

Eschatological Verses:

Hosea, Joel, Amos, Obadiah, Micah, Nahum, Habakkuk, Zephaniah, Zechariah, Malachi

Hosea

- 1) Hosea 1:2-2:1 – Israel will be restored at the end of the age
 - a. 1:10 – “Yet the number of the children of Israel shall be like the sand of the sea, which cannot be measured or numbered. And in the place where it was said to them, “You are not my people,” it shall be said to them, “Children of the living God.”
 - b. 1:11 – “The children of Judah and the children of Israel shall be gathered together, and they shall appoint for themselves one head. And they shall go up from the land, for great shall be the day of Jezreel.”
- 2) Hosea 2:2-3:5 – after the judgment of Israel the Lord will restore Israel
 - a. 2:14-23 -
 - b. Israel will be with the Lord in his Kingdom
 - c. 3:4-5 – “For the children of Israel shall dwell many days without king or prince, without sacrifice or pillar, without ephod or household gods. Afterward the children of Israel shall return and seek the Lord their God, and David their king, and they shall come in fear to the Lord and to his goodness in the latter days.”
- 3) Hosea 4:1-6:3 –
 - a. The Lord will stay “in His place” until Israel acknowledge their guilt and seek God during a time of great distress.
 - b. Then Israel will be revived and healed.
- 4) Hosea 6:4-11:11 –
 - a. 11:8 – “How can I give you up, Ephraim? How can I hand you over, Israel? How can I treat you like Admah? How can I make you like Zeboiim?”
 - b. 11:10-11 – “They shall go after the Lord; he will roar like a lion; when he roars, his children shall come trembling from the west; they shall come trembling like birds from Egypt, and like doves from the land of Assyria, and I will return them to their homes, declares the Lord.”
- 5) Hosea 11:12-14:9 – At the end of the age Israel will return to the Lord and be healed from apostasy.
 - a. 13:14 – I will ransom them from the power of the grave; I will redeem them from death. Where, O death, are your plagues? Where, O grave, is your destruction.
 - b. 14:1-3 – “Return, O Israel, to the Lord your God, for you have stumbled because of your iniquity. Take with you words and return to the Lord; say to him, “Take away all iniquity; accept what is good, and we will pay with bulls the vows of our lips. Assyria shall not save us; we will not ride on horses; and we will say no more, ‘Our God,’ to the work of our hands. In you the orphan finds mercy.”
 - c. 14:4 – “I will heal their apostasy; I will love them freely, for my anger has turned from them.”

- d. 14:5-6 – “I will be like the dew to Israel; he shall blossom like the lily; he shall take root like the trees of Lebanon; his shoots shall spread out; his beauty shall be like the olive, and his fragrance like Lebanon.”

Joel

- Joel 1 – locust invasion foreshadows the Tribulation in the future (1:15-20)
- Joel 2 – These verses were partially fulfilled in the Assyrian or Babylonian invasions (if Joel was written before 605, 597 and 586 BC. But, I think it was written after the return from exile.)
 - 2:2 – antichrist leading military invasion against Israel in the Tribulation. It is the most terrible army in all of human history.
 - 2:12-17 – Call to repentance
 - 2:18-27 – Promise of Restoration
 - 2:28 – “afterwards” indicates that after this army is finished God introduces the Kingdom and his restoration
 - 2:28-32 – Promise of the Holy Spirit
 - Acts 2:14-21 – Began the “last days” with a call to Israel to repent. This call continues through the church age until Israel does repent as described in Zechariah 12:10-13
- Joel 3 –
 - The gathering of all nations for the Armageddon campaign and the siege of Jerusalem.
 - This will be the day of the Lord when Israel experiences salvation (deliverance) and the nations are judged.
 - Judgment in the Valley of Jehoshaphat between Jerusalem and the Mount of Olives
 - Jehoshaphat means “the Lord judges”. He was king around 850 BC won the battle against Moab and Ammon in 2 Chron. 20. The enemy camped at En edi in the desert of Tekoa and returned to the Valley of Berakah (“praise”) which is a valley east toward the Dead Sea by way of the Kidron Valley.
 - Joel 3:4-8 – judgment declared for Tyre and Sidon. Fulfilled by Alexander the Great
 - Joel 3:9-15 – armies of nations called to assemble for war in the Valley of Jehoshaphat.
 - Joel 3:16-21 – Judah will be restored and Israel forgiven

Amos

Amos 9:1-10 – Israel will be destroyed – The judgment is partially fulfilled in:

- 721 BC by the Assyrians
- 701 BC by Sennacherib, King of Assyria
- 605, 597 and 586 BC by Nebuchadnezzar, King of Babylon
- 70 AD by Titus and the Romans
- 135 AD by Hadrian and the Romans.
- Ultimately this is fulfilled at the end in the Day of the Lord when the sun goes dark (Amos 9:9 and Revelation 16:10).

Amos 9:11-15 – Israel will be delivered and fully restored. This has never happened.

- At this time the Lord will:
 - rebuild the tabernacle of David
 - repair the broken places, restore its ruins and build it as it used to be (9:11)
 - bring the remnant of Israel back from the nations
 - Israel will never again leave their land...this is yet future

- In light of the theme of the next book, Obadiah, Amos 9:12 says, “that they may possess the remnant of Edom and all the nations who are called by my name.”

Obadiah

Obadiah 1 – The fate of rebellious Edom who abused Israel is an example of all nations in the end who abused Israel.

- Obadiah is the shortest book in the Bible with only one chapter.
- Obadiah is a prophet whose main concern is the nation of Edom.
- Edom is spoken of in judgment several other places including Isaiah 11:14; 34:5-17; 63:1-6; Jeremiah 9:25-26; 25:17-26; 49:7-22; Lamentations 4:21-22; Ezekiel 25:12-14, 35; Joel 3:19; Amos 1:11-12; 9:11-12 and Malachi 1:4.
- The Lord’s wrath will come to the nations and Israel will be saved.
- Edom was being judged in Obadiah’s day for their cooperation with Babylon when Nebuchadnezzar destroyed Jerusalem and took the Jews captive. Edom both:
 - passively watched and didn’t help the Jews who fled the Babylonian destruction and
 - actively helped hunt down the Jews hoping to gain territory and favor from Babylon.
 For this Edom would be eliminated from history once and forever.

Obadiah 15-21 speaks of the future eschatological Day of the Lord which points out that not only Edom, but ALL nations will suffer the same fate and ultimate judgment when Israel is restored:

15 – “The day of the Lord is near for all nations.”

16 – “Just as you drank on my holy hill, so all the nations will drink continually; they will drink and drink and be as if they had never been.”

- Apparently this alludes to Israel’s enemies drinking "continually" in celebration of their dominion over the Israelites (cf. Exod. 32:6; 1 Sam. 30:16). Though “they will drink and drink”, God would destroy them, and they would become "as if they had never existed." They will drink the cup of His wrath as in these verses: Ps. 60:3; 75:8; Isa. 51:17-23; Jer. 25:17-26, 28-29; 49:12-13; Hab. 2:15-16.

17 – It will be different on the Mount of Zion on the Day of the Lord for there will be deliverance and Israel will be given their inheritance.

18 – Israel will be the fire that will destroy the rebellious nations

19-21 – The land of Edom and territory in other nations will be possessed in the kingdom age by those obedient to the Lord. “And, the kingdom will be the Lord’s”

- Historically the Edomites were crushed in 70 Ad by General Titus and his Roman legions and almost completely wiped out.

Micah

Micah 4 –

- Messiah will rule in peace from Jerusalem over all nations.
- First God “threshes” the nations
- Israel will respond positively to the Lord and receive a deliverance far greater than Cyrus delivering them from Babylon
- 4:1-8 –

- 4:1 – “In the last days the mountain of the Lord’s temple will be established as chief among the mountains; it will be raised above the hills, and peoples will stream to it.”
 - 4:1-3 are identical to Isaiah 2:2-4
 - The glorious temple of Ezekiel 40-44 is to be built.
- 4:1-2 – people from all nations shall come to the Lord in his temple on the mountain of the Lord in Jerusalem to be taught his ways so they can walk in his paths
- 4:3 – the Lord will be the judge of the world conflicts and resolve them. War will cease and nations will focus on productivity.
- 4:4 – the middle-class will explode around the world
- 4:9-13 – prophesy of the contemporary coming event of the Babylonian captivity. In verse 9 the king of Israel has failed and his counselor has perished leaving Israel to face unimaginable fear and abuse including being taken from their city homes into the open country until they reach Babylon. The point: their king has failed!

Micah 5:1-4 -

- The point of Micah 5 is there is a new, divine king coming for Israel to deliver and lead the nation. Here is 5:1-4:
 “Now muster your troops, O daughter of troops;
 siege is laid against us;
 with a rod they strike the judge of Israel
 on the cheek.
² But you, O Bethlehem Ephrathah,
 who are too little to be among the clans of Judah,
 from you shall come forth for me
 one who is to be ruler in Israel,
 whose coming forth is from of old,
 from ancient days.
³ Therefore he shall give them up until the time
 when she who is in labor has given birth;
 then the rest of his brothers shall return
 to the people of Israel.
⁴ And he shall stand and shepherd his flock in the strength of the Lord,
 in the majesty of the name of the Lord his God.
 And they shall dwell secure, for now he shall be great
 to the ends of the earth.

Micah 5:5-9 –

- Messiah will reign and shepherd His people after the defeat of the antichrist referred to as “the Assyrian”.
- The “seven shepherds and eight princes of men” may be future leaders who join the Messiah in the final battles to lead Judah in battle against the forces of the Anti-christ.
- 5:7-9 – “cutting off” Israel’s enemies in nations where Israel was scattered

Micah 5:10-15 – refers to the Lord purifying the nation of Israel and the nations of the world of demonism and idolatry. Then, comes the kingdom

Micah 7:7-20

- Micah lives in a twisted and deprived generation (7:1-6) where no good thing can be found.
- 7:7, But Micah chooses to look for the Lord and wait for him...as in “Come, Lord Jesus!” (Rev. 22:20)

- 7:8-10, Micah tells his enemies his day of deliverance is coming and their day of judgment is waiting.
- 7:11-12, Israel will be regathered and rebuilt
- 7:16-17, the nations shall see and repent
 - o Israel is re-gathered at the end of the Tribulation when signs like Moses' Exodus out of Egypt (7:15)
 - o The nations will be ashamed of their lack of military strength that they will come trembling to the Lord (7:16-17)
- 7:18-20, the Lord is faithful to Abraham

Nahum

Nahum 1:2-11 – The Lord is a God of judgment. Specific in this book is Nineveh, but chapter one describes God's character, which is a character that will ultimately bring wrath on the whole earth.

- 1:2 – “The Lord is a jealous and avenging God; the Lord is avenging and wrathful; the Lord takes vengeance on his adversaries and keeps wrath for his enemies.”
 - o The “jealous” God will respond with:
 - “avenging” – “the Lord takes vengeance on his adversaries”
 - “wrath” – “keeps wrath for his enemies”
- 1:3 – “The Lord is slow to anger and great in power, and the Lord will by no means clear the guilty. His way is in whirlwind and storm, and the clouds are the dust of his feet.
 - o God hopes for repentance and restoration
 - o But, that does not erase guilt. So, there will be punishment
- 1:4-6 – typical Day of the Lord when the Lord comes in wrath
- 1:7 – “The Lord is good, a stronghold in the day of trouble; he knows those who take refuge in him.
- 1:8-10 – “He will make a complete end; trouble will not rise up a second time.”
 - o a total end, a complete elimination. No second time.
- 1:11 – “From you came one who plotted evil against the Lord, a worthless counselor”
 - o Historically: Sennacherib, Ashurbanipal
 - o Ultimately: The Anti-christ, the little horn, the beast
 - as in 1:15, “for never again shall the worthless pass through you; he is utterly cut off.”

Habakkuk – written sometime during the days of Isaiah through Jeremiah. A good estimation is 606 BC after the fall of the Assyrian capital city of Nineveh in 612 and Babylon's total destruction of Assyria at Carchemish in 605 which was followed by Babylon entering Jerusalem and taken the first captivity which included Daniel.

- 1:12-17 – How could God use the evil Babylonians to judge wicked Judah? What was God doing?
- 2:1-8 – The answer and the understanding of the answer awaits a future time. Until then, the Righteous will live by his faith.”
- The day will come when the plunder(s) will be destroyed.
- 3:16 – Fear of the coming Babylonians:
 “I hear, and my body trembles;
 my lips quiver at the sound;
 rottenness enters into my bones;

my legs tremble beneath me.

Yet I will quietly wait for the day of trouble
to come upon people who invade us.”

- 3:17-19 – Habakkuk’s righteous faith:

“Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet I will rejoice in the Lord; I will take joy in the God of my salvation. God, the Lord, is my strength; he makes my feet like the deer’s; he makes me tread on my high places. To the choirmaster: with stringed[d] instruments.”

Zephaniah – a royal descendent of the Davidic line being the great-great-grandson of Hezekiah. Zephaniah wrote during the days of Josiah (640-609 BC) about 624. He was related to Josiah. The priest had just recovered the Book of the Law (Deuteronomy) from the paganized Temple. Assyria’s power was fading, Josiah’s revival had begun. The Day of the Lord concerning Judah’s current and immediate future were the background, but the text actually points to the ultimate Day of the Lord in the 70th week of Daniel and the establishment of the Kingdom of God on earth.

- Chapter One: Judgment destroys mankind and animals. Ultimately fulfilled at the Sign of the Son of Man and the Second Coming
 - 1:2-3 – “ ‘I will utterly sweep away everything from the face of the earth,’ declares the LORD.”
 - 1:4-18 – The Lord is against the inhabitants of Jerusalem and the Day of the Lord is near.
- Chapter Two: Jerusalem judged at the end of the age and Israel’s God is exalted above all the gods of the world
 - 2:1-3 – Inhabitants of Jerusalem told to take shelter on the “day of the anger of the Lord” if they are those who seek righteousness.
 - 2:4-15 – The finality and total desolation of the mentioned lands (2:5,9) has been fulfilled already historically, but is yet to be fulfilled worldwide.
- Chapter Three: Wicked nations are destroyed and Israel restore for the Kingdom Age is yet to be fulfilled totally and completely.
 - 3:1-7 – Jerusalem is guilty and will be destroyed. The Day of the Lord is a time of God’s wrath on the earth.
 - 3:8-10 – The nations will be cleansed and worship the Lord. Israel and the nations will worship the Lord together.
 - 3:11-13 – Israel is forgiven and restored.
 - 3:14-20 – Israel rejoices because “The Lord has taken away your punishment.” Israel will be gathered

Zechariah

- Chapter 2 –
 - Jerusalem restored as a city without a wall, repopulated with economic prosperity.
 - Jews regathered from the four winds of heaven and escaping Babylon
 - Nations who plundered Israel will be plundered
 - The Lord will live among them. He will inherit Judah and again choose Jerusalem.
- Chapter 6 –
 - Judging the earth

- Joshua a type of priestly/king
- Chapter 8 –
- Chapter 9 –
 - 9:1-8 – the coming of Alexander the Great
 - 9:9-12 – the First coming of the Lord
 - 9:13 – the coming Seleucid kingdom with Antiochus Epiphanes (167-165) and the rise of the Maccabees
 - 9:14-17 – the Second coming of the Lord
- Zechariah 10 –
 - The Lord will rise to care for the forsaken flock
 - Judah will fight with the Lord
- Zechariah 11 –
 - Two shepherds
 - True, rejected shepherd (acted out by Zechariah who was rejected by the leaders)
 - False, accepted shepherd (acted out by Zechariah taking the role)
- Zechariah 12 –
 - Jerusalem will be surrounded by the nations in the end, but will be an immovable rock.
 - Judah will fight and be successful
 - A spirit of grace and supplication will be poured out on the house of David:
 - They will look on Jesus, the one they pierced
 - They will mourn and grieve bitterly for him
 - The whole nation will mourn and repent
- Zechariah 13 –
 - The Lord responds to Israel's repentance by opening a fountain to cleanse them from sin
 - The shepherd (Jesus) is struck (30 AD) resulting in a scattered flock of Jews of which 2/3 will perish in the Great Tribulation and 1/3 will pass through the fire to be refined.
 - The 1/3 will call on the Lord and say, "The Lord is our God."
- Zechariah 14 –
 - Jerusalem is surrounded and plundered by the nations:
 - Jerusalem is captured
 - Houses ransacked
 - Women raped
 - Half go into exile
 - Then, the Lord will intervene:
 - Jesus' feet will stand on the Mount of Olives
 - Mount of Olives will be split in two
 - A great valley formed
 - The remaining people in the city will flee through the valley as they fled in the day of the earthquake during Uzziah's reign
 - The sun will not set
 - Water will flow from Jerusalem to the Dead Sea and to the Mediterranean Sea (Jerusalem has water flowing both east and west.)
 - Topographical changes detailed in 14:10-11
 - The Lord is King over the whole earth
 - 14:12-15 – Details of the Lord's battle with help from Judah
 - 14:16-21 – Details of the Lord's Kingdom Age on Earth

Malachi

- 432 BC – written about 100 years after the Jews had returned from Babylonian captivity.
 - 537 - The foundation of the temple had been laid
 - 520 – Zechariah and Haggai
 - 516 – the temple is completed
- Malachi accuses:
 - the priest of not honoring God
 - the people of unlawful marriages
 - the people of having given up on the Lord’s return
 - the people of failing to give properly to God
 - Malachi ends with a promise in 3:1, “See, I will send my messenger.”
- Six disputes:
 - #1 - 1:1-1:5 –
 - #2 – 1:6-2:9 – People despised the Lord by corrupt
 - #3 – 2:10-16 – Men treacherous towards the Lord and their wives
 - #4 – 2:17-3:5 – Jews accuse the Lord of being unjust;
 - God will send his “messenger” to prepare the way before the Lord suddenly comes to his temple.
 - Partially fulfilled in John the Baptist’s ministry:
 - Matthew 11:7, 10 – “As John’s disciples were leaving, Jesus began to speak to the crowd about John: ... This is the one about whom it is written: “I will send my messenger ahead of you, who will prepare your way before you.’
 - Mark 1:1-4 – “The beginning of the good news about Jesus the Messiah, the Son of God, as it is written in Isaiah the prophet: “I will send my messenger ahead of you, who will prepare your way”— “a voice of one calling in the wilderness, ‘Prepare the way for the Lord, make straight paths for him.’”
And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins.”
 - Luke 7:24, 27 – “After John’s messengers left, Jesus began to speak to the crowd about John... This is the one about whom it is written: “I will send my messenger ahead of you, who will prepare your way before you.’
 - #5 – 3:6 -12 – People told to turn back to the Lord, but they ask, “How?”
 - #6 – 3:13-18 – People say it is futile to serve the Lord. They say the wicked will always prosper.
 - God merely identifies that there is a scroll recording the people who remain faithful
 - Conclusion: The Day of the Lord
 - 4:1-3 - God promises the Day of the Lord:
 - The evildoers will burn like stubble
 - Those who fear the Lord will see the sun of righteousness rise, a new age.
 - 4:4 – Remember Moses and the Law
 - 4:5-6 – God will send Elijah before the coming of the awesome Day of the Lord
 - Luke 1:17 – The angel Gabriel said John the Baptist will go on before the Lord, in the spirit and power of Elijah...”