	Dan. 7-12

Year Two, Third Quarter: "The Minor Prophets"

1. Joel
2. Jonah
3. Amos
4. Hosea
5. Micah
6. Zephaniah
7. Nahum
8. Habakkuk
9. Obadiah
10. Haggai
11. Zechariah
12. Malachi
13. Review

Year Two, Fourth Quarter: "Wisdom Lit./ Post-Exile"

1. Psalms	
2. Proverbs	
3. Job, Part A	Job 1-3
4. Job, Part B	Job 4-42
5. Ecclesiastes	
6. The Song of Songs	
7. Esther, Part A	Est. 1-4
8. Esther, Part B	Est. 5-10
9. Ezra, Part A	Ezra 1-6
10. Ezra, Part B	Ezra 7-10
11. Nehemiah, Part A	Neh. 1-5
12. Nehemiah, Part B	Neh. 6-13
13. Intertestamental Period	

Lesson 1: Joel

“Jehovah is God”

830 B.C.

The Prophetic Book

Joel's prophecy is occasioned by the tragic aftermath of a plague of locusts, which was followed by a drought and some severe wildfires. From this insect invasion, the prophet draws a lesson on repentance and righteousness. Unless the nation is turned back to its Lord, the locusts will be followed by a more severe judgment in the form of an invasion of enemy nations.

Joel's theme centers around the invincibility of God and his ultimate cause on earth. The prophet calls on the people to consider the locust plague as a mere warning of punishment to come if they persist in denying the will of God. He pleads with them to repent of their sin and avert the awfulness of the day of Jehovah upon them. That day will be a moment of deliverance for God's people and these Hebrews should make themselves of that class.

The enemies of Israel are the Philistines, Phoenicians, Egyptians and Edomites. Joash, the boy king, is probably still growing up. Hazael, king of Syria, is beginning to make trouble for Israel. Shalmaneser III of Assyria is advancing in a drive to conquer the west.

The most noted part of his work is in the second chapter, in which he predicts the coming of the Holy Spirit on Pentecost. Peter witnesses the fulfillment of this prophecy in Acts 2 as the Spirit falls upon him and his 11 comrades like tongues of fire. Because of these wonderful promises to those who overcome, Joel is a book marked by hope, though it begins so gloomily.

Joel's book can be divided into two sections. The first part (1:1-2:17) records Joel's words concerning the meaning of the locust invasion and its call to repentance. The second part (2:18-3:21) records God's direct words of assurance to those who are converted back to Him and destruction to all those who are not.

The Prophet and The Man

We know precious little about Joel, save that he was the son of Pethuel; we know less of his father. Still, we can witness a courage in our prophet, in that he prophesied to a stubborn people about the impending judgment of God against them. Judah's economy was teetering toward collapse as the Lord chastised his wayward people and Joel knew why. Exposing sin is never easy, but Joel does it with boldness and humility.

He showed a good knowledge of the temple and its worship and knew how to take advantage of the opportunity to preach repentance.

Modern Relevance

Joel's message merits our study today for repentance is too little emphasized in a society where the words “wrong” and “sin” have been sanitized into “inappropriate.” When divorce and homosexuality are practically virtues, it is clear we have come to call good, evil and evil good. The impetus of Joel's message should be reinvigorated for every soul of man that is at odds with God's will.

His prophecy concerning the Holy Spirit gives us insight as to what the apostles experienced on the first Pentecost after Jesus's resurrection.

Outline

I. Call for Penitence (1:1-20)
II. Locust Plague (2:1-17)
III. Restoration Promise (2:18-27)

IV. Holy Spirit Prophecy (2:28-32)
V. Impending Judgment (3:1-21)

Questions

1. (1:1-12) What is the great national tragedy Joel speaks of? Deuteronomy 28:38 speaks of something similar. According to Deuteronomy 28:20, what was the general purpose for this?
2. (1:13-20) Joel tells them to lament, wail, and fast. What general act is he calling for?
3. Describe the sorrow and destruction Joel foresees.
4. (2:1-11) What “people” will comprise the invading horde? From verse 3, describe the destruction this army will bring.
5. (2:12-17) Is there still hope to avert this disaster? Look closely—will outward acts be enough? Why or why not?
6. (2:18-27) A major shift in the tone of this book occurs here. In general, what will God do and why will He do it?
7. (2:28-32) Where is this passage quoted in the New Testament? What does Peter understand this prophecy to describe? According to verse 32, need a diligent servant of God fear the Day of the Lord?
8. (3:1-17) Will God judge the various nations for their part in harming Judah? Why or why not?
9. (3:18-21) What blessing is there for God’s people? What does verse 21 mean?
10. Name a New Testament passage that speaks of repentance and summarize it.

Lesson 2: Jonah

“Dove”

780 B.C.

The Prophetic Book

Jonah has been the target of many critics throughout the ages. Many who believe on the Lord see this as a myth. As children we are taught about Jonah, but as we grow older we tend to forget that there is some very valuable material and lessons to learn from the Old Testament. In Jonah there are four situations in which we as Christians find ourselves. The book of Jonah is divided into four brief chapters and can be seen as a summary of Jonah’s various standings as a soldier in service to God.

Two powerful kings ruled in Palestine as Jonah wrote. Uzziah reigned in Judah while Jeroboam II sat on the throne of Israel. A period of relative peace had begun as Israel pushed back her enemies in the north and Judah stayed hers in the south. But that peace would prove short-lived—Assyria was beginning to oppress the surrounding nations and her capital of Nineveh was gaining note for its wickedness and brutality. The Jews of this era are characterized by luxurious living and narrow nationalistic views.

The theme of Jonah has carried through to the New Testament: God is not willing that any should perish (2 Peter 3:9). The people of God are forced to remember this always and not become so haughty in their salvation that they believe others to be beneath them or it. Christians can be cut out as easily as they were grafted into the vine of Christ (Rom. 11:19-22).

The Prophet and The Man

Jonah is a preacher of good news for Israel and effective in his delivery, though unwilling to serve at first. He thinks God is mistaken at times and chooses the quixotic tactic of flight. His contemporaries included Amos, Hosea, Isaiah and Micah. Jonah’s reluctance to preach in Nineveh is understandable, for God had restricted Israel from social connections with other nations and Assyria has proven herself to be a tyrannical people.

Although modernists dismiss the story of Jonah as a farcical impossibility, the Bible considers him a real person (cf. 2 Kings 14:25 and Matt. 12:38-41). The greatest fish story ever told is not too difficult for the God of heaven.

Modern Relevance

Our age is marked by broad tolerance of religions, sects and philosophies. Christians are often afraid to say that Jehovah is the only true and living God and that all others are false. They are intimidated into accepting all belief systems as equally viable. Humanism and Islam have gained much ground as the devil has infected the world with a tolerance that will only lead to its demise.

Jonah teaches that there is one true God and that all men must approach him with worship and the hope of grace and mercy. He also shows it is utter folly to attempt to flee from the presence of God. God will find us anywhere.

The prophecy reminds us of the zeal of our youth and tests our conversion to be like little children.

It is people and souls that matter, Jonah learns. No matter who they are or where they came from, God made them and they deserve, at least, the chance to hear the gospel and reject it if they choose.

Outline

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| I. Jonah’s Call (1:1-3) | IV. Jonah Preaches (3:1-10) |
| II. Jonah’s Flight (1:4-16) | V. Jonah’s Distress (4:1-11) |
| III. The Great Fish (1:17-2:10) | |

Questions

1. (1:1-3) What was God's charge to Jonah and how did he respond?
2. (1:4-9) What was the origin of this storm? Who is praying here—the heathen or the man of God?
3. How does Jonah respond to the sailors in verse 9? Is this hypocritical?
4. (1:10-16) To whom did the sailors pray before? Now, to whom? Was the calming of the storm an answer to the prayer of sinners?
5. (1:17-2:10) What is the second thing God has prepared for Jonah? Does he show gratitude or sorrow over this? Are there any signs of penitence?
6. (3:1-4) What is Jonah's command from God this time? Does he obey? What is his message?
7. (3:5-10) Does anyone in this brutal city repent? How can God repent, according to verse 9?
8. (4:1-4) How did Jonah react to his success? Why?
9. (4:5-11) What is the third thing God prepares for Jonah and how does he react?
10. What is the fourth thing God prepares and Jonah's reaction? What is God's lesson for him?
11. What does this book teach us about the acceptance of other gods and religions today?

Lesson 3: Amos

“Burden Bearer”

755 B.C.

The Prophetic Book

Syria had subjected Israel for a time, but then Syria fell and Israel was free. Israel had peace from 805-740 during which Jeroboam II restored her borders to those of David’s day. King Uzziah did likewise for Judah. But with Israel’s prosperity came injustice, luxury and greed. Religious rites were present in abundance but there was actually little true righteousness. This age of success and prosperity became an era of moral decay.

After all God had done for this people in rescuing them from slavery and giving them a home, the Hebrews had not returned faithfulness and worship to Him. They became as cruel as their enemies and reveled in selfishness and rebellion. Israel became overconfident in the presence of God, forgetting that his fellowship with them was conditional upon their loyalty. And so God takes the spoiled child over his knee and prepares to teach her a lesson.

This prophetic work is a promise of impending punishment on the nation of Israel. “You only have I known of all the families of the earth; Therefore I will punish you for all your iniquities.” That phrase must have seemed an oxymoron to the self-absorbed Hebrews. But being the nation of God gave Israel not only special privileges but also the special obligations that come with stewarding such wealth. The people of God had grown ungrateful and had failed to carry out that responsibility and so God was now allowing their punishment at the hands of an invading army.

The Prophet and The Man

Amos steps out of the obscurity of being a common shepherd for these few brief moments in the spotlight to encourage restoration in Israel. He stood apart in his country because he saw clearly the sad conditions of his day and spoke indignantly about such corruption. He indicts his countrymen from top to bottom and raises the specter of impending divine retribution.

You can take the prophet out of shepherding, but you can’t take the shepherding out of the prophet. We hear the object lessons from his regular occupation throughout this book. Whether he is hearing a lion or watching the sun rise, we know that he is a man not afraid to sweat.

Amos is the “burden bearer” who takes upon himself the task of speaking the oracles of God to a corrupt population. He leaves his home in Tekoa, twelve miles south of Jerusalem, to lead an assault against the excesses of the big city.

Modern Relevance

We could note five timeless lessons from Amos:

1. Justice between men is right before God.
2. Privilege implies responsibility.
3. Failure to take responsibility demands punishment.
4. Nations and individuals must live up to the knowledge granted them.
5. Even elaborate worship, if heartless, is an insult to God.

Going through the motions will not acquit one before the Lord, for he can read hearts and motives.

Outline

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|-------------------------------------------|----------------------------------|
| I. Introduction (1:1) | IV. Visions of Amos (7:1-9:10) |
| II. Prophecies Against Nations (1:2-2:3) | V. Restoration Promise (9:11-15) |
| III. Prophecies Against Israel (2:4-6:14) | |

Questions

1. (1:1-3:6) To what eight nations does Amos prophesy doom? Why will the last two be punished? What special gift had Israel ignored (3:1-2)?
2. (3:7-4:5) Describe the picture of destruction Amos paints. Whom does this destruction include (4:1)?
3. (4:6-13) How had God attempted to correct Israel? Why? What was Israel's reaction?
4. (5:1-20) Does it seem like the people will listen to Amos? According to verses 14 and 15, what did they need to do? What does the Day of the Lord hold for the people?
5. (5:21-27) List four things God would refuse from Israel. What did God desire more than these?
6. (6:1-14) What did God think of their pride? What illustrates it (verse 13)?
7. (7:1-17) What three things does God show Amos? What is Amaziah's reaction? Will Amos concede to Amaziah's command in verse 12?
8. (8:1-14) What does God show Amos now? According to verse 2, what does this signify? Describe the coming famine of verse 11.
9. Amos has prophesied the destruction of Israel at the hands of Assyria. When was this fulfilled?
10. (9:1-15) What are the ramifications of this prophecy? Where is it quoted in the New Testament?

Lesson 4: Hosea

“Salvation”

750 B.C.

The Prophetic Book

The theme of the book of Hosea is God’s patience and wrath; it is wrapped up in a human metaphor of marital infidelity which stands for man’s disloyalty to his obligations to his Creator. Hosea addressed the northern kingdom of Israel, called Ephraim after its largest tribe, but also the sins of Judah.

Hosea uses his good love for his faithless wife, Gomer, to illustrate the incomparable love of God for man. It is a prophetic reminder that God is watching and desires to extend his mercy when man wants it.

Hosea wrote a few years after Amos and the corruption in Israel had only worsened in the interim. Her sin was described as deeper even than adultery; it was harlotry. The people had become ignorant of God’s laws and were paying homage to the Baals instead.

Hosea teaches us about the nature and character of God, noting that the people’s ignorance about him was at the root of their problems. There is but one God and he is omnipotent, righteous and loving.

He also tackles the pride of the Hebrews in being the historic people of God. This privilege had always been conditional upon their keeping His covenant and they were now violating it. Their privilege was at risk.

The Prophet and The Man

The name “Hosea” means salvation, deliverance or help. His message promises deliverance to those who overcome the spiritual harlotry that marked Israel in this age, the polytheism and heartless worship.

Little is said about Hosea’s background. We learn, however, that he has a solid insight into the religious, social and political corruptions of his day. His tender love for Israel is like God’s and his longsuffering devotion to his harlot wife completely parallels God’s patience with his people.

It is obvious that Hosea occupied some position of distinction and some have said that he must have been a priest because of his knowledge in that area. While the matter cannot be understood perfectly from the text, we can see that Hosea pulled no punches when it came to accusing the priesthood of their part in Israel’s downfall.

Hosea’s troubled marriage is at the epicenter of this book. He was directed by God to marry Gomer, a woman of harlotry. Hosea was loyal to her, though she constantly cheated on him with other men. Through this horrible experience, the prophet learned firsthand the suffering, unrequited love that Jehovah felt for Israel, his bride.

Hosea is much different from Amos, in that his message is marked by love and sympathy. Hosea was very emotional, yet still indignant about sin.

Modern Relevance

The world today is rife with false gods and religions and our Lord is still crying out for loyalty. Even the church is giving itself to the devil, to the world and to the worship of the individual. Such is spiritual adultery and God is once more the rejected bridegroom.

Outline

I. A Messy Marriage (1:1-3:5)

II. Ignorance About God (4:1-6:3)

III. No Love For God (6:4-11:11)

IV. God And His Bride (1:12-14:9)

Questions

1. (1:1-11) What seemingly strange command does God give Hosea? What does Hosea do? What are the names of his offspring? Are the names significant?
2. (2:1-23) How does the spiritual condition of Israel compare with the fidelity of Gomer?
3. (3:1-5) What does God instruct Hosea to do about Gomer? Why is this significant?
4. (4:1-19) According to verse 6, why were the people to be destroyed? The earlier verses in this passage describe some of the effects of this—what are they?
5. (5:1-15) According to verse 11, what had Ephraim (the northern kingdom of Israel) heeded? Was this good enough for God? How will God treat Israel?
6. (6:1-7:16) Chapter 6 begins with a call to repentance and a prayer for “rain.” But how does verse 4 describe Israel’s faith?
7. (8:1-9:17) What object must go? How does this sin compare to Gomer’s (cf. 9:1)? What is the condemning statement of 8:14?
8. (10:1-13:16) After all this talk of destruction, does Hosea cease his call to repentance? After reading 11:1-8, how does God feel about Israel (Ephraim)?
9. (14:1-9) Will Israel be restored? From where will refreshment come?
10. What does James 4:4 call “friendship with the world”? What does this mean?

Lesson 5: Micah

“Who is Like Jehovah?”

725-01 B.C.

The Prophetic Book

Assyria had become a world power by the 730s. Tigleth-Pileser’s westward march led him into Syria and Israel by 738 and the kings of these nations were forced to pay tribute. Israel’s King Pekah had revolted but Judah refused to join the revolt. Therefore, Syria and Israel allied to attack Judah. King Ahaz then asked Assyria to help him. Tigleth-Pileser attacked Damascus and took much of Israel also in 732. Hoshea became a vassal king ruling from Samaria. He rebelled and Shalmaneser, who succeeded Tigleth-Pileser, punished him by sacking Israel in 722.

New revolts against Assyria ensued. Sargon II and Sennacherib ruled that nation for the rest of the eighth century and in 701, Sennacherib’s armies came to defeat the armies of Egypt and Judah. They took all but Jerusalem because God protected the city by smiting 185,000 Assyrians at her walls.

Most everyone from prophet to prince to judge to businessman was corrupt. The religion had become shallow and mingled with idolatry and witchcraft. The theme of the book is aptly stated in the sixth chapter: Man should endeavor to uphold justice, mercy and a humble walk with his God.

In his book, Micah stresses the holiness of God and his authority in a simple, yet forceful manner. It is this simple: As long as the people of God are willfully obedient, God will favor them, but if they stray by heart or hand, God will eventually abandon them. God’s favor cannot be obtained by sin, nor by thoughtlessly observing ritual. It is attained by living the right kind of life based on those weightier principles. The prophet helps to add to the Old Testament portrait of the Messiah, giving a vital piece of the puzzle that we might identify him.

The Prophet and The Man

Micah lived about 20 miles outside of Jerusalem near a great highway which ran from Assyria to Egypt. He had a keen insight into the meaning of world events and spoke with strong, simple clarity. He used the sword of the Spirit to peer beneath the Hebrews’ superficial religious reforms and find a rotting carcass of corruption. As surely as God was dissatisfied, so was Micah.

Micah was a prophet contemporary with Isaiah, but he differs from the major prophet because of his background. Isaiah was a city fellow and Micah was of the country, a man at home with the soil and alien to the corruption and pace of the big city. He speaks as a common man to the sin of the dignitaries of Israel and files a lawsuit against her on Jehovah’s behalf.

Modern Relevance

The forcefulness of Micah 6:8 is almost as timeless as Ecclesiastes 12:13. The rebuke is loving, yet bold to all those living outside Christ and outside the church. But it is just as pointed to those who think themselves all right, when in fact, their religion is not heartfelt any longer. Like the saints in Laodicea, we are cautioned against becoming lukewarm.

Outline

- I. Judgment and Hope (1:1-2:13)
- II. Punishment and Deliverance (3:1-5:15)
- III. Triumph (6:1-7:20)

Questions

1. (1:1-16) What two capital cities will be punished? What fate will befall one of them, according to verses 6-7?
2. (2:1-13) These verses seem to speak of some with power. What are their transgressions?
3. (3:1-12) What three classes of people are indicted in this passage (look especially at verse 11)? What is the sin of each? Is Micah among this group? How do you know?
4. (4:1-13) What does the prophet describe? How does this passage compare to Isaiah 2:2-4?
5. Micah prophesies primarily to Judah about its destruction. Compare 1:16 and 4:10. What does Micah prophesy will be Judah's fate? What will be the fate of her enemies, according to 4:11-12?
6. (5:1-15) What major prophecy is detailed at the beginning of this passage?
7. (6:1-8) What does God desire of His people more than sacrifice?
8. (6:9-16) Have all decided to walk humbly with God? Whose statutes do they follow instead?
9. (7:1-13) Who is trustworthy in Israel? Whom can Micah trust?
10. (7:14-20) Will God show his mercy and compassion to the world again? Through what means?

Lesson 6: Zephaniah

“Jehovah Hides”

627-26 B.C.

The Prophetic Book

Josiah was the king of Judah between 640 and 609 B.C. He followed God throughout his life and upon being shown a copy of the Law of Moses, he undertook remarkable reforms in the nation. Zephaniah does not emphasize Josiah’s reforms—possibly because both prophet and king knew that the end result would be outward reform but no real inward change.

Assyria had been the power for nearly a century as Zephaniah writes, but the empire had cracks in its seemingly impenetrable armor. The city-state of Babylon declared its independence from Assyria in 626, hinting at the world power she would soon become. Judah’s aggressor was rising from the corpse of Israel’s.

The sins of Judah that the prophet notes include corruption, injustice, luxury and Baal worship. The leaders were evil—traitorous people, warped judges, profane priests and vicious princes. The time for judgment was at hand.

Zephaniah’s prophecy is wrapped up in the impending “Day of the Lord,” in which Judah and every nation that interacted with her would face a devastating temporal judgment meant to startle men back toward the Lord.

The Prophet and The Man

Zephaniah’s name means literally, “Jehovah hides” or “Jehovah has hidden” or “treasured.” God will hide the redeemed in the hollow of His hand and hide himself from the lost. It is up to man to choose where he wants to be.

Zephaniah traces his ancestry back four generations to King Hezekiah, meaning that the prophet was of royal lineage, giving him a unique perspective and place among the minor prophets.

It would seem that he lived in Jerusalem, though what he did there is completely unknown. Perhaps he dwelt in the king’s household, but there is no way of knowing.

Josiah’s reforms did not impress Zephaniah, or at least, he makes no reference to them. Zephaniah had the vision of a righteous man and saw through the pretense of superficial reform to the lingering worldliness and idolatry of the people.

Modern Relevance

The impending judgment upon Judah is typical of the coming judgment upon all mankind; there is one last great Day of the Lord yet to come upon the earth, in which all souls will be judged. Learning from Zephaniah’s warnings about Judah’s prospects should cause modern man to search his own soul and make it ready for inspection.

As he traces the pattern of God’s judgment against all nations, he reminds us that the sovereignty of Jehovah is universal and that every knee will bow and accept reward or punishment without redress in that day. Only through the blood of Jesus can a man be rescued from his sin and added to the redeemed.

Outline

- I. Judgment on Judah (1:1-18)
- II. Call to Repentance (2:1-3)
- III. Judgment Against Nations (2:4-15)
- IV. Woe to Jerusalem (3:1-7)
- V. Hope for Future (3:8-20)

Questions

1. (1:1-6) What is the sin God immediately points out? Are some of the Levitical priests included in this number? Compare this verse to Hebrews 10:38.
2. (1:7-13) What message does God have for the transgressors? What will be the fate for those who think God cannot act in the affairs of men (verse 12)?
3. (1:14-18) Describe the Day of the Lord as it is portrayed here.
4. (2:1-7) What is the prophet's message to the people of this "undesirable nation"?
5. (2:8-15) What is God's forecast for the powerful Assyrian empire? What had Nineveh said in her heart, according to verse 15, that hastened her downfall?
6. (3:1-7) God leaves Nineveh and turns back to another wicked city. What city does he condemn now? How are these four higher classes pictured in verses 3 and 4?
7. How had God tried to chastise Judah to avoid destruction? How had she responded?
8. (3:8-13) What is this pure remnant for the future of which Zephaniah speaks?
9. (3:14-20) Even as great national sorrow and destruction were coming, was there still the possibility of joy? Why or why not?
10. When did Zephaniah's prophecy about Judah's destruction come to pass? What about his prophecy concerning the pure remnant of God's people?

Lesson 7: Nahum

“Consolation”

620 B.C.

The Prophetic Book

The book of Nahum was primarily addressed to the residents of the great Assyrian capital city of Nineveh. Throughout her history, Nineveh was known as the most brutal and bloody city in the world. Finally her wickedness caught up with her and she felt the hot anger of God.

Nahum prophesies about Nineveh’s fall. Assyria is at the apex of her power—Esarhaddon II is taking the throne as Nahum speaks. Oppression and injustice reign in Nineveh and Assyria. As the nation is the world capital for brutality, Nineveh becomes the symbol of all the enemies of God.

No Bible book emphasizes the wrath of God quite like Nahum. Even the judgments on the ancient world in Genesis are not accompanied with the furious explanations that God gives the Ninevites. Nahum, however, leaves the rebuke of Judah to his contemporaries, focusing instead upon the great and dreadful inhabitants of Nineveh, whose ancestors had repented when Jonah arrived 160 years earlier.

The Prophet and The Man

Nahum prophesied in the same basic era as Zephaniah and Habakkuk, but his message was directed toward the heathen of Nineveh rather than the people of God in Judah. His name, which means “Consolation” implies to the beleaguered Judah that her oppressor will meet its end. It is no consolation to its direct audience in Nineveh.

Nahum calls himself an Elkoshite, a resident of a city of considerable curiosity. Elkosh was probably a village in Judah or southern Palestine. Because we know nothing of his home, we have no help in discovering his occupation either.

Nahum was evidently a very poetic writer, possessing the ability to carry his reader fluidly from point to point. While his style is forceful and his subject matter grave, Nahum makes it exciting and appealing.

Modern Relevance

Nahum emphasizes the aspect of God that most people would like to forget—his wrath and ability to judge and condemn the unrighteous, sentencing them to doom. Many people prefer to focus on his love and mercy and ignore the consequences of his immutable justice. Man would do this at his own peril, for God’s love of truth and righteousness demands his corresponding hatred for falsehood and wickedness. His justice demands that the unmerciful be judged without mercy.

While the reader may cringe at the punishment meted out upon Nineveh, he must remember that the doom pronounced upon the ungodly in this age is no less terrifying. To those who know not God or refuse to obey the gospel they hear, God will come with flaming fire of vengeance (2 Thess. 1:1-8).

Nineveh’s downfall in 612 is a lesson in gradual apostasy, for she had been preserved at the preaching of Jonah, but relapsed into sin once the prophet and the people of that particular day perished. The Christian must watch out for his own soul, lest it return to the mire from which it was rescued by Christ.

Outline

- I. Mercy and Justice (1:1-11)
- II. Words Against Nineveh (1:12-2:12)
- III. Word to Nineveh (2:13-3:19)

Questions

1. What notable prophet had preached to Nineveh before? How long ago? What was the result then?
2. (1:1-11) What has God in store for his enemies? Is God's patience to be counted as a lack of power? What verse from Second Peter describes God's longsuffering nature toward man?
3. (1:12-15) What does God have in mind for Nineveh? What had Nineveh done to deserve punishment?
4. The prophecy in verse 15 is fulfilled in 2 Chronicles 35. Describe the specific feast mentioned. What discovery made this possible, according to 2 Chronicles 34:14-15, 19?
5. (2:1-2) Does this verse literally call on Nineveh to prepare for battle or is it meant as sarcasm?
6. (2:3-12) Compare the state of the Ninevites before punishment (verse 3) with their state after punishment (verse 10).
7. (2:13) What phrase here ought to have struck fear into all within earshot? Compare this statement with 1:6—is this at all a secure place to be?
8. (3:1-11) What will become of the haughty and bloody city? Look especially at verses 3 and 5. What other grand city had fallen despite apparent invincibility?
9. (3:12-19) Will the scattered of Nineveh ever return to restore their city?
10. Was Nahum's prophecy about the destruction of Nineveh fulfilled? If so, when?

Lesson 8: Habakkuk

“Embrace”

612-06 B.C.

The Prophetic Book

As Habakkuk writes here, Judah is sliding down the hillside toward doom and destruction. Her wicked sister, Israel, is gone and Judah is little better morally. The debauchery in Judah troubles Habakkuk because God does not seem to be responding. But God’s intention, when revealed to the prophet, astounds him even more.

Babylonia had been restored by Esarhaddon during his Assyrian reign. After his death, Ashurbanipal took the throne and held it when Habakkuk was working.

Good king Hezekiah was succeeded by the evil Manasseh in Judah. A generation later, King Josiah turned to God early in his life and made sweeping reforms, though the people’s hearts never really changed.

Instead of taking Jehovah’s message directly to the audience, Habakkuk takes the complaint of the people to God as their representative. The righteous minority in Judah loathed the iniquity that surrounded them and they wondered in frustration why God did not act against their wicked neighbors. Habakkuk’s book is a familiar cry of sorrow in the midst of sin. It takes the entire book, but Habakkuk eventually resigns himself to the will of God.

The Prophet and The Man

Much about him is strained with mythology; what we learn of him must come from his own writings. He is an honest doubter who thinks God is wrong sometimes. The sin around him repulses him.

His name means literally “embrace” and his book shows the desire of God to embrace the righteous in safety. We can learn nothing of his home or occupation from this record.

Modern Relevance

Habakkuk teaches us how to live in a world that is marked out for annihilation, to tarry here as sojourners and pilgrims and escape to heaven in the end. For those troubled with questions concerning the apparent bliss of the wicked and suffering of the just, Habakkuk gives us the insight and distant vision of God.

We learn that God will indeed bring the thoughts and deeds of the wicked to nothing in his time. Unrighteousness will not go unpunished and charity will not go unrewarded. We must be patient and hope for the best for all men.

Habakkuk teaches that faith is truly about faithfulness. Those who believe God will be loyal and obedient to Him without question or hesitation.

Habakkuk asks the hard questions and receives the plain answers. We should not trouble ourselves with such early concerns but place our citizenship in heaven and our hopes in the hand of the Almighty who knows how to preserve his children and enrich them in the end.

Cunningham Geike wrote, “To solve the problem for his fellow-countrymen still faithful to Jehovah is the great aim of his book” (“Hours With The Bible,” page 354).

Outline

- I. Habakkuk’s Concerns (1:1-17)
- II. God’s Response (2:1-3:15)
- III. Habakkuk’s Response (3:16-19)

Questions

1. (1:1-4) What is the prophet's first question? What is his state of mind?
2. (1:5-11) The Lord replies to Habakkuk with words that shocked him—what was this shocking revelation? According to verse 9, what is the Chaldean (Babylonian) mind set on?
3. (1:12-2:1) How does Habakkuk respond? What is his next question (v. 13)?
4. (2:2-4) God provides a major theme in this verse. Whom does he chastise and whom does he find upright? Compare this verse to Romans 1:17.
5. (2:5-17) Will God allow the Chaldeans to succeed in unrighteousness after overwhelming God's people? What three woes are described (beginning respectively in verses 9, 12 and 15)?
6. (2:18-20) Another woe is levied. What sin does God punish now? Describe the comparison between the thing in verses 18 and 19 with the one in verse 20.
7. (3:1-2) The book has reached a climax; chapter three marks a significant change in tone and language. What does Habakkuk ask from God in verse 2?
8. (3:3-15) Does this passage sound like Habakkuk is angry with God for his plans or accepting of them as right? Habakkuk recognizes that all this is in preparation for what (verse 13)?
9. (3:16-19) Habakkuk is indeed an honest man. What emotion does he admit feeling when he first heard of God's intentions concerning the Chaldeans? How does he feel now?
10. Habakkuk prophesied that the Babylonians would soon conquer Judah. When did this come to pass?

Lesson 9: Obadiah

“Servant of Jehovah”

587 B.C.

The Prophetic Book

Although some scholars place Obadiah’s prophecy in the ninth century before Christ, evidence seems somewhat stronger for a date around 586 B.C., as Babylon had just sacked Judah and her capital of Jerusalem. This book is clearly a reaction to an invasion of Jerusalem and the theme is a condemnation of Edom for her part in the plunder. Firmly deciding upon the date for the prophecy is difficult, for there is strong evidence for 845 B.C. as well. However, the later date is a bit more plausible. Babylon began to conquer Jerusalem in 606 B.C. and continued until it was totally sacked in 586 B.C.

Obadiah was not called to preach God’s will to Judah, nor to Babylon for that matter. He was instructed to prophesy to the nation of Edom. Edom was a sister state to Judah; she had descended from Esau, Jacob’s brother of Genesis days. Although Jacob and Esau were able to reconcile their differences, Judah and Esau continued to spar throughout their histories.

As Babylon came raging into Judah, Edom committed grave sins against her sister. Edom did not instigate the invasion—but she was guilty of standing on the other side (verse 11). Edom had claimed neutrality as her brother was attacked but her neutrality proved utterly false.

Edom was a proud nation that felt secure in her own defense. She looked with derision and resentment upon Judah and mocked her when Nebuchadnezzar destroyed Jerusalem. But this did not escape God’s notice and both Babylon and Edom would be made to pay for their parts in the invasion.

The Prophet and The Man

Obadiah was sensitive enough to be hurt by the lack of brotherly love shown by Edom to Judah. He was courageous enough to denounce people who had once held land in the territory where he now lived. He was confident in God’s power.

His name means “Servant of Jehovah” and his courage bears this moniker out well. However, nothing more is known of this man.

Many question Obadiah’s authenticity as a prophet of God because he focuses so much upon vengeance. But this message of vengeance is nothing unique to Obadiah and it only reinforces the history of closeness between the Jews and God. His vengeance is upheld throughout the scriptures as just and certain.

Modern Relevance

The sermon against pride can begin here in Edom, who found that hubris leads to a certain fall. Proud vanity and independence will be exposed and judged when a man departs from God.

Obadiah also cautions us against fraternal injustice, treating a brother contemptuously. He warns us about sharing in the spoils of sin and that a man will reap what he sows.

Finally, we learn that there is always a means of escape for the just.

Outline

- I. Judgment on Edom (1-9)
- II. The Lord’s Day (10-16)
- III. Agents of Edom’s Destruction (17-21)

Questions

1. Enmity between Edom and Judah began long before this time. What happened in Genesis 25 that caused strife between Esau and Jacob? What happened in Genesis 27 that exacerbated the problem?

2. In Numbers 20:14-21, how did Edom hinder God's people?

3. Many place Obadiah around 845 B.C. What invasion of Jerusalem took place at this time, according to 2 Chronicles 21:16-19?

4. (1-4) What deceived Edom, according to verse 3? Could they hide from God?

5. (5) How thorough will the destruction be?

6. (6-9) What three traditional sources of strength will not be enough to stand against God (one each is found in verses 6, 8 and 9)? What lesson is this for America and our generation?

7. (10-11) For what crime would Edom be punished?

8. (12-14) List eight things God says Edom should not have done.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.

9. (15-16) What familiar phrase to the student of the minor prophets appears here to describe Edom's impending doom?

10. (17-21) What will the future of Jacob hold? On the other hand, what will become of Esau? When did these prophecies come to pass?

Lesson 10: Haggai

“Festival”

520 B.C.

The Prophetic Book

By 586, Nebuchadnezzar had demolished Jerusalem and the temple. The Babylonian line of rulers became weak after Nebuchadnezzar and lost power to Cyrus of Persia. In 538, Cyrus issued a decree that the exiles should return to their homeland and rebuild their temple. The exiles did return and had laid the foundation by 536.

However, opposition developed from the Samaritans and Cyrus was persuaded to revoke the decree. The Jews returned to their own houses and left the temple unfinished for the next 16 years. In 520, Haggai and Zechariah appeared to urge them to get back to work and rebuild God's temple. The people were poor from unproductive crops while much effort was being expended with little results.

Zerubbabel was the region's governor under Darius Hystaspis of Persia. Joshua was high priest. Faith had waned because of the disappointment, although there was great nostalgia for the days of Solomon's temple.

The Prophet and The Man

Haggai's name means “Festival.” He was among the remnant who returned from Babylon with Zerubbabel to rebuild the nation, its temple and religion. He also appears in the fifth and sixth chapters of Ezra. Still, we know little more about him than that he was a bold prophet.

He was a very single-minded man; building the temple was all he seems to have had on his mind. Haggai recognized that God had sustained this remnant and returned them to Jerusalem for the sole purpose of reconstructing Judaism from its ashes. Haggai became the conscience of the remnant, pointing to their paneled houses and unproductive fields and forcing them to consider that their selfishness toward God was cutting off his blessing.

Haggai is impressive and irresistible in his call to action. He is tired of all the excuses and sloth that put work off for leisure and waste precious days in God's service. Along with Zechariah, Haggai exhorts the remnant returning to Israel to get busy and overlook their other troubles. If they are found doing the labor of the Lord, he will bless them richly.

He is a man of strong conviction who speaks bluntly and plainly. He sees a work that needs to be done and challenges men to do it.

Modern Relevance

Today's temple is not made with hands, nor composed of bricks and mortar. Instead the temple of God today is his church, built with living stones upon the foundation of the Savior and his apostles and prophets. While the church of Christ may not possess the size and splendor of days gone by, it is not ours to long for the past, but to carve out the present and prepare for the future.

There is a work for saints to do today, to spread the gospel and place stone upon stone in that temple, by saving souls. We must not become distracted by selfish concerns that draw us away from our labors that have eternal ramifications.

Outline

- I. A Call To Action (1:1-15)
- II. The Need For Courage (2:1-9)
- III. The Need For Patience (2:10-19)
- IV. A Call To True Faith (2:20-23)

Questions

1. (1:1-2) What did God say was the people's attitude toward rebuilding the temple? What group of people was dissuading them from this work?
2. (1:3-11) What command does God issue in verse 5 and again in verse 7? What were their living conditions like? According to verse 9, why was this so?
3. (1:12-15) How did the leaders and people respond to Haggai? Compare verse 15 with verse 1. How long did it take Haggai to stir up the people?
4. (2:1-5) How long had the people been working on the temple at this point? Ezra 3 details the laying of the foundation. Consider Ezra 3:12. Why do you think some of the people wept?
5. This paragraph in Haggai is an encouragement from God. With what promise does he console them?
6. (2:6-9) Haggai prophesies about the latter temple in verse 9 being greater than Solomon's temple and verse 6 is quoted in Hebrews 12:26. Understanding the context of Hebrews 12:22-26, what latter temple will bring peace and glory to God?
7. (2:10-14) Now how long have the people been working? What message is God trying to get across with these two questions?
8. (2:15-19) Has God blessed the people yet? Why, or why not? When will blessings begin?
9. (2:20-23) What will God do with the strength of Gentile kingdoms?
10. Whom is it that God has chosen to be a signet ring? Compare this with Matthew 1:12-13. What is the significance?

Lesson 11: Zechariah

“Jehovah Remembers”

520-16 B.C.

The Prophetic Book

The book of Zechariah deals with same interests as Haggai, rebuilding the temple. Where Haggai used blunt rebuke, Zechariah employs figures and symbolism to enhance that initial message.

The remnant of the Jews had returned from Babylonian captivity to reconstruct the Hebrew way of life. It was necessary that the lineage and worship be continued so that God could send his Messiah into the world in the future. Zechariah aids Zerubbabel and Haggai in encouraging the people to get busy and build the temple upon the foundation they laid over a decade before.

Moreover, Zechariah’s temple message has a deeper bearing upon God’s plan for mankind. He gives a vivid description of the coming Messiah who would bring blessing to all humanity.

Zechariah labored in the same era as Haggai and did much the same work. He was a different man, though, and proclaimed many visions of future glory. Zechariah began two months after Haggai. The temple was finished in 516 B.C.

Zechariah uses figures and symbolism to enhance the blunt message of Haggai. His speech looks beyond the temple construction at hand to the office of the Messiah to come. It is the longest and most difficult of the minor prophets.

The Prophet and The Man

Zechariah is described as a young man with visions of future glory. He preaches in figures and symbolism, in contrast to Haggai, who was blunt and plain. He readily looks beyond the immediate temple to that of the Messiah.

He was a priest in God’s service, but called into prophecy about a month after the temple work was restarted. Zechariah sees beyond the conflict of the day to a time when the temple would be finished and functioning again. But he looks even beyond that physical structure to the spiritual temple and its Messiah.

Modern Relevance

In an age of doubt, Zechariah is ample evidence of the divine hand. These prophecies were given more than 500 years before Jesus was born in Bethlehem to a woman named Mary. Yet, they paint a graphic portrait of this Nazarene carpenter who would die upon a Roman cross as a ransom for all. After reading these predictions, there can be no doubt that Jesus truly was the son of God.

Most striking is the prophecy about the 30 pieces of silver paid to Judas Iscariot and their eventual use to purchase the potter’s field. Therein, we see men so antagonistic to Christ that they killed him, testifying that he was the answer to these predictions.

Zechariah reminds us that the church is the people, not the building. As a collective, we are the temple of God.

And like Haggai, we are taught that the Lord’s work demands our top priority and diligence. It should not be left undone so that we can focus upon ourselves and this earth.

Outline

- | | |
|-------------------------------------|-----------------------------------|
| I. Call To Repentance (1:1-6) | V. The Coming Kingdom (8:1-23) |
| II. Eight Night Visions (1:7-6:8) | VI. City and Shepherd (9:1-11:17) |
| III. Joshua and the Branch (6:9-15) | VII. The Kingdom (12:1-14:21) |
| IV. Fasting (7:1-14) | |

Questions

1. (1:1-6) What challenge and reward does God present to the people in verse three? What important lesson should they have learned from their fathers?

2. In the next several chapters, Zechariah details eight visions that he has. List them.

PASSAGE	VISION BRIEFLY DESCRIBED
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1:7-11

1:18-21

2:1-5

3:1-5

4:1-14

5:1-4

5:5-11

6:1-15

3. (1:7-20) How long has God been angry with Judah? What is said in verse 15 of the nations God had used to punish Judah? What does God plan for Jerusalem now?

4. (3:6-10) Whom is God going to bring forth? Compare this to 2:11 and 9:9-10.

5. What relative of Zerubbabel built the original temple? Who is being crowned here (cf. 6:9-15)? According to verse 13, what two offices are being merged in this type of the coming Messiah?

6. (7:1-14) What was the problem with the peoples' fasting and religion in general, according to verses 5-6? How would this principle apply to our lives?

7. (8:14-23) God again promises to renew His blessings. What four conditions does He prescribe in verses 16-17? Would it be only Jews coming to God?

8. Identify the Messianic prophecies that occur in the following verses:

VERSES	PROPHECIES BRIEFLY DESCRIBED
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3:9, 13:1

9:9

11:12

12:10

13:7-9

9. (14:8-11) What will flow from Jerusalem (cf. John 7:37-38)? What will be the King's realm?

10. When was the temple finally completed?

Lesson 12: Malachi

“My Messenger”

432 B.C.

The Prophetic Book

Malachi is the last book of the Old Testament record and is dated a century after Haggai and Zechariah. Israel still had many spiritual problems, divorce and heartless worship chief among them.

Over a century had passed since the exiles returned to Jerusalem and began to rebuild the temple. Ezra had returned in 457 B.C., followed by Nehemiah, who rebuilt the walls of the city. Greek culture had begun to bloom in the fifth century B.C. as Europe was succeeding Asia as the world's intellectual center. Palestine was in serious economic depression and the social order had failed, too. Divorce and injustice were rampant.

The people had lost faith in the words of Haggai and Zechariah. But they did not return so ardently to the simple idolatry of old, the worship of molten calves and emblems. Instead idolatry was now materialism and selfishness. Divorce was a part of this.

The priests misled the people and offerings to Jehovah were held back in their empty worship. They gave the crumbs to God and expected to reap a bounty of blessing.

Malachi's other lasting message is that a forerunner was coming one day in the future who would prepare the way for the Messiah. From this point, the Jews began to look for these two to arrive.

The Prophet and The Man

There is some dispute whether Malachi was a real person or if the name designates an anonymous messenger, as his name could indicate. But no other prophet wrote anonymously and it is unlikely he did either.

Malachi had the courage to speak on problems like divorce while giving the Jews one last chance to keep the Sinai covenant. It is doubtful he knew that he was inscribing the last written prophecy of the age, but he writes with such urgency anyway.

Malachi allows God to cry out for justice and sincerity. True worship, from the heart, is the center of his plea.

Modern Relevance

Malachi's message concerning true worship hints at the doctrine of Christ given in John 4. Acceptable worship must come from the book *and* the heart. It must be scriptural and heartfelt for God to receive it. Worship without thought is vain, as is worship that is without Bible blessing.

In a time of increasingly common divorce, Malachi points out that God hates divorce. What he joined together, man should not be putting asunder.

Finally, we see the prediction that John the immerser would precede the Christ and prepare his way by preaching a message of repentance and converting the hearts of men back to the right. John was the answer to this Elijah prophecy and yet another sign that Jesus was divine.

The Old Testament closes, leaving the world to wait for 400 years for God to speak again. The Jews continued to read and search for the Christ.

Outline

- I. God's Love For Israel (1:1-14)
- II. Causes and Symptoms (2:1-16)
- III. The Heart of the Matter (2:17-3:5)
- IV. The God of Justice (3:13-4:6)

Questions

1. (1:1-5) From what Genesis character did Edom descend? After being defeated by Nebuchadnezzar, what did Edom plan to do, according to verse 4? Will this succeed?
2. (1:6-14) How had the priests despised and defiled God? What does He challenge them to do in verse 8? What group of people will one day make pure offerings to God?
3. The people of Malachi's day found worship a weariness. In what ways? How do Christians make worship a weariness today?
4. (2:1-9) What did God want given to his name that the priests were denying through their actions? What was God's position on this, according to verse 3?
5. What was the purpose of the priesthood and how had the current priests served that purpose?
6. (2:10-16) In what two ways had the people broken God's commands on marriage? (Look especially at verses 11 and 16.)
7. (2:17) What two erroneous statements of purpose had wearied God's patience?
8. (3:1-7) God will send his forerunning messenger first. Who is this? Then the messenger of the covenant will come. Who is this? According to verses 3 and 5, what is his purpose?
9. (3:8-18) How had the people robbed God? What would become of the faithful few (3:16-18)?
10. (4:1-6) What did God want the people to do as they waited for the Messiah? Who is God going to send (cf. Mark 1:1-8)? What does Luke 1:17 say his purpose was?

Lesson 13: Comprehensive Review

1. Why had the locust plague come upon Israel in the book of Joel?
2. What did Peter understand the prophecy in Joel 2:28-32 to mean (Acts 2:17-21)?
3. Where did God want Jonah to go?
4. What lesson does God teach Jonah in chapter four?
5. What special gift had Israel taken for granted according to Amos 3:2?
6. Who will destroy Israel and when?
7. What does the relationship of Hosea and Gomer represent?
8. Discuss the faith of Ephraim and Judah described in Hosea 6:4.
9. What is Micah talking about in 4:1-4? According to Micah 7, whom can the prophet trust in Israel?
10. What does Zephaniah 1:12 say will be the fate of those who believe God cannot act in men's affairs?
11. What is Zephaniah's key message to the people (2:1-3)?
12. How long had it been since Jonah prophesied to Nineveh when Nahum writes?

13. What are Habakkuk's two questions in chapter 1?

14. What is Habakkuk's request in chapter 3?

15. What nation is being punished for her part in plundering Judah, according to the book of Obadiah?

16. Who were Israel's and Edom's famous distinct patriarchs? When did Edom fall?

17. What was Haggai's message from the Lord in Haggai 1:5-7?

18. What was the construction job described in Haggai? When was it completed?

19. What is God's challenge in Zechariah 1:3?

20. According to Zechariah 7:1-7, what is more important to God than fasting?

21. Who is coming, according to Zechariah's prophecy?

22. What does Malachi tell us God hates in Malachi 2:13-16?

23. What does God hate, according to Malachi 1:6-14?

24. What two persons will God soon send, according to Malachi's prophecy?

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OT2 From Egypt to Canaan
OT3 Taming Canaan
OT4 The Throne of David

OT5 Israel and Judah
OT6 The Major Prophets
OT7 The Minor Prophets
OT8 Wisdom Lit./Post-Exile

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NT02 Acts of the Apostles
NT03 Early Epistles
NT04 Liberty Epistles
NT05 First Corinthians
NT06 Second Corinthians

NT07 Prison Epistles
NT08 Preacher Epistles
NT09 Hebrew Epistle
NT10 Minor Epistles
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