

OT-OV

Lesson 127

1. Last week I continued teaching the Book of Joel. We need to review some of that learned and then pick up with new material at point on page 3 where we were reviewing the Doctrine of The Day of The Lord.
2. Joel was authored by Joel himself from Judah. The prophet deals with the judgment of God on both Jew and Gentile and the coming blessing on Israel when the Messiah shall reign on planet earth.
3. There are those who make a case for an early writing of the book in c. 830 and a later writing in c. 400. So far scholars have not been able to agree on the dating of the book of Joel.
4. The swarms of locust of Joel 1:2-12 depict foreign armies disciplining Judah much like what we have historically seen in the Assyrian, Babylonian and Roman invasions.
5. Judah's first call to repentance can be found in Joel 1:13-18. The message of Joel is divided into a near term application and a far term application. In each case Joel is motivated to write of a discipline, a response to that discipline and then a promise of restoration in both a near term and an eschatological term respectively.
6. There is a second invasion of locust described by Joel; the second would seem to occur just before the Lord returns to rescue His people at the Second Advent. Joel 2:1-11
7. After the second invasion Judah receives a second call to repentance. Joel 2:12-17
8. As earlier pointed out Israel has always needed revival and discipline for their failures. Joel not only draws attention to Judah's present spiritual need and the terribleness of the day of the Lord, he also sees a glorious future for those who will return to the Lord.
9. The purpose of Joel's prophecy, then, is to call Judah back to God before the day of the Lord comes, to assure the return of God's blessings, and to promise future restoration and vindication at the Second Advent. Joel 2:28-32
10. The Nations Are Judged By The Returning Messiah In The Restoration. Joel 3:1-8
11. In The Process of The Restoration The Nations Are Brought To Armageddon. Joel 3:9-16
12. Joel describes certain blessings for Israel in the Restoration. Joel 3:17-21

13. The Day of the Lord:

13.1 The term "day of the Lord" is that period of time when the Lord openly intervenes in the affairs of men.

13.2 It will be inaugurated with the rapture of the Church. 1Co 15:50-58; 1Th 4:13-18

13.3 The day of the Lord covers the time of the coming tribulation (Revelation chapters 6 through 19) and the reign of Christ on David's throne (Revelation chapter 20).

13.4 It will be brought to an end by the judgment of the great white throne (Rev 20:11-15) and the ushering in of the new heavens and earth, called "the day of God." (2Pe 3:10-13).

13.5 The time of fulfillment will occur in the latter days when Israel turns to the Lord. Hos 3:5; Dan 12:1-2; Isa 14:1-4

13.6 During the day of the Lord Christ returns to first rescue His people Israel, destroy the armies of the world at Armageddon, and judge both Jews and Gentiles who survive the Tribulation.

13.7 Christ then establishes His millennial reign of perfection.

13.7.1 In summary then:

13.7.2 The Day of the Lord is that period of time when God openly intervenes in the affairs of men--in judgment and in blessing. It will begin with the translation of the Church and will terminate with the cleansing of the heavens and the earth and the ushering in of the new heavens and the new earth.

13.8 The order of events are:

the rapture of the Church just preceding the beginning of the Day of the Lord (1Th 4:16 and 17);

the fulfillment of Daniel's seventieth week (Dan 9:27), the latter half of which is the great tribulation (Mat 24:21);

the return of the Lord in glory to establish the millennial kingdom (Mat 24:29-30);

the destruction of the beast, the false prophet, and their armies are part of the day of the Lord (Rev 19:11-21);

the judgment of Gentiles (Mat 25:31-46) and the judgment of Israel (Eze 20:34-38; Mat 25:1-13; Mat 25:14-30);

the millennial reign of Christ on earth (Rev 20:4-6);

the satanic revolt and its judgment (Rev 20:7-10);

Rev 20:7 When the thousand years are *is* over, Satan will be released from his prison
Rev 20:8 and will go out to deceive the nations in the four corners of the earth--Gog and
Magog-- to gather them for battle. In number they are like the sand on the seashore.
Rev 20:9 They marched across the breadth of the earth and surrounded the camp of
God's people, the city he loves. But fire came down from heaven and devoured them.
Rev 20:10 And the devil, who deceived them, was thrown into the lake of burning sulfur,
where the beast and the false prophet had been thrown. They will be tormented day and
night for ever and ever.

the destruction of the present earth and heaven by fire preparatory for the future "day of
God" (2Pe 3:10-12);

2Pe 3:10 But the day of the Lord will come like a thief. The heavens will disappear with a
roar; the elements will be destroyed by fire, and the earth and everything in it will be laid
bare.

2Pe 3:11 Since everything will be destroyed in this way, what kind of people ought you to
be? You ought to live holy and godly lives

2Pe 3:12 as you look forward to the day of God and speed its coming. That day will bring
about the destruction of the heavens by fire, and the elements will melt in the heat.

the resurrection and final judgment of the wicked (Rev 20:11-15);

Rev 20:11 And I saw a great white throne, and him that sat on it, from whose face the
earth and the heaven fled away; and there was found no place for them.

Rev 20:12 And I saw the dead, small and great, stand before God; and the b *o*oks were
opened: and another book was opened, which is the book of life: and the dead were
judged out of those things which were written in the books, according to their works.

Rev 20:13 And the sea gave up the dead which were in it; and death and hell delivered up
the dead which were in them: and they were judged every man according to their works.

Rev 20:14 And death and hell were cast into the lake of fire. This is the second death.

Rev 20:15 And whosoever was not found written in the book of life was cast into the lake
of fire.

and finally the creation of the new heavens and the new earth (Isa 65:17-19; Isa 66:22;
2Pe 3:13 and Rev 21:1).

Isa 65:17 "Behold, I will create new heavens and a new earth. The former things will not
be remembered, nor will they come to mind.

Isa 65:18 But be glad and rejoice forever in what I will create, for I will create Jerusalem
to be a delight and its people a joy.

Isa 65:19 I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more.

Isa 66:22 "As the new heavens and the new earth that I make will endure before me," declares the LORD, "so will your name and descendants endure.

2Pe 3:13 But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness.

Rev 21:1 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea."

14. Significance of Joel to us:

14.1 The contemporary and eschatological significance of Joel's prophecy is very great; the former because the people of Judah in his day were so much like Christians today.

14.2 Its message should warn Christians who are beginning to drift spiritually that there are consequences and that God's blessings can be revived in their lives only if they follow God's protocol.

15. The **book of Amos**--The book of Amos was written from Judah. The author of the Book is Amos in about 775. Although Amos was a native of Judah, he prophesied primarily about the Northern Kingdom. His preaching aroused such antagonism, however, that he returned to Judah where he committed his message to writing. The prophet before preaching against the ills of the ten northern tribes, foretells of judgment against the nations surrounding Israel and even includes the southern Kingdom of Judah.

15.1 The prophet reveals the spiritual corruption of Israel under the religious formalism and material prosperity of the time. He castigates the leaders for the deterioration of social justice and morality and predicts dire judgment if they refuse to repent.

15.2 Amos did not have his training in the religious schools or prophetic guilds of his day. To the contrary, he denied any previous connection with the formal religious community. (Amos 7:14-15)

Amo 7:14 Then answered Amos, and said to Amaziah, the priest at Bethel; I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit:

Amo 7:15 And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

15.3 He placed himself in the midst of the world in which he lived, a shepherd (Amo 1:1) and a dresser of sycamore fig trees (Amo 7:14).

Amo 1:1 The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

15.3.1 Both cattle and sheep would be common in the grazing land near Tekoa. Amos in his trade as a sycamore "picker" however would have had to traveled to the more fertile plain of the Jordan for Sycamore's need a great deal of water which was not available around Tekoa. This traveling shepherd/picker of fruit (better a "nipper" of fruit) developed a knowledge of rural life not only around Tekoa but also the Jordan Valley.

15.4 His familiarity with rural life is reflected in his selection of language: lion, bear, and serpent, locusts and grass of the land and basket of summer fruit.

15.5 His home it would seem was Tekoa, a city located in the wilderness or dry pasture land near Tekoa (compare 2Ch 11:6 with Jer 6:1), a village situated about ten miles south of Jerusalem and 12 miles west of the Dead Sea.

2Ch 11:6 Bethlehem, Etam, Tekoa,

Jer 6:1 "Flee for safety, people of Benjamin! Flee from Jerusalem! Sound the trumpet in Tekoa! Raise the signal over Beth Hakkerem! For disaster looms out of the north, even terrible destruction.

15.6 Three statements in Amo 1:1 indicate the time in which Amos lived:

Amo 1:1 The words of Amos, one of the shepherds of Tekoa-- what he saw concerning Israel two years before the earthquake, when Uzziah was king of Judah and Jeroboam son of Jehoash was king of Israel.

15.6.1 Uzziah (c. 792-740 B.C.) was king of Judah and

15.6.2 Jeroboam II (c. 793-755 B.C.) was king of Israel;

15.6.3 Wit was two years before the terrible earthquake during the reign of Uzziah.

15.7 Critical study seems to place the convergence of these three near 760.

15.8 His comprehension of the spiritual scene of his day has led many to classify him as the beginning of a new order of prophets. His ministry led him to Bethel, the center of religious apostasy in the northern kingdom. It was there he encountered great animosity from the Priests of Israel, particularly Amaziah.

15.9 The last years before the fall of Israel were characterized by great material prosperity. Still enjoying the luxury of military victory during the reign of Jeroboam II, Israel allowed temporal security to replace her trust in the living God.

15.10 Amos' denunciation of Israel can serve as an outline for a study of the social, moral, and religious condition of the people. Amos delivered his message to Israel at a time when they were strong militarily and economically. Jeroboam II ruled for almost four decades, an unprecedented period of stability and prosperity. Unfortunately he also presided over a time of unparalleled greed, immorality and idolatry.

15.11 Socially, two distinct classes had developed, the poor and the rich. The rich were seeking greater riches by any means. (Amo 2:6)

Amo 2:6 This is what the LORD says: "For three sins of Israel, even for four, I will not turn back my wrath. They sell the righteous for silver, and the needy for a pair of sandals.

15.12 Moral evils were rampant. Drunkenness and sexual license were at an abominable level. (Amo 2:7)

Amo 2:7 They trample on the heads of the poor as upon the dust of the ground and deny justice to the oppressed. Father and son use the same girl and so profane my holy name.

15.13 Religious perversion pervaded the land. For the most part idolatry was common. (Amo 2:8)

Amo 2:8 They lie down beside every altar on garments taken in pledge. In the house of their god they drink wine taken as fines.

15.14 The faithful were scorned, chastised and mocked. The depth to which the people had fallen is characterized in their seeming indifference to their position as a divinely delivered and cared for nation. (Amo 2:9-12)

Amo 2:9 "I destroyed the Amorite before them, though he was tall as the cedars and strong as the oaks. I destroyed his fruit above and his roots below.

Amo 2:10 "I brought you up out of Egypt, and I led you forty years in the desert to give you the land of the Amorites.

Amo 2:11 I also raised up prophets from among your sons and Nazarites from among your young men. Is this not true, people of Israel?" declares the LORD.

Amo 2:12 "But you made the Nazarites drink wine and commanded the prophets not to prophesy.

15.15 Repentance and obedience were imperatives, the only escape from imminent judgment. So much for background information now let's take a quick look at the book itself.

15.16 Outline With Comment:

I. Introduction and Eight Prophecies of Judgment (chapters 1-2). Comment: How does one go about delivering a hostile message to a hostile audience? Well, Amos, under the leadership of God the Holy Spirit, did it with a series of messages describing God's judgment on Israel's enemies.

As god judged each nation for their "three sins... even for four," an idiom for many, the people of Israel must have at first applauded.

A. Introduction (Amo 1:1-2)

B. Judgment on Damascus (Amo 1:3-5) > Comment: Amos' first message was against Damascus, located as you can see on our map north east of Israel. God singled them out because of her attack against the land of Gilead in Israel east of the Jordan River. For this Amos predicts God would discipline Damascus.

C. Judgment on Philistia (Amo 1:6-8) > Comment: The Philistines had captured entire communities of Israelites and sold many as slaves to the Edomites. For their error Amos foretells how four of their five major cities would be destroyed; all but Gath was named, perhaps because at the time of Amos' writings Gath had already fallen.

D. Judgment on Phoenicia (Amo 1:9-10) > Comment: Amos directed his third message against Tyre because they too had taken whole cities captive and sold them as slaves to the Edomites. So, says the prophet, Tyre would be dealt a fatal blow.

E. Judgment on Edom (Amo 1:11-12) > Comment: By purchasing for themselves slaves of Israelites, Edom also purchased their downfall. When we next overview Obadiah we will see further prophecies against this nation.

F. Judgment on Ammon (Amo 1:13-15) > Comment: Like Damascus Ammon also coveted the land of Gilead. To extend their hegemony the Ammonites slaughtered many of the Gileadites; for this indiscretion Amos predicted the destruction of Rabbah, Ammon's capital which is today Amman Jordan.

G. Judgment on Moab (Amo 2:1-3) > Comment: Moab which as you can see from our map is located along the eastern edge of the Dead Sea. Their predicted destruction is said to be the result of desecrating the grave of Edom's king - "burning the bones."

H. Judgment on Judah (Amo 2:4-5) > Comment: God judged all the previous nations based on their treatment of others however Judah is held to a higher standard because they had His Word. He would judge Judah, said Amos, because they had rejected God by openly violating His protocol. As a result Amos foretells of the destruction of Jerusalem.

I. Judgment on Israel (Amo 2:6-16) > Comment: Having begun with Israel's enemies, Amos circled the land until his coil of condemnation finally arrived at Israel. Israel as we will see was guilty of manifold error and religious hypocrisy. For their many abominable practices Amos says God will crush them "as a wagon is weighted down when filled with sheaves."

End Lesson

