Session 8 – An Overview of the Minor Prophets

The basic division of the Minor Prophets

- The pre-exile prophets to Israel, Judah and the Nations

- The prophets sent to those following the exile

- Their impact shouldn’t be measured by their “Minor” designation!

- Their prophecies are vital to key New Testament characters & themes.

The Minor Prophetic Books

- See the attached outlines for a synopsis of each
PROPHETS & KINGS
OF ISRAEL & JUDAH

Israel (North)
Capital Samaria

Jeroboam I
Nadab
Baasha
Elah
Zimri
Omri/Tibni
Ahab (& Queen Jezebel)

Ahaziah
Joram

Jehu

Jehoahaz
Jehosh

Jeroboam II
Zechariah
Shallum
Menahem
Pekahiah
Pekah
Hoshea

Approx 200 years

Elijah

Elisha

Jonah
Amos

Hosea

Micah

Jotham

Isaiah

Manasseh
Amon
Josiah
Jehoahaz
Jehoiakim
Jehoiachin
Zedekiah

Approx 135 years

722 BC – Northern Kingdom falls to Assyria

Judah (South)
Capital Jerusalem

Rehoboam
Abijah
Asa

Jehosanhat

Jehoram
Ahaziah
Athaliah (a queen)
Joash

Amaziah

Azariah (also known as Uzziah)

Joash

Ahaz
Hezekiah

Manasseh
Amon
Josiah
Jehoahaz
Jehoiakim
Jehoiachin
Zedekiah

Period of Exile
Approx 70 years

597 BC – Southern Kingdom falls to Babylon

587 BC
Nebuchadnezzar destroys Jerusalem and the Temple. Most people taken into exile

539 BC – Babylon falls to the Medes & Persians. Cyrus allows the Jews to return

Daniel

Nahum
Zephaniah

Obadiah

Habakkuk
Jeremiah

Haggai
Zechariah

Ezekiel

Malachi

(Approximate Division of 1 & 2 Kings)
The Book of Joel

AUTHOR: Joel, a prophet of Judah. Very little is known about him,—Joel 1:1. His NAME means "Jehovah is God."

DATE WRITTEN: Uncertain.

PURPOSE: To warn Judah of God's imminent judgment upon their sins and to call them to repentance.

TO WHOM WRITTEN: The Southern Kingdom (Judah). The OCCASION for the book was the visitation of a plague of locusts and a severe drought regarded as punishments for the sins of the people. The former, prophetic of coming invasions of the armies of Judah's enemies.

MAIN THEME: National repentance and its blessings.


KEY VERSES: Joel 2:12-13.

NOTABLE PASSAGES:

1. Whole-hearted penitence,—Joel 2:12-17.
2. Promises of the Pentecostal outpouring of the latter days,—Joel 2:28-32

SYNOPSIS: The STYLE is lofty. The book is forcefully and elegantly written.

1. A time of Judgments upon the people for their sins.
   a. The plague of locusts,—Joel 1:4-9.
   b. The severe drought,—Joel 1:10-20.
2. Calls to penitence and prayer,—Joel 2:12-17.
4. Will be a season of great refreshing
5. In the valley of decision
   a. The Gentile nations will be judged,—Joel 3:1-16.
   b. Zion shall receive a glorious blessing,—Joel 3:17-21.

PROMINENT PEOPLE: Joel, the people of Judah.

Taken from the Thompson Chain Reference Bible.
The Book of Obadiah

AUTHOR: Uncertain. Probably Obadiah.

DATE WRITTEN: Uncertain.

PURPOSE: To declare Edom's coming doom, due to its cruelty to Judah, and to reveal God's faithfulness to His own people and to His covenant promises.

TO WHOM WRITTEN: The Edomites and God's people. THE PROPHECY centers on an ancient feud between Edom and Israel. The Edomites were descendants of Esau, and had a grudge against Israel because Jacob had cheated their ancestor out of his birthright (Genesis 25:12-34; 27:41). They had later refused Israel passage through their country (Numbers 20:14-21). They also rejoiced over the capture of Jerusalem (Psalm 137:7).

MAIN THEME: A spiritual message of God's special providential care over the Jews, and the certainty of punishment upon those who persecute them.

KEY WORDS: Edom's judgment.

KEY VERSE: Obadiah 1:10

SYNOPSIS:

1. The doom of Edom for pride and doing wrong unto Jacob,—Obadiah 1:1-16.
2. The deliverance of the chosen people and the inclusion of Edom in the future kingdom,—Obadiah 1:17-21; Numbers 24:18.

PROMINENT PEOPLE: Odadiah, The Edomites, God's people.

Taken from the *Thompson Chain Reference Bible*. 
The Book of Jonah

AUTHOR: Uncertain. Probably Jonah, a native of Galilee, one of the earlier prophets,—2 Kings 14:25. Called to go as a missionary to Nineveh and warn the enemies of his country, he went with great reluctance.

HIS CHARACTER

1. "Sanctified in spots," a strange mixture of strength and weakness.
6. Obedient after chastisement,—Jonah 3:3-4.
7. Bigoted and selfish, disappointed when the Ninevites repented,—Jonah 3:4-10; 4:1.
8. Had too much concern for his own reputation,—Jonah 4:2-3.

DATE WRITTEN: Sometime during the reign of Jeroboam II, 783 B.C. to 753 B.C.

PURPOSE: To reveal that salvation is of the Lord and that that salvation extends to any who will repent and turn to Him, even the Gentiles.

TO WHOM WRITTEN: Israel and people everywhere of all times.

MAIN THEME: Repentance reverts God’s judgments. Spiritual Lessons:

1. The peril of running away from duty.
2. The temptation to selfish patriotism and religious bigotry.
3. The divine employment of imperfect people as channels of truth.
4. The wideness of God’s mercy.

KEY WORDS: Salvation is of the Lord (Jonah 2:9).

KEY VERSE: Jonah 2:9.

SYNOPSIS: This narrative has been ridiculed as a myth by unbelievers and is regarded by some scholars as a legend or parable. The Jews, however, accepted it as historical. See Josephus, Antiq. IX.10.2. Jesus Christ vouched for its truth, Matthew 12:39-41; Luke 11:29-30.

1. Chapter 1
   The divine command evaded; the flight and punishment of the prophet.
2. Chapter 2
   The prayer and the deliverance.
3. Chapter 3
   The second commission obeyed.
4. Chapter 4
   The childish complaint of the prophet; the great exhibition of divine mercy coupled with the rebuke to the prophet.

PROMINENT PEOPLE: Jonah, the ship's captain and crew, the people of Nineveh.

Taken from the Thompson Chain Reference Bible.
The Book of Nahum

AUTHOR: Uncertain. Probably Nahum. The NAME Nahum means "compassionate" or "full of comfort."

DATE WRITTEN: Sometime before the fall of Nineveh (612 B.C.) and after the fall of Thebes (664 B.C.),—Nahum 3:8-10. This book is regarded by some scholars as a sequel to Jonah. It would appear that the Assyrians, after their repentance at the preaching of Jonah, soon relapsed into gross idolatry. They plundered other nations, and their capital became like a lions' den full of prey, Nahum 2:11-12.

PURPOSE: To pronounce divine vengeance upon the bloody city and to console Judah with promises of future deliverance,—Nahum 3:1; 1:13-15.

TO WHOM WRITTEN: God's people in Judah and the inhabitants of Nineveh.

MAIN THEME: The destruction of Nineveh.

KEY WORD: Judgment.


SYNOPSIS:

- Chapter 1
  - A vision of the majesty and invincible power of Jehovah, who will break the yoke of the Assyrians and deliver Judah.
- Chapter 2
  - A dramatic description of the siege of Nineveh.
- Chapter 3
  - A woe pronounced upon the bloody city, and her complete ruin foretold.

NOTE: Some expositors have seen in Nahum 2:4 an allusion to the modern automobile, but this is a far-fetched interpretation.

PROMINENT PEOPLE: Nahum, the Assyrian king and his people, God's people in Judah.

Taken from the *Thompson Chain Reference Bible.*
The Book of Amos

AUTHOR: Amos. His NAME means "burden" or "burden-bearer." He was a citizen of Tekoa in the tribe of Judah. A herdsman and a grower of sycamore figs (Amos 7:14), Amos received a clear call from God (Amos 7:15). In spite of attempts to silence him (Amos 7:10-13), his message was clearly communicated. In many respects, as a prophet, Amos was like Christ.

1. In his occupation, a working man,—Amos 7:14.
2. In his humility; he acknowledged his lowly origin,—Amos 7:15.
3. In his method of teaching by illustrations.
4. In his claim of divine inspiration. "Thus says the Lord" occurs forty times in his prophecy.
5. In being charged with treason,—Amos 7:10.
6. In the pressure of duty which was upon him,—Amos 3:8.
7. In denouncing the selfishness of the rich,—Amos 6:4-6.

DATE WRITTEN: Approximately 755 B.C. to 750 B.C. during the reigns of Jeroboam II in Israel and Uzziah in Judah.

PURPOSE: To pronounce God's righteous judgment on His unrighteous people.

TO WHOM WRITTEN: The Northern Kingdom (Israel).

MAIN THEMES: The STYLE is simple but picturesque. The book abounds in striking metaphors.

1. The straining of God's mercy by sinners compared to the overloading of a wagon,—Amos 2:13.
2. The pressure of duty upon the prophet compared to the roaring of a lion in his ears,—Amos 3:8.
3. The narrow escape of a remnant of Israel compared to a shepherd recovering two legs or the piece of an ear from a lion,—Amos 3:12.
4. The scarcity of God's Word compared to a famine in the natural world,—Amos 8:11,12.

KEY WORD: Judgment.

KEY VERSES: Amos 3:1-2; 8:11-12.

SYNOPSIS:

1. Impending judgments on surrounding nations,—Amos 1:3-15; 2:1-3.
2. Threatening discourses.
   a. Against Judah,—Amos 2:4-5.
   b. Against Israel,—Amos 2:6-16.
3. The call to Israel to seek God in sincerity,—Amos 5.
4. Luxurious living condemned,—Amos 6:4-14.
5. A series of five visions.
   a. A vision of the locusts,—Amos 7:1-3.
   b. A vision of the fire,—Amos 7:4-5.
   c. A vision of the plumbline,—Amos 7:7-9.
   d. A vision of a basket of summer fruit,—Amos 8:1-3.
   e. A vision of a smitten sanctuary,—Amos 9:1-10.
6. The visions interrupted by an attempt to intimidate the prophet,—Amos 7:10-13.

PROMINENT PEOPLE: Amos, Amaziah, Jeroboam II.

Taken from The Thompson Chain Reference Bible.
The Book of Hosea

AUTHOR: Hosea, the son of Beeri,—Hosea 1:1. A contemporary of Isaiah and Micah, he was especially fit for his task.

1. He is supposed to have been a native of the north and was familiar with the evil conditions existing in Israel. This gave a special weight to his message.
2. It would appear from the narrative that he married a wife who proved to be unchaste. This statement is doubted by some scholars, but if true would have enabled him to vividly portray God's attitude toward Israel, His adulterous spouse,—Hosea 1:2-3; 2:1-5. But the style of the book is highly figurative, and it may be that this account of his experience with his wife was allegorical.

DATE WRITTEN: Approximately 715 B.C. recording the events of his ministry which stretched from about 755 B.C. to 710 B.C.

PURPOSE: To reveal God's unconditional love, especially illustrated in contrast to the sinful harlotry of His people.

TO WHOM WRITTEN: The Northern Kingdom (Israel).

MAIN THEME: A spiritual message. Apostasy from God is spiritual adultery.

1. God, the husband,—Hosea 2:20; Isaiah 54:5.
2. Israel, the unchaste wife,—Hosea 2:2.

KEY WORDS: Unconditional love.

KEY VERSE: Hosea 3:1.


SYNOPSIS:

I. Israel's apostasy symbolized by the experience of the prophet in his marriage,—Hosea 1-3.
II. Prophetic discourses, chiefly descriptions of the backsliding and idolatry of the people mingled with threatenings and exhortations,—Hosea 4-13.

The formal call to repentance and promises of future blessings,—Hosea 14.

ILLUSTRATIONS OF THE HIGHLY FIGURATIVE LANGUAGE used to express the evil conditions in Israel.

3. "Mixes... with the nations" (no longer a separated and holy nation),—Hosea 7:8.
4. "A cake not turned" (dough on one side, expressing half-heartedness),—Hosea 7:8.
5. "Strangers devour his strength" (weakened by evil associations),—Hosea 7:9.
6. "Grey hairs also are sprinkled on him" (premature old age and unconscious deterioration),—Hosea 7:9.
7. "Israel swallowed up" (national identity lost),—Hosea 8:8.
8. "A vessel in which no one delights" (a marred and useless vessel to the Lord),—Hosea 8:8.

PROMINENT PEOPLE: Hosea, Gomer, their children.

Thompson Chain Reference Bible.
The Book of Micah

AUTHOR: Micah, a native of Moresheth in Judah. He prophesied during the reigns of Jotham, Ahaz, and Hezekiah (his anointing mentioned, Micah 3:8) and was a contemporary of Isaiah (Micah 1:1). Micah means "who is like Jehovah." He belonged to the territory of Judah but spoke to both Judah and Israel.

DATE WRITTEN: Sometime between 739 B.C. and 686 B.C. (the reigns of Jotham, Ahaz, and Hezekiah).

PURPOSE: To warn God's people of coming judgment for sin and to offer hope, based upon the mercy of God.

TO WHOM WRITTEN: Both Kingdoms, North (Israel) and South (Judah).

MAIN THEMES: Sin is exposed, God's justice is required, but mercy is offered to those of humble and repentant hearts.

KEY WORDS: Judgment and mercy.

KEY VERSES:

1. The definition of true religion,—Micah 6:8.
2. The birthplace of Christ announced,—Micah 5:2.

SYNOPSIS:

I. General Divisions.
   2. Prophetic promises of deliverance,—Micah 4-5.

II. Particular Sins Condemned.
   1. Idolatry,—Micah 1:7; 5:13.
   2. Evil plans and devices,—Micah 2:1.
   5. Witchcraft,—Micah 5:12.
   8. Treachery,—Micah 7:5-6.

III. Future Hopes.
   2. The coming of a Messiah king,—Micah 5:2.
   3. The reformation and restoration of the nation,—Micah 7:7-17.
   4. The complete triumph of divine grace,—Micah 7:18-20.

SELECT QUOTATIONS:

By the elders—thus saving the life of Jeremiah (Jeremiah 26:16-19); Micah 3:12.

By the Sanhedrin—to Herod the Great at the time of the birth of Christ (Matthew 2:5-6); Micah 5:2.

By Christ—in sending forth His disciples (Matthew 10:34, 36); Micah 7:6.

PROMINENT PEOPLE: Micah, the people of Samaria and of Jerusalem.

Taken from the Thompson Chain Reference Bible.
The Book of Habakkuk

AUTHOR: Uncertain. Probably Habakkuk. Some have inferred from his Psalm (Habakkuk 3:1) and the direction to the chief musician (Habakkuk 3:19) that he was a chorister in the temple, but this is purely conjectural.

DATE WRITTEN: Uncertain. The prophet evidently lived in the Babylonian period. Many scholars fix the time of the prophecy during the reign of Jehoiakim (609 B.C.-597 B.C.)

PURPOSE: To remind the prophet himself and his listeners that the God of Israel is the true God, the One in control of everything and every event. He can be trusted, even in the face of the mysterious circumstances of life, which often appear to contradict His sovereign control.

TO WHOM WRITTEN: Judah, and God's people of all times who may be asking the "difficult" questions of life.

MAIN THEME: The mysteries of providence.


KEY VERSE: Habakkuk 1:3.

NOTABLE PASSAGES:

1. The morning star of the reformation,—Habakkuk 2:4; Romans 1:17; Hebrews 10:38.
2. The triumph of missions,—Habakkuk 2:14
3. The woe to the drunkard-maker,—Habakkuk 2:15
4. An all-conquering faith,—Habakkuk 3:17-18

SYNOPSIS: The book opens with the prophet in perplexity over the mystery of unpunished evil in the world. The first two chapters are mainly composed of a dialogue between Habakkuk and Jehovah.

1. The prophet complains to God that he sees sinful violence on every hand, yet no punishment is visited upon the evildoers,—Habakkuk 1:1-4.
2. He receives a reply revealing the divine plan of using the Babylonians as a swift and terrible instrument of judgment upon the wicked nations,—Habakkuk 1:5-11.
3. Still the moral problem is unanswered in the mind of the prophet. How can a holy God use these wicked heathens to waste and destroy people more righteous than they? Are wrong and violence to continue forever?—Habakkuk 1:12-17.
4. The prophet ascends his watchtower to look over the world. He receives the reply of Jehovah, is told the purpose of God is soon to be fulfilled, and is encouraged to wait for it,—Habakkuk 2:1-3. Then follows the sentence that has been a watchword in the Christian church,—Habakkuk 2:4.
5. Content with the new light received, the prophet utters a series of five woes against the dishonesty (Habakkuk 2:6); the covetousness (Habakkuk 2:9); the bloody building enterprises (Habakkuk 2:12); the debauchery (Habakkuk 2:15), and the idolatry (Habakkuk 2:18-20) of the great world power.
6. Finally he utters a sublime prayer (or psalm of praise), speaking of the majesty and glory of Jehovah and declaring his unwavering trust in the divine plans,—Habakkuk 3:1-19.

PROMINENT PEOPLE: Habakkuk, Chaldeans (Babylonians)

From the *Thompson Chain Reference Bible.*
The Book of Zephaniah

AUTHOR: Zephaniah is evidently a direct descendant of King Hezekiah, (Zephaniah 1:1). He prophesied during the reign of Josiah, King of Judah, (Zephaniah 1:1). Tradition says that Zephaniah was associated with Huldah, the prophetess, and Jeremiah in the initiation of the reformation of the kingdom.

DATE WRITTEN: Probably shortly before 628 B.C. It is thought he uttered his prophecy near the beginning of Josiah’s reign (640 B.C.), before the religious revival which swept over the kingdom in 628 B.C. See 2 Kings 22 and 23.

PURPOSE: To motivate God’s people to repent and return to God.

TO WHOM WRITTEN: Judah and surrounding nations.

MAIN THEME: The Searching Judgments of God.

KEY WORDS: Judgment (“The Day of the Lord”) and Hope.

KEY VERSE: Zephaniah 1:12.

SYNOPSIS: The book is exceedingly somber in its tone and is filled with threatenings and denunciations; but the sun breaks through the clouds in the last chapter, and the prophet foretells the coming of a glad day when the Hebrews shall become a praise among all the people of the earth.

1. The announcement of coming judgments on Judah,—Zephaniah 1.
2. The call to repentance,—Zephaniah 2:1-3.
4. A woe pronounced upon the sinners of Jerusalem because of their corruption and spiritual blindness in continuing in wickedness, in spite of all the judgments meted out to the heathen nations,—Zephaniah 3:1-8.
5. A universal judgment foretold, which only a godly remnant should escape,—Zephaniah 3:8-13.
6. The future glory of Israel, when Jehovah shall deliver His people and cause them to become famous throughout the earth,—Zephaniah 3:14-20.

PROMINENT PEOPLE: Zephaniah.

Taken from the Thompson Chain Reference Bible.
The Book of Haggai

AUTHOR: Haggai, "the prophet of the temple," who was reputed to have been born during the seventy years' captivity in Babylon and to have returned to Jerusalem with Zerubbabel. He was a colleague of Zechariah, (Ezra 5:1, 6:14).

DATE WRITTEN: 520 B.C. The remnant that had returned from captivity was selfishly preoccupied with their own affairs, and were more concerned in beautifying their own dwellings than in rebuilding the Lord's house. The work had ceased for years,—Haggai 1:4.

PURPOSE: To motivate God's people to reorder their priorities, complete the temple and restore proper worship. They could then expect the blessing of God.

TO WHOM WRITTEN: The Remnant, especially those who had returned from Exile in Babylon.

MAIN THEME: Sharp rebukes for the neglect to rebuild the temple coupled with cheering exhortations and promises towards those under-taking the work.

KEY WORDS: Build the Temple,—Haggai 1:7-8.

KEY VERSES: Haggai 2:4-9.


SYNOPSIS:

1. **A cutting reproof**, showing that God had withheld His natural blessings because His temple was left in ruins,—Haggai 1:3-11.
2. **Words of encouragement** as the work of rebuilding the temple was resumed,—Haggai 1:12-15.
3. **Inspiring promises** to the older people who had seen Solomon's Temple and were discouraged at the inferiority of the structure they were able to build,—Haggai 2:3. They were told of a coming manifestation of divine power and the appearing of the Messiah when the glory of the Lord would fill the house,—Haggai 2:7-9.
4. **A reminder of their unworthiness** to erect a house for the Lord of Hosts,—Haggai 2:10-14.
5. **Predictions of the doom** of the foreign nations, and words of commendation for Zerubbabel, as God's chosen instrument,—Haggai 2:20-23.

PROMINENT PEOPLE: Haggai, Zerubbabel, Joshua, the Remnant.

Taken from the *Thompson Chain Reference Bible*. 
The Book of Zechariah

AUTHOR: Zechariah, the son of Berechiah (Zechariah 1:1). Little is definitely known concerning this prophet. He was a contemporary of Haggai and joined him in arousing the Jews to rebuild the temple at Jerusalem (Ezra 6:14). Evidently he was a young man at the time of his prophecy (Zechariah 2:4). In the Septuagint version several Psalms are accredited to Zechariah and Haggai.

DATE WRITTEN: 520-519 B.C., two months after Haggai's prophecy (compare Haggai 1:1 and Zechariah 1:1).

PURPOSE: To give hope to God's people, during a time when circumstances were trying, and promote spiritual revival so that people's hearts would turn again to the Lord.

TO WHOM WRITTEN: The Remnant, especially those who had returned from Exile in Babylon.

MAIN THEME: The Future hope—"it will be light," Zechariah 14:7. Zechariah is known as THE PROPHET OF THE LONG VISION. His STYLE was highly figurative. Like Haggai, he saw the sinful condition and religious indifference of his people and uttered stirring exhortations which aided in the rebuilding of the temple. But the prophecy had a broader scope—he looked down the ages and beheld the coming of the Messiah King and the dawning of a brighter day for Zion.

KEY WORDS: Your King is coming to you,—Zechariah 9:9.

KEY VERSES: Zechariah 1:3; 4:6.

NOTABLE PASSAGES:

2. The kingly Messiah
   b. His coming as Prince of Peace,—Zechariah 9:9-10.
   d. A shepherd forsaken by His sheep,—Zechariah 13:7.

SYNOPSIS:

II. A Series of Eight Visions.
   2. The Four Horns and the Four Craftsmen,—Zechariah 1:18-21.
   3. The Man with the Measuring Line,—Zechariah 2.
III. The Answer to the Deputation from Bethel concerning the fasts. In the end the fasts shall become festivals,—Zechariah 7-8.
IV. Predictions concerning a Period of the history of the Jews, and a vision of the ultimate triumph of God's kingdom,—Zechariah 9-14.

PROMINENT PEOPLE: Zechariah, Zerubbabel, Joshua.

Taken from the Thompson Chain Reference Bible.
The Book of Malachi

AUTHOR: Malachi. Nothing is known of the prophet's life except what is found in his book. He was probably a contemporary of Nehemiah; the conditions described in the prophecy best answer to that time. His STYLE is forceful and particular. Jehovah is represented as having a dialogue with His people. "You say" is contrasted with "thus says the LORD of hosts" through the first three chapters.

DATE WRITTEN: Around 430 B.C.

PURPOSE: To confront God's people and their leaders with their sins and plead with them to return to holiness. God will someday judge the righteous and the wicked.

TO WHOM WRITTEN: The inhabitants of Jerusalem and their sinful leaders.

MAIN THEME: A graphic picture of the closing period of Old Testament history showing that great reforms were needed to prepare the way for the coming Messiah.

KEY WORD: Return,—Malachi 3:7.

KEY VERSE: Malachi 3:8.

NOTABLE PASSAGES:

2. The cataract of blessing,—Malachi 3:10.

SYNOPSIS:

I. **Dark Side of the Picture**: The sins of a dishonest, ungrateful people and an unfaithful priesthood.
   1. **Robbing God**
      a. By failure to respond to divine love,—Malachi 1:2.
      c. By presenting blemished offerings,—Malachi 1:7-8; 13-14.
      d. By becoming stumbling blocks instead of spiritual leaders,—Malachi 2:1-8.
      e. By honoring sinners,—Malachi 2:17; 3:15.
      f. By selfishly withholding tithes,—Malachi 3:8.
      g. By justifying impiety,—Malachi 3:14.
   2. **Social Sins**
      a. Treacherous dealing with brethren,—Malachi 2:10.
      b. Inter-marriage with foreigners,—Malachi 2:11.
      c. Divorcing wives,—Malachi 2:14-16.
      d. Sorcery, impurity, oppression,—Malachi 3:5.

II. **Light Side of the Picture**: Glorious Promises.
   2. Of the outpouring of a great blessing,—Malachi 3:10-12.
   4. Of the dawning of a new day in which righteousness shall triumph,—Malachi 4:2-3.
   5. Of the appearance of a spiritual reformer before the Day the Lord is ushered in,—Malachi 4:5-6.

PROMINENT PEOPLE: Malachi, the priests, the people, Elijah.

Taken from the *Thompson Chain Reference Bible.*