# MINOR PROPHETS

Obadiah, Jonah, & Micah

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Lesson 1. The When & Where Obadiah, Jonah & Micah

Read: Read 2 Kgs 8:16-23, 2 Chr 21, 2 Kgs 14:23-29, 2 Kings 16, 2 Chronicles 28

This class is part of a series on the 12 Minor Prophets of the Old Testament and will cover the second three Minor Prophets, Obadiah, Jonah and Micah. Of course it is not the message of the prophets are of minor importance but rather the length is shorter than the Major Prophets Isaiah, Jeremiah, Ezekiel, and Daniel.

For each of the three books we will spend time developing an overview of the book by using bible study skills to understand the book by reading, looking at words or phrases that are repeated, that are peculiar, that make comparisons or contrasts, that are strange and that are prophetic.

The prophets went beyond simply explaining the crises the Israelites were facing in their own time. They explained how this fit into God’s dealings with the nation and his eventual plan of redemption. Therefore, they present an overall view, or paradigm, which pervades their writings. There are eight basic points summed up in this interpretation of history;

1. God is Lord (“The Lord says”/“word of the Lord” etc)
2. Election of Israel
3. Rebellion of Israel
4. Judgment of God
5. Divine Compassion of God
6. Call to Repentance
7. Redemption & Restoration
8. Kingdom of God

B. ASSIGNMENTS FOR OVERVIEW OF EACH MINOR PROPHET

1. Completely read the book.
2. Reread the book
3. After reading go back through the book and look for six things:
   a. Repeated Words and Phrases.
   b. Peculiar Words and Phrases.
   c. Comparisons and Contrasts.
   d. Figurative Expressions.
   e. Anything Strange.
   f. Any prophetic statements
4. After reading the book look for passages of the book that fit into the “Prophetic Paradigm”, Note this will be limited since Jonah is written as a narrative.
In general, when we study the prophets we look at their message and do not have a fill for the king ruling during the message and what is happening to Israel and Judah. This lesson will focus on what is happening, who is ruling and where events are occurring.

Obadiah is the hardest to date due to the shortness of the book but we will work with a date in the 840 BC date and the rule of Jehoram in Judah.

Jonah and Micah spoke when Assyria was the threat, with Jonah about 40 years or so before the fall of Samaria to Assyria with Micah’s message being contemporary with Isaiah and the fall of Israel and Judah being defeated to the very gates of Jerusalem with Hezekiah caged like a bird by the Assyrians.
Jehoram, son of King Jehoshaphat of Judah, was 32 years old when he became King of Judah, and he reigned for 8 years (851-843 BC). He married Athaliah the daughter of King Ahab of Israel, and renewed pagan worship in Judah. Jehoram was an evil king. After becoming king, he killed all of his brothers, and many other leaders of Israel. The nation of Edom, which had been subjugated by Israel, revolted against Jehoram. The Lord stirred up the Philistines and Arabs to attack Jehoram, and they carried away everything of value in the king's palace, including his sons and his wives. Only his youngest son, Jehoahaz, (Ahaziah), escaped.

Jeroboam II (c. 793–753 BC) was the 4th king of Jehu's dynasty and one of Israel's most illustrious rulers (2 Ki. 14:23–29). Aided by Assyria's attack on Syria he was able to restore Israel's boundaries virtually to their Solomonic scope and thus fulfill Jonah's prophecy (2 Ki. 14:25). Extreme wealth and poverty (Am. 2:6–7), empty religious ritual (Am. 5:21–24; 7:10–17) and false security (Am. 6:1–8) are among the characteristics of Jeroboam's lengthy reign.

Ahaz is described this way did not do what was right -walked in the ways of kings of Israel -offer his son as sacrifice -offerings every high place, etc

Ahaz was 20 when he became king of Judah and reigned for 16 years. Ahaz is portrayed as an evil king in the Second Book of Kings (2 Kings 16:2).
After death of Ahab in 853 BC Moab revolts, (2 Kgs 1:1). Stone dates to that time, it mentions Omri, Omri’s son, tribe of Gad and House of David ~ 850 BC

2 Chronicles 21:4-6 (NKJV) 

4 Now when Jehoram was established over the kingdom of his father, he strengthened himself and killed all his brothers with the sword, and also others of the princes of Israel.  

5 Jehoram was thirty-two years old when he became king, and he reigned eight years in Jerusalem.  

6 And he walked in the way of the kings of Israel, just as the house of Ahab had done, for he had the daughter of Ahab as a wife; and he did evil in the sight of the LORD.

After death of Ahab in 853 BC Moab revolts, (2 Kgs 1:1). Stone dates to that time, it mentions Omri, Omri’s son, tribe of Gad and House of David ~ 850 BC

Jonah lived in the Northern Kingdom (“Israel”), where all the kings were wicked, during the reign of Jeroboam II (793-753 B.C.) (2 Kings 14:25).

Jeroboam II was northern Israel’s most powerful king. During his reign the borders of Israel were expanded to their greatest extent since the time of David and Solomon.

God sent Jonah to Jeroboam II to deliver God’s Word that Israel’s boundaries would extend under Jeroboam’s rule. After defeating the Arameans, the Assyrians suffered a temporary decline because of internal dissension.

Israel’s Jeroboam was able to expand his nation’s territories to their greatest extent since the time of David and Solomon by occupying land that formerly belonged to Aram (northeast toward Damascus and north to Hamath).
Ahaz in Trouble ~ 735 BC

2 Chronicles 28:25 (ESV)

In every city of Judah he made high places to make offerings to other gods, provoking to anger the Lord, the God of his fathers.

2 Chronicles 28:19-20 (ESV)

For the Lord humbled Judah because of Ahaz king of Israel, for he had made Judah act sinfully and had been very unfaithful to the Lord. So Tiglath-pileser king of Assyria came against him and afflicted him and took some of his people captive.

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And he sacrificed and made offerings on the high places and on the hills and under every green tree. Therefore the Lord his God gave him into the hand of the king of Syria, who defeated him and took captive a great number of his people and brought them to Damascus. He was also given into the hand of the king of Israel, who defeated him.

Within sixty-five years Ephraim will be broken to pieces so that it will no longer be a people. Isaiah 7:8

722 BC Samaria falls to Assyria

Ahaz goes to get help from Assyria rather than help from God.
Ahaz was an evil man who participated in the most monstrous of idolatrous practices.

2 Kings 16 & 2 Chronicles 28
2 – Did not do what was right in eyes of Lord
1 – Did not do what was right in eyes of Lord
3 - Walked in ways of Kings of Israel
2 - Walked in ways of Kings of Israel
3 - burned his son as an offering
2 – Made metal images of Baal
4 - scarificed –high places, hills, under every tree
3 made offering in Valley of Hinnom
3 burned his son as an offering
10-13 – Made altar like one in Damascus
4 - scarificed –high places, hills, under every tree
23 sacrificed to gods of Damascus
24 shut up doors of house of the Lord
24 made altars in every corner of Jerusalem
25 in every city of Judah he made high places

Micah: Historical Setting

- During the reigns of Jotham, Ahaz and Hezekiah
- Jotham: Good king who ruled Judah for 16 years, but the people continued in corruption
- Ahaz: Wicked king, closed the doors to the temple, sacrificed his son in fire, etc.
- Hezekiah: Honored God, followed David’s example. Opened the temple doors, repaired and restored worship. But the people, priests and prophets were corrupt

Both Obadiah & Micah prophesied at a decline in power Jonah sent to Nineveh at a time of increased power.
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Israel – Jeroboam II and Jonah

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During his reign the borders of Israel were expanded to their greatest extent since the time of David and Solomon.

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722 BC Samaria falls to Assyria

Ahaz goes to get help from Assyria rather than help from God

Tiglath-pileser III (745–727 B.C.)
In 732 BC takes Damascus & Northern part of Israel
Ahaz was an evil man who participated in the most monstrous of idolatrous practices.

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1 – Did not do what was right in eyes of Lord
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The Kingdom(s) of Israel

The Dynasties of Israel and Judah (1051-586 BCE)
Lesson 2. The Minor Prophets: Overview Study of Obadiah

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A. DATE OF BOOK
780 to 750 BC

B. ASSIGNMENTS FOR OVERVIEW OF OBADIAH

1. Completely read the book.
2. Reread the book
3. After reading go back through the book and look for six things:
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5. Fill in the study worksheet for Obadiah.
Study Skills for The Minor Prophets

ASSIGNMENTS FOR BOOK OF OBADIAH

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Key Verses

Obadiah 1:15 (ESV)
"For the day of the LORD is near upon all the nations. As you have done, it shall be done to you: your deeds shall return on your own head."

Obadiah 1:18 (ESV)
"The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble; they shall burn him and consume him, and there shall be no survivor for the house of Esau, for the LORD has spoken.

Outline - Obadiah
I. First Judgment to Edom (vv. 1-4)
II. Second Judgment to Edom (vv. 5-7)
III. Judgment, Accusation & Warning due Edom’s actions (vv. 8-15)
IV. Promise of Restoration & Victory to Israel (vv. 16-18)
V. Promise of Restoration & Yahweh’s Kingship (vv. 19-21)

Big Ideas in OBADIAH
God will punish the Edomites because of their poor treatment of Israel

Although Israel’s enemies appear to prosper, God will give their lands to Israel

What is the prophecy range?
(may need to look up history of Edom)
Judgment on Edom > 1-15
Restoration > 19-21

List Your Favorite Verse/s

Prophet’s Visual Aids

r

Vs 4

Vs 5

Vs 18

Messianic Prophecy

Immediate
Within Lifetime
Great span Of time
Great time span & offer hope of a better day

Short Range Or sign

Medium Range

Long Range
Obadiah 1

1 The vision of Obadiah.
   Thus says the Lord GOD concerning Edom
   (We have heard a report from the Lord,
   And a messenger has been sent among the
   nations, saying,
   “Arise, and let us rise up against her for battle”):
2 “Behold, I will make you small among the nations;
   You shall be greatly despised.
3 The pride of your heart has deceived you,
   You who dwell in the clefts of the rock,
   Whose habitation is high;
   You who say in your heart,
   ‘Who will bring me down to the ground?’
4 Though you ascend as high as the eagle,
   And though you set your nest among the stars,
   From there I will bring you down,” says the Lord.
5 “If thieves had come to you,
   If robbers by night—
   Oh, how you will be cut off!—
   Would they not have stolen till they had enough?
   If grape-gatherers had come to you,
   Would they not have left some gleanings?
6 “Oh, how Esau shall be searched out!
   How his hidden treasures shall be sought after!
7 All the men in your confederacy
   Shall force you to the border;
   The men at peace with you
   Shall deceive you and prevail against you.
   Those who eat your bread shall lay a trap for you.
   No one is aware of it.
8 “Will I not in that day,” says the Lord,
   “Even destroy the wise men from Edom,
   And understanding from the mountains of Esau?
9 Then your mighty men, O Teman, shall be dismayed,
   To the end that everyone from the mountains of Esau
   May be cut off by slaughter.
10 “For violence against your brother Jacob,
    Shame shall cover you,
    And you shall be cut off forever.
Obadiah1

11 In the day that you stood on the other side—
    In the day that strangers carried captive his forces,
    When foreigners entered his gates
    And cast lots for Jerusalem—
    Even you *were* as one of them.

12 “But you should not have gazed on the day of your brother
    In the day of his captivity;
    Nor should you have rejoiced over the children of Judah
    In the day of their destruction;
    Nor should you have spoken proudly
    In the day of distress.

13 You should not have entered the gate of My people
    In the day of their calamity.
Indeed, you should not have gazed on their affliction
    In the day of their calamity,
Nor laid hands on their substance
    In the day of their calamity.

14 You should not have stood at the crossroads
    To cut off those among them who escaped;
Nor should you have delivered up those among them who remained
    In the day of distress.

15 “For the day of the Lord upon all the nations *is* near;
    As you have done, it shall be done to you;
    Your reprisal shall return upon your own head.

16 For as you drank on My holy mountain,
    *So* shall all the nations drink continually;
    Yes, they shall drink, and swallow,
    And they shall be as though they had never been.

17 “But on Mount Zion there shall be deliverance,
    And there shall be holiness;
    The house of Jacob shall possess their possessions.

18 The house of Jacob shall be a fire,
    And the house of Joseph a flame;
But the house of Esau *shall be* stubble;
    They shall kindle them and devour them,
And no survivor shall *remain* of the house of Esau,”
For the Lord has spoken.

19 The South shall possess the mountains of Esau,
    And the Lowland shall possess Philistia.
They shall possess the fields of Ephraim
    And the fields of Samaria.
Benjamin *shall possess* Gilead.

20 And the captives of this host of the children of Israel
    *Shall possess the land of the Canaanites*
As far as Zarephath.
The captives of Jerusalem who are in Sepharad
    Shall possess the cities of the South.

21 Then saviors shall come to Mount Zion
    To judge the mountains of Esau,
    And the kingdom shall be the Lord’S.
History of Edom/Esau & Israel

Until barely 50 years ago, our sole information about the Edomites came from the Bible. We knew of the land of Edom east of the Jordan and south of the land of Ammon and Moab. We also knew that the Edomites were the hated enemy of the Israelites.

In the Biblical genealogies, Jacob’s twin brother Esau is the ancestral founder of the Edomites (Genesis 36:1). Jacob and Esau struggled even in the womb (Genesis 25:22). When Rebecca, their mother, pregnant with twins, inquired of the Lord, she was told:

“Two nations are in your womb,
Two separate peoples shall issue from your body;
One people shall be mightier than the other,
And the older shall serve the younger.”

Genesis 25:23

Esau was the firstborn, red and hairy. He became a hunter who sold his birthright to Jacob for a mess of pottage. By trickery, Jacob also obtained his dying father’s blessing, making Jacob master over Esau in fulfillment of the prophecy given Rebecca. When Esau learned what had happened, he was furious and sought to kill Jacob. Warned by his mother, Jacob fled to the land of her brother Laban. When Jacob returned more than 20 years later, the two brothers were reconciled in tearful embrace. But they never really got along together, despite—or perhaps because of—their fraternal relationship.

In the Bible, Edom is closely linked to the region called Seir, where Esau, the putative father of the Edomites, dwelt (Genesis 36:8–9; Deuteronomy 2:4–5, 22, 29).

The source of much of Israel’s antagonism toward Edom could lay in the refusal to allow the Israelites to pass through Edom on their way to the Promised Land following the Exodus from Egypt. “And Edom went out against them in heavy force, strongly armed. So Edom would not let Israel cross their territory, and Israel turned away from them” (Num 20:14–21; also Jdgs 11:17).

The powerful animosity between the Israelites and the Edomites is reflected in the divine admonition in Deuteronomy 23:7: “You shall not abhor an Edomite for he is your kinsman.” The abhorrence made the divine command necessary.

Archaeological evidence is supplemented by an Egyptian papyrus document (Papyrus Anastasi VI) dating to the end of the 1200’s B.C., in which an Egyptian official, who is overseeing the frontier, reports on certain Shasu tribes in Edom. This report, one of a group that served as models for schoolboys, presents the form in which an official would report the passage of Edomite tribes into the better pasturage of the Delta. Strangely enough, that is the only extra-Biblical source that sheds any light on the Edomites in this period.

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Unwilling to accept a situation in which it was cut off from the maritime traffic of the Red Sea (as a result of the loss of Eilat), Edom managed to throw off the Judahite yoke during the reign of King Ahaz, at least to the extent that Edomites again settled Eilat—again the Bible adds, “to this day” (2 Kings 16:6).

For the next 150 years or so—at least until the Babylonian destruction of Judah in 586 B.C.—Edom flourished economically and enjoyed the high point of its political power. At the same time, the northern kingdom of Israel was conquered and destroyed by the Assyrians; and the southern kingdom of Judah was under increasing pressure, first from the Assyrians and then from the Babylonians.

The implacable feelings of enmity and hatred between Israel and Edom—the result of this long history of strife and warfare—is clearly reflected in the prophecies of Israel’s greatest prophets. The prophet Jeremiah in his prophecy concerning the nations says of Edom: “And Edom shall become an astonishment. Every one that passes by it will be astonished and will hiss at all the plagues thereof. It shall be like the overthrow of Sodom and Gomorrah and the neighbor cities thereof, says the Lord. No man shall abide there, neither shall any son of man dwell therein” (Jeremiah 49:17–18).

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The Edomite capital, Buseirah—Bozrah in the Bible (see Isaiah 63:1; Jeremiah 49:13, 22). Buseirah was not settled until the late ninth or early eighth century B.C.E., and it reached the peak of its development and prosperity only in the 600’s B.C.

From 550 B.C. to 400 B.C. the Edomites were overrun by Nabatean Arabs who ransacked their territory. And although Petra was inhabited by others up until the time the Crusaders conquered it, afterwards the city was completely deserted to the jackals until being rediscovered by archaeologists in the late 1800’s.

During the revolt of the Maccabees against the Seleucid kingdom, a Seleucid general named Gorgias reportedly ruled as “governor of Idumaea”; (2 Maccabees 12:32). The Jewish independence leader Judas Maccabeus conquered their territory for a time around 163 B.C.E.[5] Idumea was again subdued by John Hyrcanus (c. 125 B.C.E.), who forced the Idumeans to observe Jewish rites and laws.[6] They were then incorporated with the Jewish nation, though as second class citizens.

The Hasmonean official Antipater the Idumaean was of Edomite origin. He was the progenitor of the Herodian Dynasty that ruled Judea after the Roman conquest.
### Study Skills for The Minor Prophets

**ASSIGNMENTS FOR BOOK OF OBADIAH**

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THE MINOR PROPHETS

Key Verses

Obadiah 1:15 (ESV)
10 For the day of the LORD is near upon all the nations. As you have done, it shall be done to you: your deeds shall return on your own head.

Obadiah 1:18 (ESV)
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.

Obadiah

Outline - Obadiah
I. First Judgment to Edom (vv. 1-4)
II. Second Judgment to Edom (vv. 5-7)
III. Judgment, Accusation & Warning due Edom’s actions (vv. 8-15)
IV. Promise of Restoration & Victory to Israel (vv. 16-18)
V. Promise of Restoration & Yahweh’s Kingship (vv. 19-21)

Big Ideas in OBADIAH

God will punish the Edomites because of their poor treatment of Israel
Although Israel’s enemies appear to prosper, God will give their lands to Israel

What is the prophecy range?
(may need to look up history of Edom)
Judgment on Edom > 1-15
Restoration > 19-21

List Your Favorite Verse/s

Obadiah, Jonah & Micah
Obadiah 1

1 The vision of Obadiah.

   Thus says the Lord GOD concerning Edom
   (We have heard a report from the Lord,
   And a messenger has been sent among the
   nations, saying,
   “Arise, and let us rise up against her for battle”):

2 “Behold, I will make you small among the nations;
   You shall be greatly despised.

3 The pride of your heart has deceived you,
   You who dwell in the clefts of the rock,
   Whose habitation is high;
   You who say in your heart,
   ‘Who will bring me down to the ground?’

4 Though you ascend as high as the eagle,
   And though you set your nest among the stars,
   From there I will bring you down,” says the Lord.

5 “If thieves had come to you,
   If robbers by night—
   Oh, how you will be cut off!—
   Would they not have stolen till they had enough?
   If grape-gatherers had come to you,
   Would they not have left some gleanings?

6 “Oh, how Esau shall be searched out!
   How his hidden treasures shall be sought after!

7 All the men in your confederacy
   Shall force you to the border;
   The men at peace with you
   Shall deceive you and prevail against you.
   Those who eat your bread shall lay a trap for you.
   No one is aware of it.

8 “Will I not in that day,” says the Lord,
   “Even destroy the wise men from Edom,
   And understanding from the mountains of Esau?

9 Then your mighty men, O Teman, shall be dismayed,
   To the end that everyone from the mountains of Esau
   May be cut off by slaughter.

10 “For violence against your brother Jacob,
    Shame shall cover you,
    And you shall be cut off forever.
Obadiah 1

11 In the day that you stood on the other side—
   In the day that strangers carried captive his forces,
   When foreigners entered his gates
   And cast lots for Jerusalem—
   Even you were as one of them.
12 “But you should not have gazed on the day of your brother
   In the day of his captivity;
   Nor should you have rejoiced over the children of Judah
   In the day of their destruction;
   Nor should you have spoken proudly
   In the day of distress.
13 You should not have entered the gate of My people
   In the day of their calamity.
   Indeed, you should not have gazed on their affliction
   In the day of their calamity,
   Nor laid hands on their substance
   In the day of their calamity.
14 You should not have stood at the crossroads
   To cut off those among them who escaped;
   Nor should you have delivered up those among them who remained
   In the day of distress.
15 “For the day of the Lord upon all the nations is near;
   As you have done, it shall be done to you;
   Your reprisal shall return upon your own head.
16 For as you drank on My holy mountain,
   So shall all the nations drink continually;
   Yes, they shall drink, and swallow,
   And they shall be as though they had never been.
17 “But on Mount Zion there shall be deliverance,
   And there shall be holiness;
   The house of Jacob shall possess their possessions.
18 The house of Jacob shall be a fire,
   And the house of Joseph a flame;
   But the house of Esau shall be stubble;
   They shall kindle them and devour them,
   And no survivor shall remain of the house of Esau,”
   For the Lord has spoken.
19 The South shall possess the mountains of Esau,
   And the Lowland shall possess Philistia.
   They shall possess the fields of Ephraim
   And the fields of Samaria.
   Benjamin shall possess Gilead.
20 And the captives of this host of the children of Israel
   Shall possess the land of the Canaanites
   As far as Zarephath.
   The captives of Jerusalem who are in Sepharad
   Shall possess the cities of the South.
21 Then saviors shall come to Mount Zion
   To judge the mountains of Esau,
   And the kingdom shall be the Lord’s.
History of Edom/Esau & Israel

Until barely 50 years ago, our sole information about the Edomites came from the Bible. We knew of the land of Edom east of the Jordan and south of the land of Ammon and Moab. We also knew that the Edomites were the hated enemy of the Israelites.

In the Biblical genealogies, Jacob’s twin brother Esau is the ancestral founder of the Edomites (Genesis 36:1). Jacob and Esau struggled even in the womb (Genesis 25:22). When Rebecca, their mother, pregnant with twins, inquired of the Lord, she was told:

“Two nations are in your womb,
Two separate peoples shall issue from your body;
One people shall be mightier than the other,
And the older shall serve the younger.”

Genesis 25:23

Esau was the firstborn, red and hairy. He became a hunter who sold his birthright to Jacob for a mess of pottage. By trickery, Jacob also obtained his dying father’s blessing, making Jacob master over Esau in fulfillment of the prophecy given Rebecca. When Esau learned what had happened, he was furious and sought to kill Jacob. Warned by his mother, Jacob fled to the land of her brother Laban. When Jacob returned more than 20 years later, the two brothers were reconciled in tearful embrace. But they never really got along together, despite—or perhaps because of—their fraternal relationship.

In the Bible, Edom is closely linked to the region called Seir, where Esau, the putative father of the Edomites, dwelt (Genesis 36:8–9; Deuteronomy 2:4–5, 22, 29).

The source of much of Israel’s antagonism toward Edom could lay in the refusal to allow the Israelites to pass through Edom on their way to the Promised Land following the Exodus from Egypt. “And Edom went out against them in heavy force, strongly armed. So Edom would not let Israel cross their territory, and Israel turned away from them” (Num 20:14–21; also Jdgs 11:17).

The powerful animosity between the Israelites and the Edomites is reflected in the divine admonition in Deuteronomy 23:7: “You shall not abhor an Edomite for he is your kinsman.” The abhorrence made the divine command necessary.

Archaeological evidence is supplemented by an Egyptian papyrus document (Papyrus Anastasi VI) dating to the end of the 1200’s B.C., in which an Egyptian official, who is overseeing the frontier, reports on certain Shasu tribes in Edom. This report, one of a group that served as models for schoolboys, presents the form in which an official would report the passage of Edomite tribes into the better pasturage of the Delta. Strangely enough, that is the only extra-Biblical source that sheds any light on the Edomites in this period.

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Lesson 3. The Minor Prophets: Overview Study of Jonah

For each of the three books we will spend time developing an overview of the book by using bible study skills to understand the book by reading, looking at words or phrases that are repeated, that are peculiar, that make comparisons or contrasts, that are strange and that are prophetic.

The prophets went beyond simply explaining the crises the Israelites were facing in their own time. They explained how this fit into God’s dealings with the nation and his eventual plan of redemption. Therefore, they present an overall view, or paradigm, which pervades their writings. There are eight basic points summed up in this interpretation of history;

1. God is Lord (“The Lord says”/“word of the Lord” etc)
2. Election of Israel
3. Rebellion of Israel
4. Judgment of God
5. Divine Compassion of God
6. Call to Repentance
7. Redemption & Restoration
8. Kingdom of God

A. DATE OF BOOK

780 to 750 BC

B. ASSIGNMENTS FOR OVERVIEW OF JONAH

1. Completely read the book.
2. Reread the book
3. After reading go back through the book and look for six things:
   a. Repeated Words and Phrases.
   b. Peculiar Words and Phrases.
   c. Comparisons and Contrasts.
   d. Figurative Expressions.
   e. Anything Strange.
   f. Any prophetic statements
4. After reading the book look for passages of the book that fit into the “Prophetic Paradigm”, Note this will be limited since Jonah is written as a narrative.
5. Fill in the study worksheet for Jonah.
### Study Skills for The Minor Prophets

**ASSIGNMENTS FOR BOOK OF JONAH**

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THE MINOR PROPHETS

Obadiah, Jonah & Micah

Key Verses

Jonah 1:1-2 (ESV)
1 Now the word of the LORD came to Jonah the son of Amittai, saying,
2 "Arise, go to Nineveh, that great city, and call out against it, for their evil has come up before me."

Jonah 4:2 (ESV)
2 And he prayed to the LORD and said, "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.

Outline - Jonah

I. Jonah Flees
   A. Jonah’s commissioning and flight (1:1–3)
   B. Jonah and the pagan sailors (1:4–16)
   C. Jonah’s grateful prayer (1:17–2:10)

II. Jonah goes to Nineveh
   A. Jonah’s recommissioning & compliance (3:1–3a)
   B. Jonah and the pagan Ninevites (3:3b–10)

III. Jonah’s Anger
   A. Jonah’s angry prayer (4:1–4)
   B. Jonah’s lesson about compassion (4:5–11)

The Sign of Jonah


"Then some of the scribes and Pharisees answered, saying, "Teacher, we want to see a sign from You."

But He answered and said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah."

For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

Told to preach in Nineveh resulted in his being swallowed by a fish & city repenting

List Your Favorite Verse/s

Jonah 2:5-6 (ESV)
5 The waters closed in over me to take my life; the deep surrounded me; weeds were wrapped about my head
6 at the roots of the mountains.
I went down to the land whose bars closed upon me forever; yet you brought up my life from the pit, O LORD my God.
Jonah 1

1 Now the word of the LORD came to Jonah the son of Amittai, saying, 2 "Arise, go to Nineveh, that great city, and cry out against it; for their wickedness has come up before Me." 3 But Jonah arose to flee to Tarshish from the presence of the LORD. He went down to Joppa, and found a ship going to Tarshish; so he paid the fare, and went down into it, to go with them to Tarshish from the presence of the LORD.

4 But the LORD sent out a great wind on the sea, and there was a mighty tempest on the sea, so that the ship was about to be broken up. 5 Then the mariners were afraid; and every man cried out to his god, and threw the cargo that was in the ship into the sea, to lighten the load. But Jonah had gone down into the lowest parts of the ship, had lain down, and was fast asleep.

6 So the captain came to him, and said to him, "What do you mean, sleeper? Arise, call on your God; perhaps your God will consider us, so that we may not perish."

7 And they said to one another, "Come, let us cast lots, that we may know for whose cause this trouble has come upon us." So they cast lots, and the lot fell on Jonah. 8 Then they said to him, "Please tell us! For whose cause is this trouble upon us? What is your occupation? And where do you come from? What is your country? And of what people are you?"

9 So he said to them, "I am a Hebrew; and I fear the LORD, the God of heaven, who made the sea and the dry land."

10 Then the men were exceedingly afraid, and said to him, "Why have you done this?" For the men knew that he fled from the presence of the LORD, because he had told them. 11 Then they said to him, "What shall we do to you that the sea may be calm for us?" —for the sea was growing more tempestuous.

12 And he said to them, "Pick me up and throw me into the sea; then the sea will become calm for you. For I know that this great tempest is because of me."

13 Nevertheless the men rowed hard to return to land, but they could not, for the sea continued to grow more tempestuous against them. 14 Therefore they cried out to the LORD and said, "We pray, O LORD, please do not let us perish for this man’s life, and do not charge us with innocent blood; for You, O LORD, have done as it pleased You." 15 So they picked up Jonah and threw him into the sea, and the sea ceased from its raging. 16 Then the men feared the LORD exceedingly, and offered a sacrifice to the LORD and took vows.

17 Now the LORD had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights.
Jonah 2

1 Then Jonah prayed to the L ORD his God from the fish’s belly. 2 And he said:
   “I cried out to the L ORD because of my affliction,
   And He answered me.
   “Out of the belly of Sheol I cried,
   And You heard my voice.
   3 For You cast me into the deep,
   Into the heart of the seas,
   And the floods surrounded me;
   All Your billows and Your waves passed over me.
   4 Then I said, ‘I have been cast out of Your sight;
   Yet I will look again toward Your holy temple.’
   5 The waters surrounded me, even to my soul;
   The deep closed around me;
   Weeds were wrapped around my head.
   6 I went down to the moorings of the mountains;
   The earth with its bars closed behind me forever;
   Yet You have brought up my life from the pit,
   O L ORD, my God.
   7 “When my soul fainted within me,
   I remembered the L ORD;
   And my prayer went up to You,
   Into Your holy temple.
   8 “Those who regard worthless idols
   Forsake their own Mercy.
   9 But I will sacrifice to You
   With the voice of thanksgiving;
   I will pay what I have vowed.
   Salvation is of the L ORD.”

10 So the L ORD spoke to the fish, and it vomited Jonah onto dry land.
Jonah 3

1 Now the word of the LORD came to Jonah the second time, saying,
2 "Arise, go to Nineveh, that great city, and preach to it the message that I tell you."
3 So Jonah arose and went to Nineveh, according to the word of the LORD. Now Nineveh was an exceedingly great city, a three-day journey in extent.
4 And Jonah began to enter the city on the first day’s walk. Then he cried out and said, “Yet forty days, and Nineveh shall be overthrown!”
5 So the people of Nineveh believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them.
6 Then word came to the king of Nineveh; and he arose from his throne and laid aside his robe, covered himself with sackcloth and sat in ashes.
7 And he caused it to be proclaimed and published throughout Nineveh by the decree of the king and his nobles, saying,
   Let neither man nor beast, herd nor flock, taste anything; do not let them eat, or drink water.
8 But let man and beast be covered with sackcloth, and cry mightily to God; yes, let every one turn from his evil way and from the violence that is in his hands.
9 Who can tell if God will turn and relent, and turn away from His fierce anger, so that we may not perish?
10 Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it.
Jonah 4

1 But it displeased Jonah exceedingly, and he became angry.
2 So he prayed to the L ORD , and said, “Ah, L ORD , was not this what I said when I was still in my country?

Therefore I fled previously to Tarshish; for I know that You are a gracious and merciful God, slow to anger and abundant in lovingkindness, One who relents from doing harm.

3 Therefore now, O L ORD , please take my life from me, for it is better for me to die than to live!”
4 Then the L ORD said, “Is it right for you to be angry?”

5 So Jonah went out of the city and sat on the east side of the city. There he made himself a shelter and sat under it in the shade, till he might see what would become of the city.
6 And the L ORD God prepared a plant and made it come up over Jonah, that it might be shade for his head to deliver him from his misery. So Jonah was very grateful for the plant.
7 But as morning dawned the next day God prepared a worm, and it so damaged the plant that it withered.
8 And it happened, when the sun arose, that God prepared a vehement east wind; and the sun beat on Jonah’s head, so that he grew faint. Then he wished death for himself, and said, “It is better for me to die than to live.”

9 Then God said to Jonah, “Is it right for you to be angry about the plant?”
And he said, “It is right for me to be angry, even to death!”
10 But the L ORD said, “You have had pity on the plant for which you have not labored, nor made it grow, which came up in a night and perished in a night.
11 And should I not pity Nineveh, that great city, in which are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left—and much livestock?”
Lesson 4. The Minor Prophets: Jonah 1:1 –1:16

A. DATE OF BOOK
780 to 750 BC

B. BACKGROUND

The author and main character of this book was undoubtedly the same Jonah mentioned in II Kings 14:25 since he is identified as the son of Amittai there and in Jonah 1:1. Thus Jonah was from Gathhepher, a town in Galilee and part of the Northern Kingdom (Israel). Jonah is said to have prophesied during the reign of Jereboam II giving us a general idea as to the date of the book.

The account centers around Jonah’s call from God to preach to Nineveh. The city of Nineveh was the capital of Assyria, the nation that would destroy and scatter Israel in 722 BC, Jonah was aware of the cruelty of the Assyrians, yet fear does not explain his hesitation. As we shall see, his reluctance was due to an even more despicable motivation.

C. Outline of the Book:

I. Running From God (1:1-16)
II. Running To God (1:17-2:10)
III. Running With God (3:1-10)
IV. Running Ahead of God (4:1-11)

D. QUESTIONS

Jonah Flees – Jonah 1:1-9

Jonah’s calling is described as the word of the Lord coming to him. This is a common phrase in the Old Testament to describe a revelation from God to His prophets.

1. What was Jonah Commanded to do? What reason was given for this mission?

2. What did Jonah do instead? What was his goal (vs. 3)?

3. What initial steps did the sailors take to battle the storm?

4. When Jonah was found asleep, what was he asked to do?

5. How did the sailors determine their trouble was due to Jonah?
7. What questions did they ask him?

8. Why did his answer regarding God frighten them?

**Jonah Thrown Overboard – Jonah 1:10-16**

1. What two questions did the sailors ask Jonah (vs 10, 11)?

2. What did Jonah tell them to do with him?

3. What did the sailors do first?

4. Explain what this reveals about the character of Jonah and the men?

5. Previously the men had each prayed to his own god. What actions before and after throwing Jonah overboard indicate their burgeoning faith in God?

6. What happened when Jonah was thrown overboard?

**C. CONCLUSION**

The first two chapters of Jonah teach us a great deal about the character of God, particularly His power over nature. It also shows us the great concern He has over the disobedience of individuals. He goes to great lengths to correct Jonah, but is able to discern the hearts of the sailors and treats them as fairly as He does Jonah.

At this point in the story, Jonah has been marked by God and cast from the ship. True repentance is seen in this chapter and requires future obedience. How Jonah follows God in form but not necessarily in heart is the lesson of the final two chapters.
Lesson 5. The Minor Prophets: Jonah 1:17 – 2:10

A. DATE OF BOOK
780 to 750 BC

B. BACKGROUND

The book of Jonah is a favorite to many students of the Bible. Most of us are familiar with the stories of his life because from childhood we have heard the story of Jonah and the big fish. I want to spend the next few lessons discussing the book of Jonah. We can think of, “Jonah as the The Running Prophet” because every time we see Jonah, he is running!

The account centers around Jonah’s call from God to preach to Nineveh. The city of Nineveh was the capital of Assyria, the nation that would destroy and scatter Israel in 722 BC, Jonah was aware of the cruelty of the Assyrians, yet fear does not explain his hesitation. As we shall see, his reluctance was due to an even more despicable motivation.

C. QUESTIONS

Jonah in the Fish – Jonah 1:17 – 2:10

1. How long was Jonah in the fish?

2. What did Jonah initially think about his condition before God (vs 4)?

3. What did he decide to do? Note how he describes this change in vs 7.

4. What did Jonah say of those who mind idols?

5. What two things did Jonah promise to do?

6. Read Amos 9:2-4. Note the futility of Jonah’s fleeing and the comfort available in knowing God always is aware of us.
In this chapter we have Jonah’s grateful prayer. How does Jonah respond to God place him in a Great Fish?

C. CONCLUSION

In this lesson we considered three points: Jonah was swallowed by the great fish, he was praying in the great fish, and he was spared from the great fish. How have you reacted to God’s call? Running away from Him or to Him? Stop running away and repent today, because God is waiting! Let go of your burdens and let God bless you. There are always tremendous benefits to doing God’s will, but the greatest is eternal life. Are you ready to start running with God?

The first two chapters of Jonah teach us a great deal about the character of God, particularly His power over nature, It also shows us the great concern He has over the disobedience of individuals. He goes to great lengths to correct Jonah, but is able to discern the hearts of the sailors and treats them as fairly as He does Jonah.

At this point in the story, Jonah has repented of his sin in fleeing God. Yet he still must obey the commandment of the Lord. God expects more than mere regret for our past sins. True repentance requires future obedience. How Jonah follows God in form but not necessarily in heart is the lesson of the final two chapters.
Lesson 6. The Minor Prophets: Jonah 3:1 –3:10

**A. BACKGROUND**

In the first two chapters of Jonah he disobeys a command of God to go and teach in Nineveh which was the capital of Assyria and who was the enemy of Israel. Of course, Jonah is unable to hide from God. After spending three days and nights in the belly of a fish, he repents and agrees to do what God has asked. The fish vomits Jonah onto the shore and the third chapter begins with God speaking to Jonah again.

Can you imagine this stinky, smelly man, walking into your hometown? It is possible that they could have heard about this incident before he arrived? This is the way we need to picture Jonah as we continue our story.

Nineveh is described as an exceedingly great city of three day’s journey.
   a. Scholars offer differing suggestions as to what this means.
   b. We do know that it was about 120,000 in population at this time, and that it was about 60 miles wide.
   c. Therefore, it could simply mean the outskirts of the city were included in this figure, or it just took Jonah that long to get there.

**B. QUESTIONS**

**Jonah and Nineveh – Jonah 3:1-10**

1. Once more a revelation from God is described as the word of the Lord coming to the prophet. Compare this message to that of Jonah 1:1-2. Has God changed His mind regarding Nineveh or Jonah?

2. Jonah now does as he is commanded. What does this say about his repentance?

3. What message did Jonah preach in Nineveh? Is there any hope given in this message?

4. The response of Nineveh to Jonah’s teaching is described as believing God. What action did they take?
5. The king also believed God. What did he do and what other responses did he command? What uncertain hope did he express in verse 9?

6. What did God decide to do?

C. CONCLUSION

The book of Jonah is above all an insightful look at the character of God. Not only are we led to conclude, as Jonah knew, that God is gracious and merciful, but we are also able to observe God’s efforts to reform a sinner.

If the book had ended after chapter three, Jonah would have served as a model of a sinner who learned the error of his way and truly repented. But the final chapter forces us to consider the worst quality of Jonah’s character, his lack of mercy and compassion. And if the book is to have the desired effect we must also examine our own attitude towards our enemies and all who are lost before God.
Lesson 7. The Minor Prophets: Jonah 4:1 –4:11

A. BACKGROUND

In the first two chapters of Jonah he disobeys a command of God to go and teach in Nineveh which was the capital of Assyria and who was the enemy of Israel. Of course, Jonah is unable to hide from God. After spending three days and nights in the belly of a fish, he repents and agrees to do what God has asked. The fish vomits Jonah onto the shore and the third chapter begins with God speaking to Jonah again.

In the previous lessons we noticed that Jonah was running from God, then running to God, and finally running with God, but Jonah’s story is far from over. When the sermon has concluded, and the responses have been tallied, Jonah is NOT happy. Instead we find Jonah very angry at God! Remember that he did what God commanded him to do, despite the fact that he disagreed with God. He may have figured that since he responded, now God would decide to destroy the city of Nineveh. However, the Ninevites not only repented, they were sincere, and the king ordered them to fast so that God would spare them. Indeed, God did spare them and He “relented from the disaster that He had said He would bring upon them, and He did not do it” (3:10). Good news for Nineveh, and bad news for Jonah.

B. QUESTIONS

Jonah and God – Jonah 4:1-11

1. When Jonah saw the city was not destroyed, how did he react?

2. What reason did he reveal for his earlier flight to Tarshish? These qualities of God were well known by his servants (Numbers 14:18, Joel 2:13).

3. Because the city was spared, what did Jonha ask of God? What question did God ask in response?

4. Jonah went outside to see what would happen. How did God seek to teach him a lesson as he sat there hoping for the destruction of a great city?

5. What was Jonah’s response to the plant’s appearance?

6. What was his response to its destruction and the fierce wind and sun that beat upon his head?
7. God asks him the same question as in vs 4, but now it is in regard to a plant rather than a city. What is Jonah’s answer?

8. What is the lesson God explains to Jonah in vs. 10 to 11?

9. Do you think Jonah finally took it to heart and why do you think he took it to heart?

C. CONCLUSION

The prophecy of Jonah closes as it began, with the words of God. We would be discouraged if we did not realize that the existence of this prophecy indicates that the prophet was brought to repentance again and restored to his fellowship with God. If that would not have happened he would not have left this prophecy for us to benefit from. The message of Jonah rings out loud and clear. God cares everyone. . . . even for the heathen! God will go to extremes to get His message to them. Even when the messenger would be deliberately disobedient, God would use other creations to correct His messenger and affect His purpose for this world!

The book of Jonah is above all an insightful look at the character of God. Not only are we led to conclude, as Jonah knew, that God is gracious and merciful, but we are also able to observe God’s efforts to reform a sinner.

If the book had ended after chapter three, Jonah would have served as a model of a sinner who learned the error of his way and truly repented. But the final chapter will have us wonder if he had changed in what he wanted to happen to the people of Nineveh.
Lesson 8. The Minor Prophets: Overview Study of Micah

For each of the three books we will spend time developing an overview of the book by using bible study skills to understand the book by reading, looking at words or phrases that are repeated, that are peculiar, that make comparisons or contrasts, that are strange and that are prophetic.

The prophets went beyond simply explaining the crises the Israelites were facing in their own time. They explained how this fit into God’s dealings with the nation and his eventual plan of redemption. Therefore, they present an overall view, or paradigm, which pervades their writings. There are eight basic points summed up in this interpretation of history;

1. God is Lord (“The Lord says”/“word of the Lord” etc)
2. Election of Israel
3. Rebellion of Israel
4. Judgment of God
5. Divine Compassion of God
6. Call to Repentance
7. Redemption & Restoration
8. Kingdom of God

A. DATE OF BOOK

780 to 750 BC

B. ASSIGNMENTS FOR OVERVIEW OF JONAH

1. Completely read the book.
2. Reread the book
3. After reading go back through the book and look for six things:
   a. Repeated Words and Phrases.
   b. Peculiar Words and Phrases.
   c. Comparisons and Contrasts.
   d. Figurative Expressions.
   e. Anything Strange.
   f. Any prophetic statements
4. After reading the book look for passages of the book that fit into the “Prophetic Paradigm”, Note this will be limited since Jonah is written as a narrative.
5. Fill in the study worksheet for Jonah.
## Study Skills for The Minor Prophets

### ASSIGNMENTS FOR BOOK OF MICAH

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THE MINOR PROPHETS

Jonah, Joel & Micah

Micah 2
1 Woe to those who devise iniquity, and work out evil on their beds! At morning light they practice it, because it is in the power of their hand.
2 They covet fields and take them by violence; also houses, and seize them. So they oppress a man and his house, a man and his inheritance.

6 "Do not preach"—thus they preach—"one should not preach of such things; disgrace will not overtake us."
7 Should this be said, O house of Jacob? Has the Lord grown impatient? Are these his deeds? Do not my words do good to him who walks uprightly?

Micah 2:11 (ESV)
If a man should go about and utter wind and lies, saying, "I will preach to you of wine and strong drink," he would be the preacher for this people!

Micah 3:5 (ESV)
Thus says the Lord concerning the prophets who lead my people astray, who cry "Peace" when they have something to eat, but declare war against him who puts nothing into their mouths.

Micah 3:11 (ESV)
And I said: Hear, you heads of Jacob and rulers of the house of Israel! Is it not for you to know justice—
2 you who hate the good and love the evil, who tear the skin from off my people and their flesh from off their bones,
3 who eat the flesh of my people, and flay their skin from off them, and break their bones in pieces and chop them up like meat in a pot, like flesh in a cauldron.

Micah 3:11 (ESV)
11 Its heads give judgment for a bribe; its priests teach for a price; its prophets practice divination for money; yet they lean on the Lord and say, "Is not the Lord in the midst of us? No disaster shall come upon us."

List Your Favorite Verse/s

Micah's prophecy
735-700 BC

Place the following prophecies under the correct prophecy range

1:6-7 Fall of Samaria in 722 BC
1:9-16 Invasion of Judah by Sennacherib (701 BC)
3:12,7:13 Fall of Jerusalem (586 BC)
4:10 Exile in Babylon (586 BC)
4:10 Return from captivity (~516 BC)
5:2 Birth of Jesus (~4 BC)
4:1-5 Kingdom of God

Long Range
Medium Range
Short Range
Or sign

Immediate
Or days
Within
Lifetime
Great span
Of time
Great time span
& offer hope of a better day

Messianic
Prophecy
Micah 1

1 The word of the LORD that came to Micah of Moresheth in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 Hear, all you peoples!
   Listen, O earth, and all that is in it!
   Let the Lord GOD be a witness against you,
   The Lord from His holy temple.

3 For behold, the LORD is coming out of His place;
   He will come down
   And tread on the high places of the earth.

4 The mountains will melt under Him,
   And the valleys will split
   Like wax before the fire,
   Like waters poured down a steep place.

5 All this is for the transgression of Jacob
   And for the sins of the house of Israel.
   What is the transgression of Jacob?
   Is it not Samaria?
   And what are the high places of Judah?
   Are they not Jerusalem?

6 “Therefore I will make Samaria a heap of ruins in the field,
   Places for planting a vineyard;
   I will pour down her stones into the valley,
   And I will uncover her foundations.

7 All her carved images shall be beaten to pieces,
   And all her pay as a harlot shall be burned with the fire;
   All her idols I will lay desolate,
   For she gathered it from the pay of a harlot,
   And they shall return to the pay of a harlot.”

8 Therefore I will wail and howl,
   I will go stripped and naked;
   I will make a wailing like the jackals
   And a mourning like the ostriches,
Micah 1

9 For her wounds are incurable.
   For it has come to Judah;
   It has come to the gate of My people—
   To Jerusalem.

10 Tell it not in Gath,
    Weep not at all;
    In Beth Aphrah
    Roll yourself in the dust.

11 Pass by in naked shame, you inhabitant of Shaphir;
The inhabitant of Zaanan does not go out.
    Beth Ezel mourns;
    Its place to stand is taken away from you.

12 For the inhabitant of Maroth pined for good,
    But disaster came down from the LORD
    To the gate of Jerusalem.

13 O inhabitant of Lachish,
    Harness the chariot to the swift steeds
    (She was the beginning of sin to the daughter of Zion),
    For the transgressions of Israel were found in you.

14 Therefore you shall give presents to Moresheth Gath;
The houses of Achzib shall be a lie to the kings of Israel.

15 I will yet bring an heir to you, O inhabitant of Mareshah;
The glory of Israel shall come to Adullam.

16 Make yourself bald and cut off your hair,
    Because of your precious children;
    Enlarge your baldness like an eagle,
    For they shall go from you into captivity.
Micah 2

1 Woe to those who devise iniquity,
   And work out evil on their beds!
   At morning light they practice it,
   Because it is in the power of their hand.
2 They covet fields and take them by violence,
   Also houses, and seize them.
   So they oppress a man and his house,
   A man and his inheritance.
3 Therefore thus says the L ORD :
   “Behold, against this family I am devising disaster,
   From which you cannot remove your necks;
   Nor shall you walk haughtily,
   For this is an evil time.
4 In that day one shall take up a proverb against you,
   And lament with a bitter lamentation, saying:
   ‘We are utterly destroyed!
   He has changed the heritage of my people;
   How He has removed it from me!
   To a turncoat He has divided our fields.’”
5 Therefore you will have no one to determine boundaries by
   In the assembly of the L ORD.
6 “Do not prattle,” you say to those who prophesy.
   So they shall not prophesy to you;
   They shall not return insult for insult.
7 You who are named the house of Jacob:
   “Is the Spirit of the L ORD restricted?
   Are these His doings?
   Do not My words do good
   To him who walks uprightly?
8 “Lately My people have risen up as an enemy—
   You pull off the robe with the garment
   From those who trust you, as they pass by,
   Like men returned from war.
9 The women of My people you cast out
   From their pleasant houses;
   From their children
   You have taken away My glory forever.
Micah 2

10 “Arise and depart,
    For this is not your rest;
    Because it is defiled, it shall destroy,
    Yes, with utter destruction.
11 If a man should walk in a false spirit
    And speak a lie, saying,
    ‘I will prophesy to you of wine and drink,’
    Even he would be the prattler of this people.
12 “I will surely assemble all of you, O Jacob,
    I will surely gather the remnant of Israel;
    I will put them together like sheep of the fold,
    Like a flock in the midst of their pasture;
    They shall make a loud noise because of so many people.
13 The one who breaks open will come up before them;
    They will break out,
    Pass through the gate,
    And go out by it;
    Their king will pass before them,
    With the LORD at their head.”

Micah 3

1 And I said:
    “Hear now, O heads of Jacob,
    And you rulers of the house of Israel:
    Is it not for you to know justice?
2 You who hate good and love evil;
    Who strip the skin from My people,
    And the flesh from their bones;
3 Who also eat the flesh of My people,
    Flay their skin from them,
    Break their bones,
    And chop them in pieces
    Like meat for the pot,
    Like flesh in the caldron.”
Micah 3

4 Then they will cry to the LORD,
   But He will not hear them;
   He will even hide His face from them at that time,
   Because they have been evil in their deeds.

5 Thus says the LORD concerning the prophets
   Who make my people stray;
   Who chant “Peace”
   While they chew with their teeth,
   But who prepare war against him
   Who puts nothing into their mouths:

6 “Therefore you shall have night without vision,
   And you shall have darkness without divination;
   The sun shall go down on the prophets,
   And the day shall be dark for them.

7 So the seers shall be ashamed,
   And the diviners abashed;
   Indeed they shall all cover their lips;
   For there is no answer from God.”

8 But truly I am full of power by the Spirit of the LORD,
   And of justice and might,
   To declare to Jacob his transgression
   And to Israel his sin.

9 Now hear this,
   You heads of the house of Jacob
   And rulers of the house of Israel,
   Who abhor justice
   And pervert all equity,
   Who build up Zion with bloodshed
   And Jerusalem with iniquity:

10 Her heads judge for a bribe,
   Her priests teach for pay,
   And her prophets divine for money.
   Yet they lean on the LORD, and say,
   “Is not the LORD among us?
   No harm can come upon us.”

12 Therefore because of you
   Zion shall be plowed like a field,
   Jerusalem shall become heaps of ruins,
   And the mountain of the temple
   Like the bare hills of the forest.
Micah 4

1 Now it shall come to pass in the latter days
   That the mountain of the LORD’S house
   Shall be established on the top of the mountains,
   And shall be exalted above the hills;
   And peoples shall flow to it.

2 Many nations shall come and say,
   “Come, and let us go up to the mountain of the LORD,
   To the house of the God of Jacob;
   He will teach us His ways,
   And we shall walk in His paths.”
   For out of Zion the law shall go forth,
   And the word of the LORD from Jerusalem.

3 He shall judge between many peoples,
   And rebuke strong nations afar off;
   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 everyone shall sit 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.

5 For all people walk each in the name of his god,
   But we will walk in the name of the LORD our God
   Forever and ever.

6 “In that day,” says the LORD,
   “I will assemble the lame,
   I will gather the outcast
   And those whom I have afflicted;

7 I will make the lame a remnant,
   And the outcast a strong nation;
   So the LORD will reign over them in Mount Zion
   From now on, even forever.

8 And you, O tower of the flock,
   The stronghold of the daughter of Zion,
   To you shall it come,
   Even the former dominion shall come,
   The kingdom of the daughter of Jerusalem.”
Micah 4

9 Now why do you cry aloud?
   Is there no king in your midst?
   Has your counselor perished?
   For pangs have seized you like a woman in labor.
10 Be in pain, and labor to bring forth,
   O daughter of Zion,
   Like a woman in birth pangs.
   For now you shall go forth from the city,
   You shall dwell in the field,
   And to Babylon you shall go.
   There you shall be delivered;
   There the LORD will redeem you
   From the hand of your enemies.

11 Now also many nations have gathered against you,
   Who say, “Let her be defiled,
   And let our eye look upon Zion.”
12 But they do not know the thoughts of the LORD,
   Nor do they understand His counsel;
   For He will gather them like sheaves to the threshing floor.

13 “Arise and thresh, O daughter of Zion;
   For I will make your horn iron,
   And I will make your hooves bronze;
   You shall beat in pieces many peoples;
   I will consecrate their gain to the LORD,
   And their substance to the Lord of the whole earth.”
Micah 5

1 Now gather yourself in troops,
   O daughter of troops;
   He has laid siege against us;
   They will strike the judge of Israel with a rod on the cheek.

2 “But you, Bethlehem Ephrathah,
   Though you are little among the thousands of Judah,
   Yet out of you shall come forth to Me
   The One to be Ruler in Israel,
   Whose goings forth are from of old,
   From everlasting.”

3 Therefore He shall give them up,
   Until the time that she who is in labor has given birth;
   Then the remnant of His brethren
   Shall return to the children of Israel.

4 And He shall stand and feed His flock
   In the strength of the LORD,
   In the majesty of the name of the LORD His God;
   And they shall abide,
   For now He shall be great
   To the ends of the earth;

5 And this One shall be peace.

   When the Assyrian comes into our land,
   And when he treads in our palaces,
   Then we will raise against him
   Seven shepherds and eight princely men.

6 They shall waste with the sword the land of Assyria,
   And the land of Nimrod at its entrances;
   Thus He shall deliver us from the Assyrian,
   When he comes into our land
   And when he treads within our borders.

7 Then the remnant of Jacob
   Shall be in the midst of many peoples,
   Like dew from the LORD,
   Like showers on the grass,
   That tarry for no man
   Nor wait for the sons of men.

8 And the remnant of Jacob
   Shall be among the Gentiles,
   In the midst of many peoples,
   Like a lion among the beasts of the forest,
   Like a young lion among flocks of sheep,
   Who, if he passes through,
   Both treads down and tears in pieces,
   And none can deliver.
Micah 5

9  Your hand shall be lifted against your adversaries,
And all your enemies shall be cut off.
10   “And it shall be in that day,” says the LORD,
   “That I will cut off your horses from your midst
   And destroy your chariots.
11   I will cut off the cities of your land
   And throw down all your strongholds.
12   I will cut off sorceries from your hand,
   And you shall have no soothsayers.
13   Your carved images I will also cut off,
   And your sacred pillars from your midst;
   You shall no more worship the work of your hands;
14   I will pluck your wooden images from your midst;
   Thus I will destroy your cities.
15   And I will execute vengeance in anger and fury
   On the nations that have not heard.”
**Micah 6**

1Hear now what the L ORD says:  
   “Arise, plead your case before the mountains,  
   And let the hills hear your voice.

2Hear, O you mountains, the L ORD’S complaint,  
   And you strong foundations of the earth;  
   For the L ORD has a complaint against His people,  
   And He will contend with Israel.

3“O My people, what have I done to you?  
   And how have I wearied you?  
   Testify against Me.

4For I brought you up from the land of Egypt,  
   I redeemed you from the house of bondage;  
   And I sent before you Moses, Aaron, and Miriam.

5O My people, remember now  
   What Balak king of Moab counseled,  
   And what Balaam the son of Beor answered him,  
   From Acacia Grove to Gilgal,  
   That you may know the righteousness of the L ORD.”

6With what shall I come before the L ORD,  
   And bow myself before the High God?  
   Shall I come before Him with burnt offerings,  
   With calves a year old?

7Will the L ORD be pleased with thousands of rams,  
   Ten thousand rivers of oil?  
   Shall I give my firstborn for my transgression,  
   The fruit of my body for the sin of my soul?

8He has shown you, O man, what is good;  
   And what does the L ORD require of you  
   But to do justly,  
   To love mercy,  
   And to walk humbly with your God?
Micah 6

9 The LORD’S voice cries to the city—
Wisdom shall see Your name:
“Hear the rod!
Who has appointed it?

10 Are there yet the treasures of wickedness
In the house of the wicked,
And the short measure that is an abomination?

11 Shall I count pure those with the wicked scales,
And with the bag of deceitful weights?

12 For her rich men are full of violence,
Her inhabitants have spoken lies,
And their tongue is deceitful in their mouth.

13 “Therefore I will also make you sick by striking you,
By making you desolate because of your sins.

14 You shall eat, but not be satisfied;
Hunger shall be in your midst.
You may carry some away, but shall not save them;
And what you do rescue I will give over to the sword.

15 “You shall sow, but not reap;
You shall tread the olives, but not anoint yourselves with oil;
And make sweet wine, but not drink wine.

16 For the statutes of Omri are kept;
All the works of Ahab’s house are done;
And you walk in their counsels,
That I may make you a desolation,
And your inhabitants a hissing.
Therefore you shall bear the reproach of My people.”
11 In the day when your walls are to be built,
In that day the decree shall go far and wide.
12 In that day they shall come to you
From Assyria and the fortified cities,
From the fortress to the River,
From sea to sea,
And mountain to mountain.
13 Yet the land shall be desolate
Because of those who dwell in it,
And for the fruit of their deeds.
14 Shepherd Your people with Your staff,
The flock of Your heritage,
Who dwell solitarily in a woodland,
In the midst of Carmel;
Let them feed in Bashan and Gilead,
As in days of old.
15 “As in the days when you came out of the land of Egypt,
I will show them wonders.”
16 The nations shall see and be ashamed of all their might;
They shall put their hand over their mouth;
Their ears shall be deaf.
17 They shall lick the dust like a serpent;
They shall crawl from their holes like snakes of the earth.
They shall be afraid of the LORD our God,
And shall fear because of You.
18 Who is a God like You,
Pardoning iniquity
And passing over the transgression of the remnant of His heritage?
He does not retain His anger forever,
Because He delights in mercy.
19 He will again have compassion on us,
And will subdue our iniquities.
You will cast all our sins
Into the depths of the sea.
20 You will give truth to Jacob
And mercy to Abraham,
Which You have sworn to our fathers
From days of old.
Micah 7

1 Woe is me!
   For I am like those who gather summer fruits,
   Like those who glean vintage grapes;
   There is no cluster to eat
   Of the first-ripe fruit which my soul desires.

2 The faithful man has perished from the earth,
   And there is no one upright among men.
   They all lie in wait for blood;
   Every man hunts his brother with a net.

3 That they may successfully do evil with both hands—
   The prince asks for gifts,
   The judge seeks a bribe,
   And the great man utters his evil desire;
   So they scheme together.

4 The best of them is like a brier;
   The most upright is sharper than a thorn hedge;
   The day of your watchman and your punishment comes;
   Now shall be their perplexity.

5 Do not trust in a friend;
   Do not put your confidence in a companion;
   Guard the doors of your mouth
   From her who lies in your bosom.

6 For son dishonors father,
   Daughter rises against her mother,
   Daughter-in-law against her mother-in-law;
   A man’s enemies are the men of his own household.

7 Therefore I will look to the LORD;
   I will wait for the God of my salvation;
   My God will hear me.

8 Do not rejoice over me, my enemy;
   When I fall, I will arise;
   When I sit in darkness,
   The LORD will be a light to me.

9 I will bear the indignation of the LORD,
   Because I have sinned against Him,
   Until He pleads my case
   And executes justice for me.
   He will bring me forth to the light;
   I will see His righteousness.

10 Then she who is my enemy will see,
   And shame will cover her who said to me,
   “Where is the LORD your God?”
   My eyes will see her;
   Now she will be trampled down
   Like mud in the streets.

A. DATE

750-700 BC

B. BACKGROUND

Micah places his ministry in its historical place in the first verse of his book. As we have seen with Jonah and Joel, he speaks of his calling as the word of the Lord coming to him. The word came during the reigns of Jotham, Ahaz and Hezekiah, all kings of Judah. This would suggest that Micah’s work was focused on Judah but he also speaks of that which he saw concerning Samaria, the capital of the northern kingdom of Israel. The reign of Jotham began in 750 BC and that of Hezekiah ended in 697 BC so we can safely date his prophecy during these years.

B. QUESTIONS

Judgment of Samaria and Judah — Micah 1:1-16
1. How does Micah describe himself?

2. From where does God issue His Judgment?

3. How does the natural world act before Him?

4. Two capitals are mentioned in verse 5. What are they and what nations do they represent?

5. What sin is alluded to in connection with the two capitals?

6. What would happen to Samaria?

7. What would happen to the idols of Samaria?

8. How does Micah feel about the judgment of Samaria?

9. Was it too late to help the nation of Israel and a similar fate will be near for whom?
10. In verses 10 to 15 several cities are mentioned. Note the loose meaning of each of the cities and list what was said of them.

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<th>City</th>
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**The Sins of the People: Micah 2:1-13**
1. Describe the wicked activities listed in verses 1-2.

2. Who was guilty of such sins and what was their motivation?

3. What does God promise to do to these people in verse 3?

4. What will be said according to verse 4?

5. Assume that verse 6 is the response of the people to Micah’s condemnation. What is the meaning of verse 7 if the speaker is Micah?

6. What other sins had the people committed in verses 8 to 9?

7. To what kind of prophet would they have listened?

8. What promise is made in verses 12 to 13 and who is the remnant of Israel?

**Conclusions**
Micah clearly states the coming destruction of Israel but offers hope to Judah, but the nation must turn from its present course.

A. BACKGROUND

Micah consists of three major discourses; chapters 1-2, 3-5 and 6-7. This lesson will focus on the middle discourse. Micah has already stated the case against Israel which will result in its complete destruction. He has warned that her wounds have also come to Judah. Accusations against both nations continue but Micah begins to elaborate on the future restoration he mentioned in 2:12-13. A day is coming when all will be welcomed into the house of the Lord.

B. QUESTIONS

The Wicked – Micah 3:1-12
1. What group is addressed in verse 1?

2. What were they to know?

3. How had they treated the people and would God treat them (vs. 4)?

4. What group is addressed in verse 5?

5. How well did the group in verse 5 perform their duties and what would be their fate?

6. In contrast to this group what does Micah say about himself (vs. 8)?

7. What will happen to Jerusalem?
Lesson 11. The Minor Prophets: Micah 4:1 - 5:15

A. QUESTIONS

The Coming Kingdom: Micah 4:1-8
1. Having described a destroyed Jerusalem Micah looks to a future day. When would the “latter days” occur? (Joel 2:28, Acts 2:16-17)

2. What activities would occur in the mountain of the Lord’s house (vs. 2-3)?

3. What is the fulfillment of each of these activities in the New Testament?

4. Will this be a physical kingdom and what will characterize it?

5. Who will be included in this kingdom (vs. 6-7)?

Suffering before the Kingdom Comes: Micah 4:9-5:1
1. Before this great kingdom would be established the nation of Judah would suffer. The nation (described as being in what condition?

2. Where would the nation go in verse 10?

3. Would other nations understand God’s plan?

4. What are the people told to do in verse 13?

The Coming Messiah: Micah 5:2-5:5

2. How is the messiah described?
3. What will the messiah do for His people in verse 4?

4. What is the extent of his kingdom?

**Judgment of God’s Enemies: Micah 5:6-5:15**

The time frame appears to continue to be the age of this Messiah as seen in verse 10. Therefore the Assyrian of verse 5 should be viewed as God’s enemies.

1. Where would the remnant be found?

2. How might this have been fulfilled in the Church?

3. What does God promise to destroy?
Lesson 12. The Minor Prophets: Micah 6:1 – 16

A. QUESTIONS

God Pleads with Israel – Micah 6:1-8
1. Identify who is speaking in verses 1 thru 5.

2. Who is his audience?

3. What does he ask from them?

4. List the items that he mentioned in verses 4 and 5 and explain what relevance they have.

5. Are there any “modern” equivalents to these items?

6. Identify who is speaking in verses 6 to 8.

7. What do they ask the speaker in the previous verses?

8. What do their questions indicate about their understanding of serving God?

9. Explain what they had already been told to do in verse 8 and also see Deut 10:12-13.

Punishment of Israel’s Injustice : Micah 6:9-16
1. To what city does the Lord speak in this passage?

2. Specifically, what kind of people within the city does he address?

3. Explain what God accuses the people of doing in verses 10 to 12 and 16?

4. Who were Omri and Ahab (1 Kings 16:21 – 22:40)?
5. What kind of “works” and “devices” did they perform?

6. Is it possible today to behave in the same way as these people did? Explain?

7. Be prepared to discuss what he Lord promises to do to those people for their actions in verses 13 to 16.

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Lesson 13. The Minor Prophets: Micah 7:1-20

A. QUESTIONS

Sorrow for Israel’s Sins – Micah 7:1-8
1. Who might be speaking in the beginning of chapter 7?

2. What “feeling” is being described in verse 1?

3. Be prepared to discuss from verses 2 to 6 the extent and severity of the wickedness of the people.

4. Amid all this wickedness, what is the attitude of the God-fearing individual as expressed in verses 7 to 8.

Israel’s Confession and Comfort: Micah 7:8-20
1. Who is speaking in verse 9?

2. What is he waiting for in verse 9?

3. What is he willing to put up with until it comes (vs. 9)?

4. What will happen to the enemies of the Lord in verse 10?

5. What does the remnant ask in verse 14?

6. How does the Lord respond to their request in verse 15?

7. How will the other nations react to that as stated in verses 16 to 17?

8. What promises from God are listed in verses 18 to 20?

9. How are these promises fulfilled?
Old Testament Prophets

When Events Happened

Note: Some minor kings are omitted from this chart.
JUDGES AND KINGS OF ISRAEL

Late Bronze

- Moses 1445-1406 Exodus and Wandering
- Joshua & the elders 1400-1379
- Othniel, rest 1378-1371 Oppression by Cushan-rishathaim
- Ehud, rest, Shamgar 1371-1332
- Deborah & Barak 1332-1315 Oppression by Eglon of Moab
- Gideon 1315-1236 Oppression by Jabin
- Tola 1236-1217
- Jair 1217-1178
- Jephthah 1178-1172 Midianite oppression
- Ibzan 1172-1133
- Elon 1133-1109 Ruth
- Abdon, Samson 1109-1068
- Samuel 1068-1049

Iron Age I

- Saul 1048-1010
- David 1010-970
- Solomon 970-931

Iron Age IIA

- Israel
  - Jeroboam I 931-910
- Judah
  - Rehoboam 931-914

Iron Age IIB

- Israel
  - Nadab 910-909
  - Baasha 909-886
  - Elah 880-865
  - Zimri 865-666
  - Omri 866-880
  - Ahab 880-874
  - Elijah 874-853
  - Ahaziah 853-852
  - Obadiah 852-841
  - Jehu 841-814
  - Jehoahaz 814-756
  - Jehoash 756-782
  - Amaziah 782-752
  - Uzziah 752-736
  - Jotham 736-714
  - Ahaz 714-700
  - Hezekiah 700-687
- Judah
  - Abijam 914-910
  - Asa 911-870

Iron Age IIC

- Israel
  - Isaiah 729-715
  - Manasseh 695-687
  - Nahum 687-644
  - Zephaniah 644-620
  - Habakkuk 620-598
- Judah
  - Jehoiakim 609-598
  - Jeremiah 598-587
- Zedekiah, king 587-583

Babylonian Period

- Zedekiah, governor 586
- Gedaliah (governor) 586

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## Exile and Intertestamental Period

### Assyrian Period
- Shalmaneser III (686-625)  
- Shalmaneser IV (671-669)  
- Assur an III (715-706)  
- Tiglath-pileser III (745-727)  
- Shalmaneser V (727-722)  
- Sargon II (722-705)  
- Sennacherib (704-681)  
- Esarhaddon (681-669)  
- Ashurbanipal (669-631)  

**Period of Assyrian weakness:** Jonah in Nineveh, eclipse in 763

### Babylonian Period
- Nabopolassar (626-605)  
- Nebuchadnezzar (605-604)  
- Nebuchadnezzar def. Neco at Carchemish (1st Deportation - Daniel)  
- Nebuchadnezzar defeated in attempt to capture Egypt  
- Zedekiah appointed king  
- Jerusalem destroyed, Gedaliah appointed gov.  
- Jehoiachin released from prison, but stayed in Babylon  
- Nabonidus (555-539)  

### Persian Empire
- Cyrus (539-529)  
- Cambyses (527-522)  
- Gaumata (522)  
- Dareius I (522-486)  
- Dareius II (420-344)  
- Artaxerxes I (465-425)  
- Artaxerxes II (434-404)  
- Artaxerxes III (359-338)  
- Dareius III (331)  

### Grecian Empire
- Alexander the Great (332-323)  
- Perdiccas (333-323)  
- Antipater (320-319)  

### Ptolemaic Rule
- Ptolemy I (305-285)  
- Ptolemy II (285-246)  
- Ptolemy III (246-221)  
- Ptolemy IV (221-203)  
- Ptolemy V (203-181)  

### Seleucid Rule
- Antiochus III (223-187)  
- Antiochus IV (175-163)  

### Hasmonean Period
- John Hyrcanus I (134-104)  
- Aristobulus I (104-103)  
- Alexander Janneaus (103-76)  
- Salome Alexandra (75-67)  
- John Hyrcanus II (67-63)  
- Mattathias Antigonus (40-37)  

### Herodian Period
- Herod the Great (37-4)  
- Archelaus (4 BC - AD 6)  
- Herod Antipas (4 BC - AD 39)  
- Pontius Pilate (26-36)  
- Herod Agrippa I (37-44)  
- Herod Agrippa II (53-100)  

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# Kings of the Divided Kingdom

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<th>Dates BC</th>
<th>Kings Of Judah</th>
<th>Prophet</th>
<th>Type</th>
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</table>
| Chronological Chart – Leon Wood has Hezekiah King at fall of Israel (2 Kings 18:1)
<table>
<thead>
<tr>
<th>King</th>
<th>Dates BC</th>
<th>Type</th>
<th>Prophets</th>
<th>References</th>
<th>Principle Events</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jeroboam</td>
<td>931-910</td>
<td>Bad</td>
<td>Ahijah Man of God</td>
<td>1K 11:26-14:20 2Ch 10:13</td>
<td>Introduction of calf worship in Dan and Bethel</td>
</tr>
<tr>
<td>Nadab</td>
<td>910-909</td>
<td>Bad</td>
<td>Ahijah</td>
<td>1K 15:25-31</td>
<td>Slain in conspiracy by Baasha</td>
</tr>
<tr>
<td>Baasha</td>
<td>909-886</td>
<td>Bad</td>
<td>Jehu</td>
<td>1K 15:27-16:7 2Ch 16:1-6</td>
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<tr>
<td>Elah</td>
<td>886-885</td>
<td>Bad</td>
<td>Ahijah</td>
<td>1K 16:8-14</td>
<td>Slain by his servant Zimri while drunk</td>
</tr>
<tr>
<td>Zimri</td>
<td>885</td>
<td>Bad</td>
<td>Ahijah</td>
<td>1K 16:9-20</td>
<td>Ruled only seven days, burned palace down around himself.</td>
</tr>
<tr>
<td>Tibni</td>
<td>885-880</td>
<td>Bad</td>
<td>Ahijah</td>
<td>1K 16:21-22</td>
<td>Israel was divided, half following Tibni and half following Omri</td>
</tr>
<tr>
<td>Omri</td>
<td>885-874</td>
<td>Bad</td>
<td>Ahijah</td>
<td>1K 16:16-28</td>
<td>Built city of Samaria for capital of Israel</td>
</tr>
<tr>
<td>Ahab</td>
<td>874-853</td>
<td>Bad</td>
<td>Elijah Micaiah</td>
<td>1K 16:28-22:40 2Ch 18:1-34</td>
<td>Most evil king of Israel, introduced Baal worship</td>
</tr>
<tr>
<td>Ahaziah</td>
<td>853-852</td>
<td>Bad</td>
<td>Elijah</td>
<td>1K 22:51-2K 1:18 2Ch 20:35-37</td>
<td>Elijah prophesied his death after falling through lattice</td>
</tr>
<tr>
<td>Jehoram</td>
<td>852-841</td>
<td>Bad</td>
<td>Elisha</td>
<td>2K 3:1-8:15 2Ch 22:5-8</td>
<td>End of Ahab's dynasty, killed by Jehu</td>
</tr>
<tr>
<td>Jehoahaz</td>
<td>814-798</td>
<td>Bad</td>
<td>Elisha</td>
<td>2K 13:1-9</td>
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<tr>
<td>Jehoash</td>
<td>798-782</td>
<td>Bad</td>
<td>Elisha</td>
<td>2K 13:10-14:16 2Ch 25:17-24</td>
<td>Smote Syria three times and overtook cities of Israel</td>
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<tr>
<td>Jeroboam II</td>
<td>793-753</td>
<td>Bad</td>
<td>Jonah Amos Hosea</td>
<td>2K 14:23-29</td>
<td>Restored Israel's territory and prosperity</td>
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<tr>
<td>Zechariah</td>
<td>753-752</td>
<td>Bad</td>
<td>Hosea</td>
<td>2K 15:8-12</td>
<td>Killed in conspiracy</td>
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<tr>
<td>Shallum</td>
<td>752</td>
<td>Bad</td>
<td>Hosea</td>
<td>2K 15:13-15</td>
<td>Ruled one month</td>
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<tr>
<td>Menahem</td>
<td>752-742</td>
<td>Bad</td>
<td>Hosea</td>
<td>2K 15:16-22</td>
<td>Paid tribute to Pul (Tiglath-Pilesar III of Assyria)</td>
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<tr>
<td>Pekahiah</td>
<td>742-740</td>
<td>Bad</td>
<td>Hosea</td>
<td>2K 15:23-26</td>
<td>Killed in conspiracy</td>
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<tr>
<td>Pekah</td>
<td>752-732</td>
<td>Bad</td>
<td>Hosea</td>
<td>2K 15:27-31 2Ch 28:5-8</td>
<td>Allied with Resin (Syria) against Assyria</td>
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<tr>
<td>Hoshea</td>
<td>732-722</td>
<td>Bad</td>
<td>Hosea</td>
<td>2K 17:1-41</td>
<td>Fall of Samaria, Assyrian captivity</td>
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<tr>
<td>King</td>
<td>Dates BC</td>
<td>Type</td>
<td>Prophets</td>
<td>References</td>
<td>Principle Events</td>
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<tr>
<td>Rehoboam</td>
<td>931-913</td>
<td>Bad</td>
<td>Shemaiah</td>
<td>1K 12: 14:21-31</td>
<td>Rejected people’s appeal for lighter taxes—split nation</td>
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<td>2Ch 10-12</td>
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<tr>
<td>Abijam</td>
<td>913-911</td>
<td>Bad</td>
<td></td>
<td>1K 15:1-8</td>
<td>Took Bethel and defeated Jeroboam</td>
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<td></td>
<td>2Ch 13</td>
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<tr>
<td>Asa</td>
<td>911-870</td>
<td>Good</td>
<td>Azariah, Hanani</td>
<td>1K 15:9-24</td>
<td>Put away evil and idolatry</td>
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<td>2Ch 14-16</td>
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<tr>
<td>Jehoshaphat</td>
<td>873-848</td>
<td>Good</td>
<td>Jehu, Eliezer, Jahaziel</td>
<td>1K 22:41-50</td>
<td>Made alliance with Israel and defeated many nations</td>
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<td>2Ch 17-20</td>
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<tr>
<td>Jehoram</td>
<td>853-841</td>
<td>Bad</td>
<td>Elijah</td>
<td>2K 8:16-24</td>
<td>Married Athaliah and turned to Baal worship</td>
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<tr>
<td>Ahaziah</td>
<td>841</td>
<td>Bad</td>
<td>Elijah</td>
<td>2K 8:25-9:29</td>
<td>Died from wounds in battle with Syria</td>
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<td>2Ch 22:1-9</td>
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<tr>
<td>Athaliah</td>
<td>841-835</td>
<td>Bad</td>
<td></td>
<td>2K 11</td>
<td>Woman, usurped throne, killed her grandsons</td>
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<td>2Ch 22:10-23:21</td>
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<td>Joash</td>
<td>835-796</td>
<td>Good</td>
<td>Zechariah, Joel?</td>
<td>2K 11:21-12:21</td>
<td>King at 7 years old, made extensive repairs to temple</td>
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<td>2Ch 24</td>
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<td>Amaziah</td>
<td>796-767</td>
<td>Good</td>
<td>Man of God</td>
<td>2K 15:1-7</td>
<td>Waged civil war and was subjected by Israel for only time</td>
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<td>2Ch 26</td>
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<td>Uzziah</td>
<td>792-740</td>
<td>Good</td>
<td>Zechariah, Isaiah</td>
<td>2K 15:1-7</td>
<td>Entered temple to burn incense and was stricken with leprosy</td>
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<td>790-739</td>
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<td>2Ch 26</td>
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<td>Jotham</td>
<td>750-731</td>
<td>Good</td>
<td>Isaiah, Micah</td>
<td>2K 15:32-38</td>
<td>Prepared his ways before Lord</td>
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<td>2Ch 27</td>
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<td>Ahaz</td>
<td>735-715</td>
<td>Bad</td>
<td>Isaiah, Oded, Micah</td>
<td>2K 16</td>
<td>Turned to idolatry and worship of Baal</td>
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<td>2Ch 28</td>
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<tr>
<td>Hezekiah</td>
<td>728-686</td>
<td>Good</td>
<td>Isaiah, Micah</td>
<td>2K 18-20</td>
<td>Removed idols, destroyed brazen serpent, saved Judah from captivity</td>
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<td>2Ch 29-32</td>
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728-686 Chronological Chart – Leon Wood has Hezekiah King at fall of Israel (2 Kings 18:1)
### Kings Of Judah After Fall of Israel

<table>
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<tr>
<th>King</th>
<th>Dates BC</th>
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<th>Prophets</th>
<th>References</th>
<th>Principle Events</th>
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<tbody>
<tr>
<td>Hezekiah</td>
<td>715-686</td>
<td>Good</td>
<td>Isaiah, Micah</td>
<td>2K 18-20, 2Ch 29-32</td>
<td>Removed idols, destroyed brazen serpent, saved Judah from captivity</td>
</tr>
<tr>
<td></td>
<td>672-686</td>
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<tr>
<td>Manasseh</td>
<td>695-642</td>
<td>Bad</td>
<td></td>
<td>2K 21:1-18, 2Ch 33:1-20</td>
<td>Reestablished idols, repented in later years</td>
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<td>697-642</td>
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<tr>
<td>Amon</td>
<td>642-640</td>
<td>Bad</td>
<td></td>
<td>2K 21:19-26, 2Ch 33:21-25</td>
<td>Idolatrous, killed by own servants</td>
</tr>
<tr>
<td>Jehoahaz</td>
<td>609</td>
<td>Bad</td>
<td>Jeremiah, Habakkuk</td>
<td>2K 23:31-34, 2Ch 36:1-4</td>
<td>Imprisoned by Pharaoh-Necho, died in Egypt</td>
</tr>
<tr>
<td>Jehoiakim</td>
<td>609-597</td>
<td>Bad</td>
<td>Jeremiah, Habakkuk</td>
<td>2K 23:34-24:7, 2Ch 36:5-8</td>
<td>Defeated by Babylonians</td>
</tr>
<tr>
<td>Jehoiachin</td>
<td>597</td>
<td>Bad</td>
<td>Jeremiah</td>
<td>2K 24:8-17, 2Ch 36:9-10</td>
<td>Jerusalem besieged, temple stripped of treasures</td>
</tr>
<tr>
<td>Zedekiah</td>
<td>597-586</td>
<td>Bad</td>
<td>Jeremiah</td>
<td>2K 24:18-25:7, 2Ch 36:11-21</td>
<td>Made king and taken into captivity by Nebuchadnezzar,</td>
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</tbody>
</table>

728-686 Chronological Chart – Leon Wood has Hezekiah King at fall of Israel (2 Kings 18:1)
<table>
<thead>
<tr>
<th>Prophet</th>
<th>Dates BC</th>
<th>Prophesied To...</th>
<th>Message</th>
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<tbody>
<tr>
<td>Obadiah</td>
<td>845</td>
<td>Edom</td>
<td>“In the day that you stood on the other side... even you were as one of them” (1:11)</td>
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<tr>
<td>Joel</td>
<td>830</td>
<td>Israel &amp; Judah</td>
<td>“For the day of the Lord is great, and very terrible; who can endure it?” (2:11)</td>
</tr>
<tr>
<td>Jonah</td>
<td>780</td>
<td>Nineveh</td>
<td>“Yet forty days and Nineveh shall be overthrown” (3:4)</td>
</tr>
<tr>
<td>Amos</td>
<td>755</td>
<td>Israel</td>
<td>“Prepare to meet your God, O Israel” (4:12)</td>
</tr>
<tr>
<td>Hosea</td>
<td>750-725</td>
<td>Israel</td>
<td>“How can I give you up Ephraim? How can I hand you over Israel? My heart churns within me; my sympathy is stirred” (11:8)</td>
</tr>
<tr>
<td>Isaiah</td>
<td>740-690</td>
<td>Israel &amp; Judah</td>
<td>“Come now and let us reason together, says the Lord, though your sins are like scarlet, they shall be as white as snow” (1:18)</td>
</tr>
<tr>
<td>Micah</td>
<td>735-700</td>
<td>Israel &amp; Judah</td>
<td>“He has shown you, O man, what is good; and what does the Lord require of you but to do justly, to love mercy, and to walk humbly with your God?” (6:8)</td>
</tr>
<tr>
<td>Zephaniah</td>
<td>630-625</td>
<td>Judah</td>
<td>“Seek righteousness, seek humility. It may be that you will be hidden in the day of the Lord’s anger” (2:3)</td>
</tr>
<tr>
<td>Nahum</td>
<td>630-612</td>
<td>Nineveh</td>
<td>“God is jealous and the Lord avenges... The Lord is slow to anger and great in power, and will not at all acquit the wicked” (1:2-3)</td>
</tr>
<tr>
<td>Jeremiah</td>
<td>627-586</td>
<td>Judah</td>
<td>“Though I make a full end of all nations where I have scattered you, yet I will not make a complete end of you” (30:11)</td>
</tr>
<tr>
<td>Habakkuk</td>
<td>612-606</td>
<td>Judah</td>
<td>“Behold the proud, his soul is not upright in him; but the just shall live by his faith” (2:4)</td>
</tr>
<tr>
<td>Daniel</td>
<td>606-536</td>
<td>Babylonian Kings</td>
<td>“The Most High rules in the kingdom of men, and gives it to whomever He chooses” (4:25)</td>
</tr>
<tr>
<td>Ezekiel</td>
<td>592-570</td>
<td>Captives</td>
<td>“Although I have scattered them among the countries, yet I shall be a little sanctuary for them in the countries where they have gone” (11:16)</td>
</tr>
<tr>
<td>Haggai</td>
<td>520</td>
<td>Remnant of Israel</td>
<td>“Is it time for you yourselves to dwell in your paneled houses, and this temple to lie in ruins” (1:4)</td>
</tr>
<tr>
<td>Zechariah</td>
<td>520-518</td>
<td>Remnant of Israel</td>
<td>“Thus says the Lord of hosts: ‘Return to me’ says the Lord of hosts, ‘and I will return to you’ says the Lord of hosts” (1:3)</td>
</tr>
<tr>
<td>Malachi</td>
<td>445-432</td>
<td>Israel</td>
<td>“Will a man rob God? Yet you have robbed me!” (3:8)</td>
</tr>
</tbody>
</table>
Linear Measures

1. Finger — Width of forefinger
   ¾ in/19 mm

2. Palm or Handbreath — Width of the hand at base of the fingers
   3 in/76 mm

3. Span — Outstretched hand from thumb to little finger
   9 in/230 mm

Fingerbreadth
(¼ handbreath)
1.85 cm / 0.73 in.

Handbreath
(4 fingerbreadths)
7.4 cm / 2.9 in.

Span
(3 handbreadths)
22.2 cm / 8.75 in.

Cubit — Measured from elbow to finger tip
17.5 in [18 in or 450 mm]

Long Cubit — handbreadth longer
20.4 in or 518 mm
Short Cubit
15 in or 380 mm
5 cubits = 1 reed

Long reed (6 long cubits)
3.11 m / 10.2 ft

Reed (6 cubits)
2.67 m / 8.75 ft

Fathom
1.8 m / 6 ft

Long cubit
(7 handbreadths)
51.8 cm / 20.4 in.

Cubit (2 spans / 6 handbreadths)
44.5 cm / 17.5 in.

Short cubit
38 cm / 15 in.

1 Roman stadium
⅓ Roman mile
= 185 m / 606.95 ft
**Liquid Measures**

- **Cor** (10 baths / 60 hins)
  - 220 L / 58.1 gal

- **Bath** (6 hins)
  - 22 L / 5.81 gal

- **Hin** (12 logs)
  - 3.67 L / 7.75 pt

- **Log** (½ hin)
  - 0.31 L / 0.66 pt

**Dry Measures**

- **Homer** (1 cor / 10 ephahs)
  - 220 L / 200 dry qt

- **Ephah** (3 seahs / 10 omers)
  - 22 L / 20 dry qt

- **Seah** (3½ omers)
  - 7.33 L / 6.66 dry qt

- **Omer** (1½ cabs)
  - 2.2 L / 2 dry qt

- **Cab**
  - 1.22 L / 1.11 dry qt

- **Quart**
  - 1.08 L / 0.98 dry qt
### Currency and Weight in the Hebrew Scriptures

<table>
<thead>
<tr>
<th>Unit</th>
<th>Value (grams)</th>
<th>Value (ounces)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gerah (½ shekel)</td>
<td>0.57 g / 0.01835 oz</td>
<td>t</td>
</tr>
<tr>
<td>Bekah</td>
<td>5.7 g / 0.1835 oz</td>
<td>10 gerahs = 1 bekah</td>
</tr>
<tr>
<td>Pim</td>
<td>7.8 g / 0.2508 oz</td>
<td>1 pim = ½ shekel</td>
</tr>
<tr>
<td>Shekel</td>
<td>11.4 g / 0.367 oz</td>
<td>50 shekels = 1 mina</td>
</tr>
<tr>
<td>Mina</td>
<td>570 g / 18.35 oz</td>
<td>60 minas = 1 talent</td>
</tr>
<tr>
<td>Talent</td>
<td>34.2 kg / 1,101 oz</td>
<td></td>
</tr>
</tbody>
</table>

**Shekel weight**

**Daric**
(Persian, gold)
8.4 g / 0.27 oz t
Ezra 8:27

---

### MONEY IN THE BIBLE

#### MONETARY VALUES

<table>
<thead>
<tr>
<th>TABLE</th>
<th>NAME</th>
<th>VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Old Testament</td>
<td>shekel</td>
<td>$0.32 - $9.60*</td>
</tr>
<tr>
<td></td>
<td>mina (50 shekels)</td>
<td>$16.00 - $480.00</td>
</tr>
<tr>
<td></td>
<td>talent (60 minas)</td>
<td>$960.00 - $28,000.00</td>
</tr>
</tbody>
</table>

*value depends on weight of currency (light or heavy) and type of currency (silver or gold)*

---

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Currency and Weight in the Christian Greek Scriptures

Pound (Roman)
327 g / 11.5 oz
John 12:3
“A pound of perfumed oil, genuine nard”

Mina
100 drachmas
340 g / 10.9 oz
Luke 19:13
= about 100 days’ wages

Talent
60 minas
20.4 kg / 654 oz
Matthew 25:19
Revelation 16:21
= about 20 years’ wages

MONEY IN THE BIBLE

<table>
<thead>
<tr>
<th>NAME (EQUIVALENT)</th>
<th>VALUE</th>
</tr>
</thead>
<tbody>
<tr>
<td>mite or lepton</td>
<td>$0.0012</td>
</tr>
<tr>
<td>farthing or quadrans (2 minas)</td>
<td>$0.0024</td>
</tr>
<tr>
<td>penny (1 Roman denarius)</td>
<td>$0.06 (daily wage of a laborer)</td>
</tr>
<tr>
<td>mina or pound (100 Roman denarii)</td>
<td>$1.60</td>
</tr>
<tr>
<td>talent (100 Roman aurei)</td>
<td>$960.00</td>
</tr>
</tbody>
</table>

*value depends on weight of currency (light or heavy) and type of currency (silver or gold)

Coins of the Gospels

**SILVER SHEKEL**
The temple tax was one half-shekel per year.
Weight: 24.3 grams
What one coin could buy:
A loaf of bread, 1/2 lb of meat, 3 lbs of figs

**SILVER HALF SHEKEL**
The temple tax was one half-shekel per year.
Weight: 12.15 grams
What one coin could buy:
A meal for 2 people

**SILVER DENARIUS**
The Roman coin was in use in the first century. Jesus asked to see this coin when asked if it was right to pay taxes to Caesar (Matt 22:17).
Weight: 2.4 grams
What one coin could buy:
13 lbs. of wheat

**JUDAS’ SILVER**
The 30 pieces of silver that Judas took in exchange for betraying his Master was the equivalent of 120 denarii.

**BRONZE PRUTAH**
The small bronze coin had a weight of 1/80 of an aser."n
What one coin could buy:
1/2 lb of figs

**BRONZE LEPTON**
The smallest of the bronze coins was a "small" coin.
Weight: 1/800 of an aser
What one coin could buy:
A left of the public teahouse

*GRAPHIC BY KARIEL WILTEWA, COPYRIGHT 2013 LOGOS BIBLE SOFTWARE*
Biblical Units and Measurements

A look at how goods were measured and weighed in biblical times compared to present day:

<table>
<thead>
<tr>
<th>WEIGHT</th>
<th>BIBLE</th>
<th>U.S./ENGLAND</th>
<th>METRIC</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>gerah</td>
<td>.02 ounces</td>
<td>.6 gram</td>
</tr>
<tr>
<td></td>
<td>bekah</td>
<td>10 gerahs</td>
<td>5.5 grams</td>
</tr>
<tr>
<td></td>
<td>pim</td>
<td>6.6 bekahs</td>
<td>7.6 grams</td>
</tr>
<tr>
<td></td>
<td>shekel</td>
<td>1.5 pims</td>
<td>11.6 grams</td>
</tr>
<tr>
<td></td>
<td>mina</td>
<td>1.25 pounds</td>
<td>.6 kilogram</td>
</tr>
<tr>
<td></td>
<td>talent</td>
<td>75 pounds</td>
<td>34 kilograms</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DRY GOODS</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>cab</td>
<td>1 quart</td>
<td>1 liter</td>
</tr>
<tr>
<td></td>
<td>omer</td>
<td>1.8 cabs</td>
<td>2 liters</td>
</tr>
<tr>
<td></td>
<td>seah</td>
<td>3.3 omers</td>
<td>7.3 liters</td>
</tr>
<tr>
<td></td>
<td>ephah</td>
<td>3 seahs</td>
<td>.6 bushel</td>
</tr>
<tr>
<td></td>
<td>lehek</td>
<td>5 ephahs</td>
<td>22 liters</td>
</tr>
<tr>
<td></td>
<td>cor/homer</td>
<td>2 lehekgs</td>
<td>110 liters</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LIQUIDS</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>log (right)</td>
<td>.3 quart</td>
<td>.3 liter</td>
</tr>
<tr>
<td></td>
<td>hin (left)</td>
<td>12 logs</td>
<td>4 liters</td>
</tr>
<tr>
<td></td>
<td>bath</td>
<td>6 hins</td>
<td>22 liters</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LENGTH</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>handbreadth</td>
<td>3 inches</td>
<td>8 centimeters</td>
</tr>
<tr>
<td></td>
<td>span</td>
<td>9 inches</td>
<td>23 centimeters</td>
</tr>
<tr>
<td></td>
<td>cubit</td>
<td>18 inches</td>
<td>.5 meter</td>
</tr>
</tbody>
</table>
## Rate of Travel in Biblical Times

<table>
<thead>
<tr>
<th>Mode</th>
<th>Average Speed</th>
<th>Notes</th>
</tr>
</thead>
</table>
| On Foot    | 18 to 20 miles/day  
1.8 to 2 miles/hr |                                           |
| Horse      | 30 miles/day  
3 miles/hr  |                                           |
| Donkey     | 10-20 miles/day  
Carry about 150 lbs |                               |
| Camel      | 25 miles/day  
45 miles/day if pushed  
3 days with no water  
Carry 500 – 1000 lbs |                                           |
| Courier    |               | Typical - 60 miles/day  
Persian 170 miles/day  
(Like pony express)  
Roman - 50 miles/hr |                           |

### Rate of Travel in Biblical Times for Armies

- **Typical Army**
  - 15 miles/day
- **Alexander the Great**
  - 19 miles/day
- **Roman**
  - 18 miles/day

**Note:** Known to have gone 45 miles/day

Source: Eerdmans Dictionary of the Bible
The Prophets: Interpreters of Israelite History

The following is material either summarized or taken verbatim from the text of a lecture by Phil Roberts presented at the Florida College Lectures in 1989. The material has also been supplemented with class material from Jim Jonas’s “Prophets and Prophecy” and other sources.

I. INTRODUCTION

A. When we study from section to section, or chapter to chapter, the material of the prophets may seem somewhat disorganized. It often does not fit into a neat outline (like a lot of sermons).

B. However, by considering the role of the prophet and his purpose, it is possible to uncover an overall pattern that all the prophets follow. By the guidance of the Holy Spirit, they were God’s interpreters of history.

II. THE ROLE OF THE PROPHETS

A. A prophet was an instrument by which God told His messages to man, whether concerning events in the future or reiterating what God said in past.

B. Terms: Prophet (used over 300x in the OT); seer (cf. 1 Sam 9:9); man of God (nearly half the references used of Elisha).

C. There are three ways to understand the role of the prophets.

1. They are Spokesmen for God, serving as “forthtellers,” speaking what God put in their mouth.
   a) To warn the nations of the coming judgment.
   b) To explain why the judgment had come upon them.
   c) To give assurance, at least to a remnant, of a hope that lay beyond the judgment.

2. They are Preachers of the Covenant, relating their message to God’s previous promises to the nation of Israel.

3. They are historians, or Interpreters of the Israelites’ History. Without their interpretation God’s people would not know why an event was occurring.

III. FUFILLMENT OF PROPHECY

A. Moses tells the people that to you know a prophet is true by fulfillment of his prophecy.

B. Deuteronomy 18:18-22(ESV)

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. 19And whoever will not listen to my words that he shall speak in my name, I myself will require it of him. 20But the prophet who presumes to speak a word in my name that I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die. 21And if you say in your heart, ‘How may we know the word that the Lord has not spoken?’— 22when a prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word that the Lord has not spoken; the prophet has spoken it presumptuously. You need not be afraid of him.
C. Types of Prophecy depends on when the prophecies would be fulfilled;
   1) **Short Term Prophecies** - Sometimes prophecies looked into the short-range future and gave specific indications of what would transpire. While it is possible for an uninspired forecaster to analyze a trend and project an outcome with a degree of certainty, Biblical prophecies often foretell what is unforeseeable.
   2) **Medium-Range Prophecies** - Things prophesied & fulfilled within a life-span:
   3) **Long-Range Prophecies** - Sometimes great stretches of time are interposed between God’s prophesies and their fulfillment. This is inconsequential as to the certainty of the prophecy made, for God doesn’t unnecessarily procrastinate or forget His promises.
   4) **Messianic Prophecies** – Are Long-Range Prophecies that are a key part of the prophets, for these prophecies offer hope to the people of a better day.
      a) Passage clearly indicates it is Messianic Prophecy.
      b) We our told in New Testament that a passage in the Old Testament is a direct prophecy/fulfillment connection.
      c) We must also remember that many prophecies had an immediate, literal fulfillment with an additional long-term application.
   5) **Interpretation of Prophecy Fulfillment** – Old Testament prophecy will often use figurative language to describe literal events that will happen. A good bible student needs to view with respect to original audience reading/hearing the prophecy, the people who saw the prophecy fulfilled, and how it helps to be better Christians today. Many people would want some portion of the prophecy to be unfulfilled and apply current events to these ancient prophecies. An underlining theme to this practice is the desire for people to have a second chance when the Lord comes again and to treat the figurative passages as literal events and so concluding the prophecies are unfulfilled.

IV. **THE PROPHETIC PARADIGM or COMMON ELEMENTS** – Throughout the Major and Minor Prophets there are some common messages. Summarized below and will be referenced as we proceed thru the class.

   A. *The Lord Controls History is summed up in the phrase “thus says the Lord”* - is the *cause* of all history, past, present, and future.
   B. *Israel is an “Chosen Nation/People” thus with the blessings comes the need to keep God’s law*
   C. *The Rebellion of Israel as seen in their failure to obey God’s law*
   D. *Judgment to Come is warned*
   E. *Divine Compassion* when judgment comes, God will not forget His people
   F. *Call to Repentance*
   G. *Redemption and Restoration in not for those spoken to at least at a future time*
   H. *The Kingdom of God* will be for all people
V. USING HOSEA AS AN EXAMPLE OF THE PROPHETIC PARADIGM

A. The Lord Controls History
When the Prophets introduce their oracles, as they almost invariably do, with a “Thus saith the LORD,” or some similar phrase, they are not simply identifying themselves as spokesmen for God. Nor are they just announcing God’s opinions or predictions about the future. The spoken word of God is not the prediction of future history. It is the cause of all history, past, present, and future. It is this absolute control of history that allows God to make covenants in which He spells out what He will do with the nation of Israel and how He will use them to accomplish His purpose for all the nations.

Hosea 4:1(ESV)

Hear the word of the Lord, O children of Israel,
for the Lord has a controversy with the inhabitants of the land.
There is no faithfulness or steadfast love,
and no knowledge of God in the land;

B. Israel is an “Chosen Nation/People
According to the covenant with Abraham, the ultimate purpose of God in history was to bring a blessing to all the nations of the earth (Gen. 12:3). In order to achieve that goal, God chose the seed of Abraham, the nation of Israel, as the instrument through which He would bring this blessing to all the nations of the earth. Thus the prophets continually reminded the nation of her privileges and blessings.

Hosea 11:1(ESV)
When Israel was a child, I loved him, and out of Egypt I called my son.

C. Rebellion of Israel
They held to a national version of the doctrine that one cannot fall from grace. In so doing, they simply forgot that they were also under the Mosaic covenant, and that that covenant required obedience on their part. They looked at the covenant with Abraham (and later at the covenant with David as well) as a guarantee that God would forever favor and protect them.

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The more they were called, the more they went away;
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Hosea would describe the coming judgment as a return to Egypt (using the terminology of the curses of the covenant which described the judgment as a return to Egypt (Deut. 28:68)). In fact, a little later on he said that they would not go to Egypt but to Assyria (11:5), which was where the Northern tribes were sent.

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The announced judgments came crashing down on the nation in the form of the Assyrian and Babylonian invasions. Yet even in judgment, God still loved His people. It is as though the very harshness of the judgment aroused the divine compassion within Him so that God could not and would not cast off His people forever.

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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.

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But God cannot bring His people back against their will and without their repentance. To do so would be a violation of His own holiness. Thus the prophets call upon the nation to repent. Often the prophets call for repentance even as they are decrying the sin of the nation and announcing impending judgment:

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G. Redemption & Restoration

The great bulk of a prophet’s message usually centered on the immediate crisis. Thus the doctrines of sin, judgment, and repentance dominate in the prophets, doctrines which were all based on the Mosaic covenant. But their objectives stretched beyond the immediate present. Once the prophets looked beyond that immediate judgment of Israel to the ultimate purposes God had for the nation, then their preaching returned once again to the great themes and enduring hopes of the everlasting covenants with Abraham and David.

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The promise to Abraham envisioned not simply the salvation and blessing of the physical seed of Abraham, the Jews. On the contrary, the whole purpose of God’s selection of the seed of Abraham was that all the nations of the earth might be blessed through them. Hosea does not really have a passage dealing with this item (he is the last prophet to Israel). Many examples and the last lesson of the study will deal with the promised Messiah and blessings coming to all nations.
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Periods Of Prophetic Activity—Although there were always prophets who tried to keep Israel’s rulers on the right track, there were some prominent periods of prophetic activity.

- Assyrian Period—The threats of Assyrian domination and captivity were very real because of the idolatrous course the northern ten tribes were following. Assyria would bring God’s judgment upon Israel (Isaiah 10:5-12), and He sent His prophets to warn them about it. Prophetic activity flourished during this time.
  - Obadiah (845 BC). Warned Edom of God’s judgment against them (1:4,10-11,15)
  - Joel (830 BC). Warned of the coming “day of the Lord.” (2:11)
  - Jonah (780 BC). Warned Assyria of judgment if they did not repent (1:1-3; 3:1-5; 4:1-2,9-11)
  - Hosea (750-725 BC). Married a woman of harlotry, illustrating God’s love for His people who had played the harlot with idolatrous gods (1:3, 11:8; 14:1-9).
  - Micah (735-700 BC). Spoke out against injustices in Israel (6:8).

- Babylonian Period—Israel was finally overthrown in 722 BC, but Judah continued to exist for over a century because of the influence of some good kings and righteous prophets. Eventually though, she too turned completely away from God. He sent the Babylonians as His rod of punishment (Jeremiah 51:20-26).
  - Zephaniah (630-625 BC). Warned of the Babylonians becoming a growing threat to world judgment (1:14-16; 2:3).
  - Jeremiah (627-586 BC). Warned of Babylonian captivity for 40 years without results (25:1-14; 30:11). Also wrote the book of Lamentations after the fall of Jerusalem (Lamentations 1:12).
  - Habakkuk (612-606 BC). Struggled to accept the judgment which God was sending against Judah (2:4; 3:16-19).
  - Daniel (606-536 BC). Prophesied as God’s representative to the heathen kings. He reminded them of who appointed and overthrew world rulers (2:24-25; 4:25).
  - Ezekiel (592-570 BC). Prophesied to God’s people in captivity to give them hope of a remnant returning to their homeland (11:14-21; 37:1-14).

- Persian Period—After Israel’s return to Palestine, she began rebuilding the temple, the city of Jerusalem, and the nation. God sent prophets to those people to remind them of their purpose and objective as a nation, and to keep them morally pure until the arrival of the Messianic period.
  - Haggai (520 BC). Prophesied to the remnant who had forgotten why they had returned to Jerusalem. His message was to “build the temple” (1:4-9).
  - Zechariah (520-518 BC). Prophesied to encourage the completion of the temple, and also saw visions of the Messianic period (1:3; 8:3; 14:9).
  - Malachi (445-432 BC). Warned the people to return to God, and to watch for the coming of Elijah before the coming of “the great and terrible day of the Lord” (1:6-8,12-14; 3:1-3,8; 4:5-6).
### Oracles against the Nations in the Prophets

<table>
<thead>
<tr>
<th>Nation</th>
<th>Isaiah</th>
<th>Jeremiah</th>
<th>Ezekiel</th>
<th>Joel</th>
<th>Amos</th>
<th>Obadiah</th>
<th>Jonah</th>
<th>Nahum</th>
<th>Zephaniah</th>
<th>Zechariah*</th>
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<tbody>
<tr>
<td>Ammon</td>
<td>49:1–6</td>
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<td>Arabia</td>
<td>21:13–17</td>
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<tr>
<td>Assyria (Nineveh)</td>
<td>10:5–19; 14:24–27</td>
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<td>Elam</td>
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<td>49:34–39</td>
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<td>Ethiopia</td>
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<td>2:12–15</td>
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<td>Gaza</td>
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<td>1:6–8</td>
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<td>9:5</td>
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<tr>
<td>Kedar and Hazor</td>
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<td>49:28–33</td>
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<td>Lebanon</td>
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<td>11:1–3?</td>
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</tbody>
</table>

*Additional cities/states are denounced in 9:1–8: Hadrach, Aram (v. 1); Ashkelon, Ekron (v. 5); Ashdod (v. 6)
“SERVING YAHWEH”

OBADIAH

DOES GOD REALLY RULE IN THE AFFAIRS OF MEN? — OR IS GOD DEAD? THE EDOMITES KNEW HE WAS ALIVE!

INDICTMENT: 1-14

TRUSTED IN:
1. POWER
2. SECURITY
3. WEALTH
4. ALLIANCES
5. HUM. WISDOM

THOU SHALT NOT...
12-14

IMPEDEING JUDGMENT: 15-16

“The Day of the Lord is Near”

KEY VS. 15

Edom Punished

Obadiah 1:15 (ESV)
For the day of the Lord is near upon all the nations.
As you have done, it shall be done to you;
your deeds shall return on your own head.

FINAL & FUTURE JUDGMENT:
17-21
1. DELIVERANCE for JACOB
2. POSSESSIONS of INHERITANCE
3. KINGDOM BELONGS TO GOD

Judgement on Edom

We have heard a report from the Lord
Behold, I will make you small among the nations; you shall be utterly despised.
Live in the clefts of the rock, your lofty dwelling, like the eagle from there I will bring you down
If thieves came to you, would they not steal only enough grape gatherers
would they not leave gleanings?
How Esau has been pillaged declares the Lord, destroy the wise men out of Edom.
And your mighty men shall be dismayed
they shall drink and swallow, and shall be as though they had never been.

I have heard a message from the Lord
For behold, I will make you small among the nations, despised among mankind.
Live in the clefts of the rock, held the height of the hill, your nest as high as the eagle’s, I will bring you down grape gatherers, would they not leave gleanings? If thieves came by right, would they not destroy only enough
But I have stripped Esau bare
Has their wisdom vanished?
Heart of the warriors of Edom shall be in that day like the heart of a woman
in her birth pangs
You shall not go unpunished, but you shall be drank.

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And he prayed to the LORD and said, "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."

Jonah 4:2 (ESV)

11 And should not I pity Nineveh, that great city, in which there are more than 120,000 persons who do not know their right hand from their left, and also much cattle?"
"WHO IS LIKE YAHWEH?"

MICAH
c. 735-700

LAW SUIT: YAHWEH vs. JUDAH

KEY VSS. 6:8
Micah 6:8 (ESV)
He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

Judah Like Israel

INDICTMENTS AGAINST THE PEOPLE CH 1-2

GATH
BETH-LEPHURAH
ZAANAN
BETH-EZEL
MAROTH
MORESHETH-GATH
LACHISH
ACHZIB
MARESHAH
ADULLAM

GOD DEALING WITH ISRAEL CH. 4
"LAST DAYS" "END TIMES"
COMPARE WITH:
ISAIAH 2, DANIEL 2,
HOSEA'S ROSY-TINTED PROPHECIES

CONFIDENT EXPECTATION OF SALVATION CH. 7
"I WILL WATCH EXPECTANTLY FOR THE LORD. I WILL WAIT FOR THE GOD OF MY SALVATION...
HE WILL AGAIN HAVE COMPASSION ON US."

CH. 5
BIRTH OF THE KING
"BUT THOU, BETHLEHEM"

CH. 6
ANOTHER J'7
CONTOVERSY
YAHWEH IS NOT PLEASED WITH EXTERNALITIES - SACRIFICES HAVE BECOME AN OBJECT OF MISPLACED TRUST.
GOD INSPECTS THE MAN

COUNTS OF INDICTMENT CH. 2

VUL TURES 1-4
FALSE PREACHERS 5-8
MERCENARIES 9-12

COUNTS OF INDICTMENT AGAINST THE LEADERS CH. 3

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# Chart of the Minor Prophets

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<tr>
<th>Date (B.C.)</th>
<th>Prophet</th>
<th>Meaning of the Name</th>
<th>Theme of the Book</th>
<th>Prophecies To / About</th>
<th>Major Sins</th>
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<tbody>
<tr>
<td>840 - 830</td>
<td>Obadiah</td>
<td>(Worshipper of YHVH)</td>
<td>Day of the Lord, Edom’s Destruction, Israel’s restoration.</td>
<td>Against Edom</td>
<td>Edom had continual violence toward Jacob. Edom cheered when Judah taken captive.</td>
</tr>
<tr>
<td>830 - 750</td>
<td>Joel</td>
<td>(YHVH is God)</td>
<td>Day of the Lord</td>
<td>Israel (Ten Tribes of Israel)</td>
<td>Adultery, drunkenness, idolatry, licentiousness</td>
</tr>
<tr>
<td>780 - 740</td>
<td>Jonah</td>
<td>(Dove)</td>
<td>Sign of Commitment, Type of Jesus Christ, Mercy to Repentant.</td>
<td>Nineveh, with implications to all people.</td>
<td>Cruelty of Assyrians</td>
</tr>
<tr>
<td>760</td>
<td>Amos</td>
<td>(Burden Bearer)</td>
<td>Day of the Lord, The Eternal will roar</td>
<td>Israel, Judah, Benjamin and all nations</td>
<td>Oppression of poor, Sexual Immorality, Wanton Luxury, Corrupt law and men</td>
</tr>
<tr>
<td>750-725</td>
<td>Hosea</td>
<td>(Salvation)</td>
<td>Israel Like Unfaithful Wife</td>
<td>Israel (Ten Tribes of Israel)</td>
<td>Lying; stealing; adultery; violence; murder; idolatry; prostitution; and temple prostitutes</td>
</tr>
<tr>
<td>740 - 700</td>
<td>Micah</td>
<td>(Who is like YHVH?)</td>
<td>The Eternal is just Judge</td>
<td>Samaria, Jerusalem, All Nations</td>
<td>Lack of justice in land, Oppression</td>
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<tr>
<td>640 - 620</td>
<td>Nahum</td>
<td>(Consolation)</td>
<td>Judgment on Nineveh, Comfort to Israel</td>
<td>Assyrians, primarily city of Nineveh</td>
<td>Cruelty of the Assyrians, overstepped boundaries</td>
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<tr>
<td>640 - 609</td>
<td>Zephaniah</td>
<td>(Hidden by YHVH)</td>
<td>God’s indignation, Who may be hidden? Israel repents then God saves them.</td>
<td>Judah, Jerusalem, all Israel, all people, about Day of the Lord</td>
<td>Spiritual fornication</td>
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<tr>
<td>608 - 605</td>
<td>Habakkuk</td>
<td>(Embrace)</td>
<td>God embraces Judah through destroying the Chaldeans</td>
<td>Babylon with implications for all people</td>
<td>Aggression and plunder, Greed, Graft, violence in building, Inhumanity and Idolatry</td>
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<tr>
<td>520</td>
<td>Haggai</td>
<td>(Festival)</td>
<td>The restoration Templepoints to the Church</td>
<td>Zerubbabel, Joshua and the returned remnant</td>
<td>Neglect in building God’s House, Procrastination</td>
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<tr>
<td>520 - 480</td>
<td>Zechariah</td>
<td>(Remembered by YHVH)</td>
<td>The coming of God’s Kingdom, preceded by building of Temple</td>
<td>Zerubbabel, Joshua and the returned remnant</td>
<td>Joshua’s filthy garments, Lack of Judgment, Lack of mercy and peace, Living in evil ways</td>
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<tr>
<td>420 - 400</td>
<td>Malachi</td>
<td>(My Messenger)</td>
<td>Be prepared for the messenger that is to come</td>
<td>Israel (twelve tribes) and Israel of God today (the church)</td>
<td>Priests neglecting duties. People chided for divorce, adultery, robbing God and criticizing.</td>
</tr>
</tbody>
</table>