



“Major Lessons
from the
Minor Prophets”

Logos Academy Objective —
*“Our Bible instruction transforms students by
teaching them to apply the Word to their lives.”*

Course Objectives —




- To identify, remember, and articulate the role “The Twelve” have in presenting the nature of the Lord God, His pragmatic message for this life, and the gospel for this life and the life to come.
- To appreciate the value of the Bible which we use as our standard of truth and Truth.
- To appreciate the systemic nature of Holy Spirit as He weaves His will through our lives, both in terms of society, the family, and our individual lives as believers.

Readings & Homework —

- Each week I will provide a brief “homework assignment” which will serve to illustrate part of next week’s key issues. You may need to study this “problem” before class in order to discuss its implications.
- Periodically a short quiz will be provided—not to test you *per se*, but to test us. Are we achieving the objectives noted above? Are we meeting your intellectual and spiritual needs for understanding the Minor Prophets?

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THE TEXTS OF THE HEBREW SCRIPTURES

LXX – Septuagint	Masoretic	Our Class Coverage
 <p style="margin-left: 20px;"> Hosea Amos Micah Joel Obadiah Jonah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi </p>	 <p style="margin-left: 20px;"> Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi </p>	 <p style="margin-left: 20px;"> 1. _____ 2. _____ 3. _____ 4. _____ 5. _____ 6. _____ 7. _____ 8. _____ 9. _____ 10. _____ 11. _____ 12. _____ </p>

AN OVERVIEW

A PROLEGOMENA FOR STUDYING THE MINOR PROPHETS

Foreshadowing justice, sacrifice and redemption, God tore us from the promised land because we had forsaken Him. During this exile and eventual return, a number of men were called by God to express His character and assure us of His suzerainty.

Why we have a course in the Logos Academy on the Minor Prophets:

1. The Hebrew Scriptures, the Scriptures from which Jesus preached, Paul taught the gospel, and John foretold His second coming are valuable because ...
 - ⌘ They were written for our learning, as a source of comfort and hope.
"For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope." –Romans 15:4
 - ⌘ They were written for our admonition; we learn about mistakes to avoid. These were plain spoken men, who had the best interests of their audience at heart.
"These things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come." –1 Corinthians 10:11
 - ⌘ As with all Scripture inspired by Holy Spirit, it is "profitable for doctrine, for reproof, for correction, for instruction in all righteousness." –2 Timothy 3:14ff
2. The above is especially true regarding the "Minor Prophets" because ...
 - ⌘ The life and times of the reader were not so different from what we face today.
 - ⌘ Their teachings offer much to authenticate the Scripture we call the "New Testament."
 - ⌘ Their prophecy provides considerable empirical and enormous historical proof that the one called Jesus of Nazareth was, is, and shall always be the Christ.
 - ⌘ They still speak to us today. The Messianic event is not complete. The kerygma continues to grow.
3. You will find your intellectual, pedagogical and spiritual life improved because ...
 - ⌘ You will understand more clearly the Lord God's nature; to wit, His holiness, mercy, sense of justice, and righteousness.
 - ⌘ You will more clearly appreciate how God deals with the affairs of people, as individuals and as nations.
 - ⌘ You will learn the beauty of God's word as a literary masterpiece.

My assumptions regarding the Scriptures as a whole:

1. The _____ of God is _____ than mine.
2. When _____ is discussed, it is directed at _____.
3. It may not _____ that, but it does _____ _____.

My assumptions regarding the Hebrew Scriptures:

1. The _____ and _____ are only separated by _____.
2. The most _____ concept in Scripture is an _____.

BASIC TIMELINES AND ORDERS OF THE TWELVE, THE MINOR PROPHETS

“Modern” Order	Chronological Order	
Obadiah 926, 845 , 785, 587	Micah	?
Joel 830-810	Zephaniah	
Jonah 800		
Hosea 755-725		
Amos 760-750	Joel	830-810
Micah 750-686	Obadiah	845
Nahum 630	Amos	760-750
Habakkuk 610	Hosea	755-725
Zephaniah 640-609	Habakkuk	610
Haggai 520	Haggai	520
Zechariah 520-518	Zechariah	520-518 ?
Malachi 432	Malachi	432

Key Dates of History (before Christ) ...

- ⌘ 853—Creation of Assyrian empire
- ⌘ 721—Fall of Samaria under Hoshea to Assyrian King Shalmaneser V
- ⌘ 605—Babylonian ascension
- ⌘ 587—Deportation of southern kingdom, Zedekiah, king of Judah, to Babylon; 586 exile begins.

Minor Prophet
Mindbyte No. 1—

Why should I be concerned about whether we're using the Septuagint or the Masoretic Text when we study the Hebrew Scriptures?

Septuagint ¹ Order (LXX)	Masoretic ² Order
Hosea	Hosea
Amos	Joel
Micah	Amos
Joel	Obadiah
Obadiah	Jonah
Jonah	Micah
Nahum	Nahum
Habakkuk	Habakkuk
Zephaniah	Zephaniah
Haggai	Haggai
Zechariah	Zechariah
Malachi	Malachi

¹The seventy, is the name of the most ancient Greek version of the Hebrew Scriptures, and is so called because there were said to have been seventy translators. Accounts of its origin disagree, but it should probably be assigned to the third century before Christ. This ancient version contains many errors, and yet as a whole is a faithful one, particularly in the books of Moses; it is of great value in the interpretation of the Hebrew Scriptures, and was often used by New Testament writers who wrote in the same dialect.

Furthermore, Jesus the Christ Himself used the LXX to make a doctrinal point about His deity. Matthew 22:41-46 details Christ's answer regarding who is the father of Messiah. He quotes Psalm 110:1 which in the Greek translation of the Hebrew in the LXX, not the Masoretic Hebrew, makes His point that David calls his descendant "Lord" (i.e., Messiah).

The LXX was the parent of the first Latin, the Coptic, and many other versions, and was so much quoted and followed by the Greek and Roman fathers as practically to supersede the "original" Hebrew, until the last few centuries. The chronology of the Septuagint differs materially from the Hebrew text, adding, for example, 606 years between the creation and the deluge. (As corrected and adapted by dtp from <http://topicalbible.org/s/septuagint.htm>)

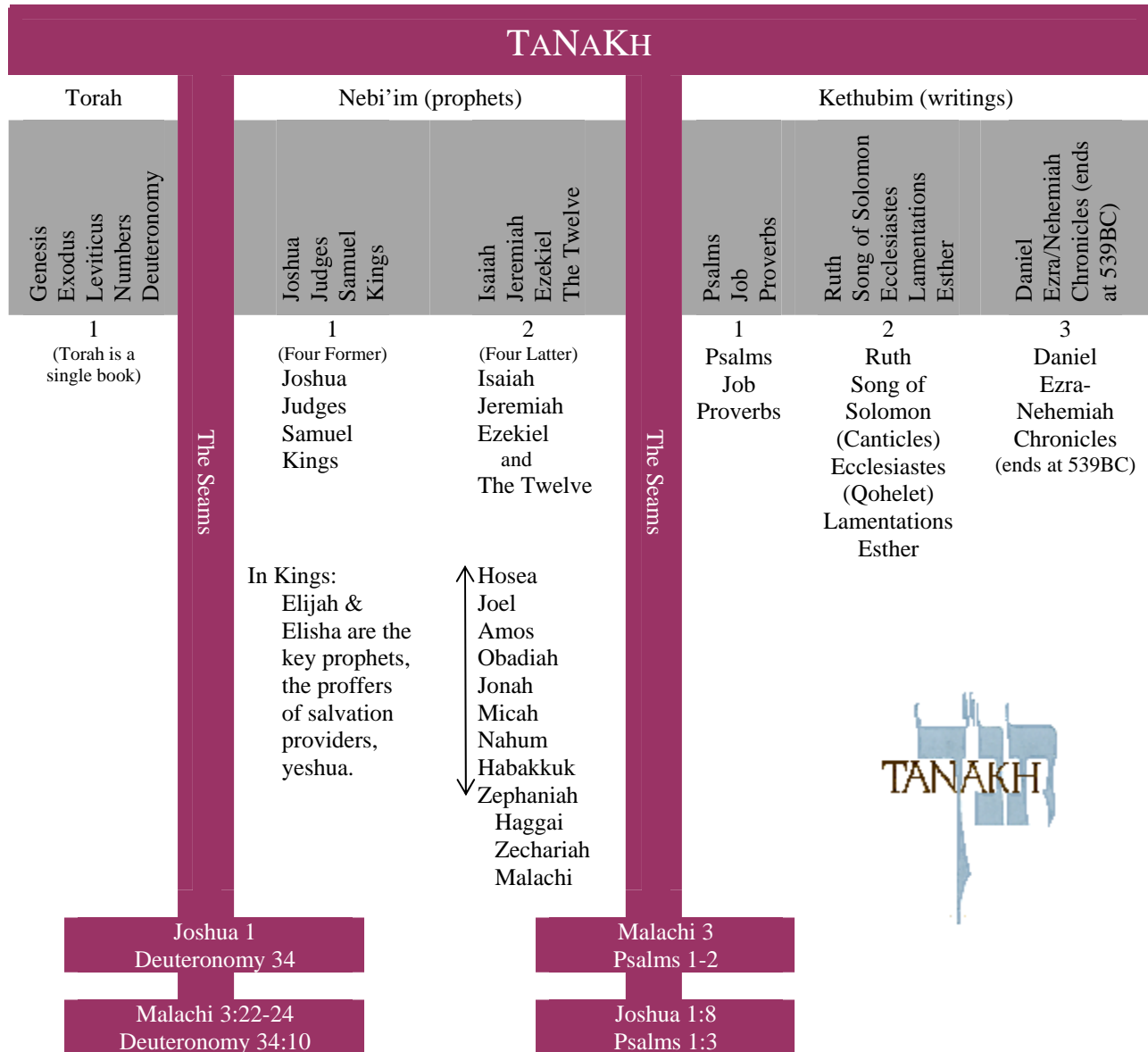
²"After being exiled from Israel, and as the Jewish Diaspora grew more widespread across the World, many Jews understood the importance of creating a single text of the Torah. This uniformity would enable the consistency of the Jewish faith outside the land of Israel. Specific scholars and scribes were chosen for this task, these men were called *Masorettes*. *Masorettes* derives its name from the word "masorah" meaning "tradition;" their ultimate goal was to uphold the traditions of the Jewish people. The *Masorettes* had to decipher the authentic word of God and eliminate the dissimilarities.

"The *Masorettes* attempted to attain consistency through established rules of articulating the words and correcting spelling and reading. The Torah scroll was written, using only the consonants and no vowels or accents. Therefore, the *Masorettes* created a system of chanting symbols and vowel placement, so future generations would understand the proper pronunciation. The *Masorettes* made all spelling changes or changes to the text in the margins, because they refused to alter the original text. Finally, the *Masorettes* provided white spaces in between words to breakup the continuous text.

"There were two schools of thought overt the rewriting of the Bible. There was the Eastern or Babylonian school and the other was a Western or Palestinian school. The Palestinian school had two branches of thought, the Ben Asher and the Ben Naphtali in Tiberias. In 930 AD. Aaron ben Moses ben Asher produced the first complete Bible, called the Aleppo Codex, utilizing masoretic symbols and ordering. For several centuries, various *Masorettes* continued to influence the pronunciation and writing of the text. However, the first "official" Bible text that is still used today was the Great Rabbinic Bible, published in 1524-1525 by Daniel Bomberg (a Christian in Venice)."

—Ariel Scheib, in <http://www.JewishVirtualLibrary.org/jsourc/Judaism/Masoretic.html>

A VISUALIZATION OF THE ORGANIZATION OF THE HEBREW SCRIPTURES



Salvation nomenclature derivatives (theophoric elements) ...

- ⌘ Joshua son of Nun
- ⌘ Elisha
- ⌘ Isaiah "Yahweh is salvation." Y'sa'-Yahu
- ⌘ Hosea (hoshea, Joshua's first name)
- ⌘ Joshua son of Jehozadaq

All built on a Hebrew root "yeshua," to save. All of these are at the "seams;" ergo, the organizer was trying to tell us something about the beginnings and endings of looking forward to salvation. For example, Psalms begin the Kethubim, and the man in Psalm 1 is perfect, the ultimate Joshua (Yeshua); Chronicles end the Kethubim with Joshua son of Jehozadaq—He's still yet to come.

Luke 24:13-36

¹³ And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem.

¹⁴ And they communed with each other of all these things which had happened.

¹⁵ And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them.

¹⁶ But their eyes were holden that they should not know him.

¹⁷ And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad.

¹⁸ And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?

¹⁹ And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people: ²⁰ and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him.

²¹ But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass.

²² Moreover certain women of our company amazed us, having been early at the tomb; ²³ and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive.

²⁴ And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not.

²⁵ And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken!

²⁶ Behooved it not the Christ to suffer these things, and to enter into his glory?

²⁷ And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

²⁸ And they drew nigh unto the village, whither they were going: and he made as though he would go further.

²⁹ And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them.

³⁰ And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them.

³¹ And their eyes were opened, and they knew him; and he vanished out of their sight.

³² And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

³³ And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

³⁴ saying, The Lord is risen indeed, and hath appeared to Simon.

³⁵ And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

³⁶ And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you.

COMMENTARY REGARDING LUKE 24³

(Remember: these notes are based on the NIV translation.)

24:1 *first day of the week.* Sunday began by Jewish time at sundown on Saturday. Spices could then be bought (Mk 16:1), and they were ready to set out early the next day. When the women started out, it was dark (Jn 20:1), and by the time they arrived at the tomb, it was still early dawn (see Mt 28:1; Mk 16:2).

24:2 *the stone rolled away.* A tomb's entrance was ordinarily closed to keep vandals and animals from disturbing the bodies. This stone, however, had been sealed by Roman authority for a different reason (see Mt 27:62-66).

24:4 *two men.* They looked like men, but their clothes were remarkable (see 9:29; Ac 1:10; 10:30). Other reports referring to them call them angels (v. 23; see also Jn 20:12). Although Matthew speaks of one angel (not two, Mt 28:2) and Mark of a young man in white (Mk 16:5), this is not strange because frequently only the spokesman is noted and an accompanying figure is not mentioned. Words and posture (seated, Jn 20:12; standing, Lk 24:4) often change in the course of events, so these variations are not necessarily contradictory. They are merely evidence of independent accounts.

24:6 *while . . . in Galilee.* Jesus had predicted his death and resurrection on a number of occasions (9:22), but the disciples failed to comprehend or accept what he was saying.

24:9 *to the Eleven and to all the others.* "Eleven" is sometimes used to refer to the group of apostles (Ac 1:26; 2:14) after the betrayal by Judas. Judas was dead at the time the apostles first met the risen Christ, but the group was still called the Twelve (Jn 20:24). The "others" included disciples who, for the most part, came from Galilee.

24:10 *Mary Magdalene.* See the note above on 8:2. She is named first in most of the lists of women (Mt 27:56; Mk 15:40; but cf. Jn 19:25) and was the first to see the risen Christ (Jn 20:13-18). *Joanna.* See 8:3. She is named by only Luke at this point (Mark is the only one who adds Salome at this time, Mk 16:1). *Mary the mother of James.* See Mk 16:1. She is the "other Mary" of Mt 28:1. The absence of the mother of Jesus is significant. She was probably with John (cf. Jn 19:27).

24:12 *Peter . . . ran.* John's Gospel (20:3-9) includes another disciple, John himself.

24:13 *two of them.* One was named Cleopas (v. 18.)

24:16 *kept from recognizing him.* By special divine intervention.

24:19 *a prophet.* They had respect for Jesus as a man of God, but after his death they apparently were reluctant to call him the Messiah.

24:21 *to redeem Israel.* To set the Jewish nation free from bondage to Rome and usher in the kingdom of God (1:68; 2:38; 21:28,31; cf. Tit 2:14; 1Pe 1:18). *the third day.* A reference either to the Jewish belief

³ Adapted and edited from Compton's Interactive NIV © 1996 by D. Thomas Porter.

that after the third day the soul left the body or to Jesus' remark that he would be resurrected on the third day (9:22).

24:23 *vision of angels.* See note above on v. 4.

24:27 *Moses and all the Prophets.* A way of designating the whole of the Hebrew Scriptures.

24:28 *as if he were going farther.* If they had not invited him in, he apparently would have continued on by himself.

24:31 *their eyes were opened.* Cf. v. 16; more than a matter of simple recognition.

24:36 *Jesus himself stood among them.* Behind locked doors (Jn 20:19), indicating that his body was of a different order. It was the glorified body of the resurrection (cf. Mk 16:12). *Peace be with you.* The traditional greeting, now given new significance by the resurrection.

24:39 *my hands and my feet.* Indicating that Jesus' feet as well as his hands were nailed to the cross (see Mk 15:24; cf. Jn 20:20,27).

24:42 *a piece of broiled fish.* Demonstrating that he had a physical body that could consume food.

24:44 *Law of Moses, the Prophets and the Psalms.* The three parts of the Hebrew Scriptures (Psalms was the first book of the third section, called the Writings), indicating that Christ (the Messiah) was foretold in the whole OT.

24:45 *opened their minds.* By explaining the Hebrew Scriptures (cf. v. 27).

24:46 *suffer . . . rise from the dead . . . third day.* The Hebrew Scriptures depict the Messiah as one who would suffer (Ps 22; Isa 53) and rise from the dead on the third day (Ps 16:9-11; Isa 53:10-11; compare Jnh 1:17 with Mt 12:40).

24:47 *repentance and forgiveness of sins.* See Ac 5:31; 10:43; 13:38; 26:18. The prediction of Christ's death and resurrection (v. 46) is joined with the essence of man's response (repentance) and the resulting benefit (forgiveness; cf. Isa 49:6; Ac 13:47; 26:22-23). *beginning at Jerusalem.* Cf. Ac 1:8.

24:49 *what my Father has promised.* Cf. Joel 2:28-29. The reference is to the coming power of the Spirit, fulfilled in Ac 2:4.

24:50 *Bethany.* A village on the Mount of Olives.

24:51 *taken up into heaven.* Different from his previous disappearances (4:30; 24:3; Jn 8:59). They saw him ascend into a cloud (Ac 1:9).

24:53 *at the temple.* During the period of time immediately following Christ's ascension the believers met continually at the temple (Ac 2:46; 3:1; 5:21,42), where many rooms were available for meetings (see 2:37).

¹ The vision of Obadiah. Thus saith the Lord Jehovah concerning Edom: We have heard tidings from Jehovah, and an ambassador is sent among the nations, saying, Arise ye, and let us rise up against her in battle.

² Behold, I have made thee small among the nations: thou art greatly despised.

³ The pride of thy heart hath deceived thee, O thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

⁴ Though thou mount on high as the eagle, and though thy nest be set among the stars, I will bring thee down from thence, saith Jehovah.

⁵ If thieves came to thee, if robbers by night (how art thou cut off!), would they not steal only till they had enough? if grape-gatherers came to thee, would they not leave some gleaning grapes?

⁶ How are the things of Esau searched! how are his hidden treasures sought out!

⁷ All the men of thy confederacy have brought thee on thy way, even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread lay a snare under thee: there is no understanding in him.

⁸ Shall I not in that day, saith Jehovah, destroy the wise men out of Edom, and understanding out of the mount of Esau?

⁹ And thy mighty men, O Teman, shall be dismayed, to the end that every one may be cut off from the mount of Esau by slaughter.

¹⁰ For the violence done to thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

¹¹ In the day that thou stoodest on the other side, in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

¹² But look not thou on the day of thy brother in the day of his disaster, and rejoice not over the children of Judah in the day of their destruction; neither speak proudly in the day of distress.

¹³ Enter not into the gate of my people in the day of their calamity; yea, look not thou on their affliction in the day of their calamity, neither lay ye hands on their substance in the day of their calamity.

¹⁴ And stand thou not in the crossway, to cut off those of his that escape; and deliver not up those of his that remain in the day of distress.

¹⁵ For the day of Jehovah is near upon all the nations: as thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head.

¹⁶ For as ye have drunk upon my holy mountain, so shall all the nations drink continually; yea, they shall drink, and swallow down, and shall be as though they had not been.

¹⁷ But in mount Zion there shall be those that escape, and it shall be holy; and the house of Jacob shall possess their possessions.

¹⁸ And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house

of Esau for stubble, and they shall burn among them, and devour them; and there shall not be any remaining to the house of Esau; for Jehovah hath spoken it.

¹⁹ And they of the South shall possess the mount of Esau, and they of the lowland the Philistines; and they shall possess the field of Ephraim, and the field of Samaria; and Benjamin shall possess Gilead.

²⁰ And the captives of this host of the children of Israel, that are among the Canaanites, shall possess even unto Zarephath; and the captives of Jerusalem, that are in Sepharad, shall possess the cities of the South.

²¹ And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be Jehovah's.

COMMENTARY REGARDING OBADIAH⁴

(Remember: these notes are based on the NIV translation.)

1:1 *vision*. Commonly used in the Hebrew Scriptures to designate a revelation from God. *We*. Either (1) the editorial "we," or (2) the prophet's association of Israel with himself, or (3) other prophets' pronouncements against Edom. In any case, the rest of the verse sets the stage for Obadiah's prophetic message, which begins with v. 2. *message*. Or "report." An envoy had been sent to the nations, calling them to battle against Edom. Perhaps a conspiracy was under way between some of Edom's allies (v. 7). Although Edom feels secure (trusting in her mountain fortresses and her wise men, vv. 2-4,8-9), Obadiah announces God's judgment on her for her hostility to Israel.

1:2 *I will make you small*. Cf. the colloquial expression, "cut one down to size."

1:3 Sela was the capital of Edom. Perhaps the later Petra (both Sela and Petra mean "rock" or "cliff"), this rugged site is located some 50 miles south of the southern end of the Dead Sea. See 2Ki 14:7.

1:4 *eagle*. A proud and regal bird, noted for strength, keenness of vision and power of flight. *stars*. Hyperbole for high, inaccessible places in the mountains.

1:5 *If thieves . . . If grape pickers*. For a similar oracle against Edom see Jer 49:9.

1:6 *hidden treasures*. The ancient Greek historian Diodorus Siculus indicates that the Edomites put their wealth--accumulated from trade--in vaults in the rocks.

1:7 *set a trap for you*. However the Hebrew for this expression is understood,, it must indicate some act of treachery on the part of previously trusted close friends. Those who "eat bread with" are one's *companions* (Latin *cum*, "with," and *panis*, "bread"). See Ps 41:9.

1:8 *In that day*. The day of Edom's destruction; but the words also have an eschatological ring. Since in Hebrew Scriptures' prophecy Edom was often emblematic of all the world powers hostile to God and his kingdom, her judgment anticipates God's complete removal of all such opposition in that day. *wise men*. In whom Edom put so much confidence for her security (see Jer 49:7). Eliphaz, one of Job's three friends, was a Temanite (see the note below). *Esau*. Another name for Edom (see Ge 36:1).

1:9 *Teman*. A reference to all Edom, as in Jer 49:7,20 (see also Am 1:12). Teman means "south," and the name probably refers to Edom as the southland. Some, however, identify Teman with Tawilan, a site about three miles east of Petra.

1:10 *your brother Jacob*. Edom's violent crimes are all the more reprehensible because they were committed against the brother nation. *covered with shame*. A striking expression since shame is usually associated with nakedness.

⁴Adapted and edited from Compton's Interactive NIV © 1996 by D. Thomas Porter.

1:11 See Introduction: Date and Place of Writing. *strangers . . . foreigners*. These terms put in relief the sin of Edom: He did not act like a brother (v. 12) but was like one of the strangers.

1:15-14 A rebuke of Edom's hostile actions. The eight rebukes in this section proceed from the general to the particular. See Eze 35:13 and Ps 137 for examples of Edom's reactions to Judah's misfortunes.

1:15 *The day of the LORD is near for all nations*. If there was an eschatological glimmering in "in that day" (v. 8), it here becomes a strong ray. The day of the Lord brings judgment for the nations (including, but not limited to, Edom) and salvation for the house of Jacob. *upon your own head*. The situation will be reversed in retribution for Edom's hostility against God's people detailed in vv. 11-14. Ezekiel's denunciation of Edom (Eze 35) reflects a similar punishment-fits-the-crime principle.

1:16 *Just as you drank*. As the Edomites profaned the holy mountain by carousing, so the nations will drink and drink. Their drinking, however, is that of the bitter potion of God's judgment--which they will be compelled to keep on drinking. For drinking as punishment see Jer 25:15-16; 49:12.

1:17 *But on Mount Zion will be deliverance*. Beginning with this verse the blessings on the house of Jacob are mentioned. Eschatological references are twofold: judgment on God's enemies, blessing on God's people.

1:18 *Jacob . . . Joseph*. Previously it was stated that the Lord would destroy Edom, using other nations (v. 7); now it is to be done by God's people. *no survivors*. The final word to Esau is that his house (or nation) will be totally destroyed; there will be no Edomite survivors. Yet compare Am 9:12 with Ac 15:17 and see Am 9:12.

1:19 *People . . . will occupy*. With Edom annihilated, others will occupy Edomite territory. Although not expressly identified, these are most likely the remnant of Israel referred to in the lines immediately following. *Negev*. See Ge 12:9. *Philistines*. See Ge 10:14. *Gilead*. See Ge 31:21; SS 4:1.

1:20 *Zarephath*. See 1Ki 17:9. *Sepharad*. Usually taken to refer to Sardis in Asia Minor (present-day Turkey), though some think that Sparta (the city in Greece) might be meant.

1:21 *Deliverers*. Having developed the theme of possessing lands around Zion, the prophet now turns to the center. The "deliverers" come from Mount Zion and rule over the mountains of Esau. Mount Zion is exalted over the mountains of Esau. The Messiah, the Deliverer par excellence, may ultimately be in view. *the kingdom will be the LORD's*. The conclusion of the prophecy--and the final outcome of history. The last book of the Bible echoes this theme (Rev 11:15).