

Old Testament Survey
Lesson 28 – Hosea, Joel, and Amos
Valley Bible Church Adult Sunday School
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Old Testament (39)							
History (17)			Poetry (5)	Prophecy (17)			
				Major (5)		Minor (12)	
Pentateuch (5)	Pre-Exilic (9)	Post-Exilic (3)		Pre-Exilic (2)	Exilic (3)	Pre-Exilic (9)	Post-Exilic (3)
Genesis	Joshua	Ezra	Job	Isaiah	Lamentations	Hosea	Haggai
Exodus	Judges	Nehemiah	Psalms	Jeremiah	Ezekiel	Joel	Zechariah
Leviticus	Ruth	Esther	Proverbs		Daniel	Amos	Malachi
Numbers	1 Samuel		Ecclesiastes			Obadiah	
Deuteronomy	2 Samuel		Song of Sol			Jonah	
	1 Kings					Micah	
	2 Kings					Nahum	
	1 Chron					Habakkuk	
	2 Chron					Zephaniah	

Historical Book	Additional Book(s) During Period	
Genesis	Job	
Exodus		
Leviticus		
Numbers		
Deuteronomy		
Joshua		
Judges	Ruth	
1 Samuel		
2 Samuel	1 Chronicles Psalms	
1 Kings	Proverbs Ecclesiastes Song of Solomon 2 Chronicles (Overlaps 1 and 2 Kings)	
2 Kings	Obadiah	To Edom
	Joel	To Israel and Judah
	Jonah	To Ninevah
	Amos	To Israel
	Micah	To Judah
	Hosea	To Israel
	Isaiah	To Judah
	Nahum	To Ninevah
	Zephaniah	To Judah
	Habakkuk	To Judah
	Jeremiah	To Judah
Lamentations	To Judah	
Ezekiel		
Daniel		
Ezra	Esther Haggai Zechariah	
Nehemiah	Malachi	

Introduction to the Minor Prophets

The Hebrew Canon, from which our Bibles are translated, has the Minor Prophets in a single book titled, *The Book of the Twelve Prophets*, and arranged in the same order as ours. The combined length of the 12 books is about the same as Isaiah or Jeremiah. They are called minor because of the amount of material in them, rather than the value of the material. The title “Minor Prophets” originated in Augustine's time (late fourth-century AD).

ca. 840	Obadiah		
835-796	Joel		
ca. 775	Jonah		
ca. 760	Amos		
755-710	Hosea		
740-680	Isaiah		
740-686	Micah		
		722	Israel Falls to Assyria
ca. 650	Nahum		
635-610	Zephaniah		
627-561	Jeremiah		
ca. 609	Habakkuk		
		605	Exile Stage #1 Daniel and a few taken captive to Babylon
605	Lamentations		
605-536	Daniel		
598-597	Jehoiachin		
		597	Exile Stage #2 10,000 Jews taken captive to Babylon
593-570	Ezekiel		
		586	Exile: Stage #3 Destruction of the Temple and Jerusalem)
		539	Babylon falls to the Medo-Persians (Daniel 5)
		538	Return: Stage #1 50,000 Jews return under Zerubbabel & Joshua
ca. 520	Zechariah		
520-518	Haggai		
		516	Completion of 2nd Temple
		458	Return: Stage #2 2,000 Jews return under Ezra to restore worship
		445	Return: Stage #3 Nehemiah returns to rebuild the walls of Jerusalem
433-424	Malachi		

The messages of the minor prophets are generally the same as that of the major prophets, since their ministries were similar as to time, place, and people. For the most part, the prophecies centered around four points in history:

1. their own times;
2. the threatening captivities (Assyrian and Babylonian) and eventual restoration;
3. the coming of their Messiah; and
4. the reign of the Messiah as King.

The central issues were:

1. Whether the Lord still loved Israel or had voided His covenant promises. Its history is reviewed in terms of the blessings and curses prescribed in Leviticus 26 and Deuteronomy 28-30.
2. Whether the Lord actually had control over this turbulent and chaotic history that was unfolding so badly for His people. Where is Yahweh, and where is His promised Messiah King?

Together the Minor Prophets work to present a single message which reaffirms God's sovereignty, love and grace, and restate His great plans for Israel, once they have been judged for their sin and apostasy.

The Book of Hosea

Hosea's name means "salvation" like Joshua or Jesus and occurs in the title verse and narrative, but we know nothing about him outside of the sketchy details of his writings. The mention of the four kings in Judah help set the time frame for his prophecies. He, like his contemporary Amos, prophesied to the Northern Kingdom (Israel or Ephraim), while Isaiah and Micah prophesied in Judah (Southern kingdom)

He worked for over fifty years (755-710 BC.), beginning in the period of physical prosperity and spiritual bankruptcy, during the reign of Jeroboam II (792-753). When Jeroboam died, anarchy developed and Israel fell rapidly. Before the final fall, 4 of the following 6 kings were assassinated by their successors. For a historical look at the period refer to 2 Kings 14-20 and 2 Chronicles 26-32.

Hosea zeroed in on the moral evil and the breaking of their covenant promises to the Lord, announcing imminent judgment. He lived to see the fulfillment of his predictions when Samaria fell, and the people of Israel were deported to Assyria in 722 BC. Hosea was the last writing prophet to minister to Israel before they fell to the Assyrians in 722 BC. He has been called the prophet of "Israel's zero hour," because the nation had sunk to a point of such corruption that a major stroke of divine judgment could no longer be staved off. But even though judgment is a main subject of Hosea's message, the book is remembered mostly for its vivid pictures of God's love and grace.

I. Unfaithful Wife / Faithful Husband (Chapters 1-3)

The first part of the book of Hosea is a living object lesson using the prophet, and his God instructed marriage to a harlot, as a picture of the relationship of the idolatrous nation of Israel to their Lord. This message is clearly made and is the key to understanding the entire theme of the book.

A. Marriage (1)

Hosea was commanded to marry a "*wife of harlotry*" (v2). There are interpretive challenges with this command. First, there is no indication that this is an allegorical story. The narrative is taken as historical fact. Second, did God command Hosea to take a woman who was currently a harlot as wife? There is no compelling reason to interpret as so and this would not parallel the Israel. It seems best to understand the statement of "wife of harlotry" as God looking to the future.

Gomer had a son and named him Jezreel. God chose this name as a prediction of His intent to avenge the house of Ahab, which was slaughtered by Jehu in that city (2 Kings 9-10). The second, a girl named Lo-Ruhamah, ("not beloved, or better translated, "she that never knew a father's love") was disowned and was obviously an example of God's lack of compassion for an evil Israel (v6-7). The third, a son named Lo-Ammi, ("not My people," or "no child of mine") was likewise disowned as Israel would be disavowed by the Lord (v8-9). Hosea's patient pleading with his unfaithful wife, who not only broke her vows, but his heart, was a parable of God's love for Israel (v10-11).

B. Faithlessness (2)

"Contend with your mother, contend" (NASB), or *"Bring charges against your mother, bring charges"* (NKJV) (v2). Hosea challenges his children to bring charges against their mother, Gomer, still illustrating the need for the children (individual Israelites) to confront the mother (Israel). Hosea (God) continues to follow Gomer (Israel), hounding her, confronting her, making it hard for her, even punishing her, "... *I will punish her for the days of the Baals when she used to offer sacrifices to them...*" (v13). Always, as in the case of proper discipline, with the view of restoration in mind and heart (v14-23).

C. Reconciliation (3)

"Then the Lord said to me, 'Go again, love a woman who is loved by her husband, yet an adulteress, even as the Lord loves Israel, though they turn to other gods ...'" (v1) Showing unconditional (agape) love Hosea followed her, and found her destitute, dishonored, deserted and in slavery. He purchased her at a high price, disciplined her and finally restored her to position and relationship (v2-5). His whole devastating life story gave him (and us) a glimpse of the tragedy and heartbreak Israel caused their Lord. In the last days Israel will return and seek the Lord their God and David their king (v5). Hosea learned:

1. the nature of **sin**, causing heartbreak for God.
2. the nature of God's **love**, pursuing His children who turn from Him.
3. the nature of God's **forgiveness**, awaiting those who repent and turn from their sin.

II. Unfaithful Nation / Faithful Ruler (Chapters 4-14)

Hosea dedicated himself to the sad task of translating his personal life experiences into a picture of the passionate and painful wooing by God of an errant Israel.

A. Sin (4-7)

The sins of the nation were many: swearing, deception, murder, stealing, oppression, adultery, drunkenness, idolatry, backsliding, pride, treachery, insincerity, forgetfulness, ingratitude, love of sin, and anarchy.

They played the harlot (4).

They have become spiritually sick (5).

Their pagan priests took part in murder (6).

Their civil leaders urged alliances with Assyria or Egypt (7).

⁶For I delight in loyalty rather than sacrifice,
And in the knowledge of God rather than burnt offerings. Hosea 6:6

B. Sentence (8-10)

The nation refused to listen to Hosea giving no excuse and the rumbling of a coming storm of judgment could be heard (8). "*The days of punishment have come, the days of retribution have come; ...*" (9). All Israel's cities, fortresses, temples (both to God and idols), and the monarchy will be destroyed (10).

C. Salvation (11-14)

Hosea tells the people that their sin against God not only breaks the Law, but breaks His heart. "*When Israel was a youth I loved him,*" (11:1). "*How can I give you up, O Ephraim?*" (v8). The Lord will chastise His people, but the ultimate goal is full restoration, and thus we find a promise of ultimate salvation tingeing the storm clouds. "*I will heal their apostasy, I will love them freely, For My anger is turned away from them. I will be like the dew to Israel; he will blossom like the lily, and he will take root like the cedars of Lebanon.*" (14:4-5). The book of Hosea ends with a great challenge, "*Whoever is wise, let him understand these things; whoever is discerning, let him know them. For the ways of the Lord are right, and the righteous will walk in them, but the transgressors will stumble in them.*" (v9)

The Book of Joel

Joel's name means "YHWH is God" and he prophesied during the days of the young King Jehoash (835-796 BC) who was a child king in Judah under the watchful eye of the priests (2 Kings 11:21). Dating of Joel's life and writing of the book are based on the absence of reference to later world powers, Assyria, Babylon, or Persia, and the mention of the Phoenicians, Philistines, Egyptians, and Edomites (2 Chron 21).

We have no data on Joel outside of the book of Joel and it gives us very little information. He is excited about the temple and its sacrifices, but his working knowledge of agriculture and farm life indicates he was a rural man as opposed to a Levite. This is confirmed by several Jewish historical sources.

Using a physical disaster as a point of illustration, Joel explains that God has plans to judge His enemies and reward His faithful followers. There are no specific sins mentioned, no mention of idolatry or apostasy, so we can only assume that the problem had to do with a coldness or indifference to the Lord which required them to repent in order for spiritual revival to come.

An important topic in Joel is the "day of the Lord".

The "day of the Lord" ... refers not to one day, but to the period of time beginning with the rapture of the church extending through the Millennial Kingdom. That includes the Tribulation and the conquest and judgment of the nations when the Lord takes back the earth. It also includes the establishment of the Kingdom and Christ's reign on earth for a thousand years, at the end of which Satan will be vanquished forever. Man's day of dominating the earth will end as the Lord establishes His reign. *The Return and Reign of Jesus Christ, The Day of the Lord* by John MacArthur

I. Devastation (Chapters 1:1-2:17)

The first part of the book of Joel is a picture of terrible devastation used to explain the plan of action that God will instigate to purge the land and bring a restoration of His covenant relationship to Israel.

A. Day of the Lord Illustrated (1)

Swarms of locusts can strip crops, plants, and trees bare. They can be so large so to make the day seem like night and cover the entire ground. Judah has obviously experienced this phenomenon and Joel uses it to illustrate a prophetic message of a devastation that is coming that is like nothing they have ever seen before. He describes the plague in detail, naming four kinds of locusts, each type doing different damage until the entire land is left barren and parched. The effects are wide spread:

1. Drunks have no wine (v5)
2. Priests have no meat, grain, or drink offerings (v9)
3. Farmers crops are gone bringing starvation (v11)
4. Surpluses are depleted (v17)
5. Cattle and sheep are dying (v18)
6. Fire spreads through the bare, dry stubble (v19)
7. Even the wild animals are in trouble (v20)

Joel says that this is a judgment from the Lord and calls on the nation to cry out to the Lord (14-15).

B. Prophecy of Desolation (2:1-2:17)

The locust army is presented as just a small taste of what is coming, as Joel calls for the trumpet of assembly and alarm to be sounded. There is a coming invasion of Judah and a "day of the Lord" in both the near and far future. In dramatic terms Joel compared the drought and locust to fire, horses and an invading army. Only repentance and turning to the Lord can end the calamity and save the day. And so a call for personal repentance, the heart representing the mind as well as the emotion, and corporate repentance, even babies and newlyweds (v16).

¹²"Yet even now," declares the LORD,
"Return to Me with all your heart,
And with fasting, weeping and mourning;
¹³And rend your heart and not your garments "
Now return to the LORD your God,
For He is gracious and compassionate,
Slow to anger, abounding in lovingkindness
And relenting of evil. Joel 2:12-13

II. Deliverance (Chapters 2:18-3:21)

Beginning with 2:18 the text makes a transition from devastation to deliverance, from retribution to restoration. It assumes a repentance on the part of Israel and, as a result, the Lord brings physical, spiritual, and national restoration.

A. Picture (2:18-2:27)

Again, like an army of locusts, a great military force will come out of the north to threaten the very existence of Israel, but this time the Lord will *"drive it into a parched and desolate land, and destroy it. This battle can be visited in Ezekiel 38-39 and happens during the Tribulation. "Then I will make up to you for the years that the swarming locust has eaten, ... and you shall have plenty to eat and be satisfied, and praise the name of the Lord your God."* (v25-26).

This section concludes with the phrase, *"Thus you will know that I am in the midst of Israel and that I am the LORD your God and there is no other; ..."* (v27). THE MESSIAH RETURNS!

B. Prophecy (2:28-3:21)

These physical blessings will be followed by great spiritual blessing, as God pours out His Spirit on the believing remnant in Israel (v32). The Jewish people will be regathered in the land of Palestine (v1), and the gentile nations will be judged in the valley of Jehoshaphat (Rev 16-19) (Armageddon). And, *"you shall know that I am the Lord your God, dwelling in Zion My holy mountain. Then Jerusalem shall be holy, ... "* this shall be the earthly location of God's visible presence in the Millennial Temple (Ezekiel 40-48) and from then on, the glory of Judah will never be surpassed (v17). The book of Joel ends with a great promise for the Hebrew people in verses 20 and 21, *"But Judah will be inhabited forever, and Jerusalem for all generations ... for the Lord dwells in Zion."*

The Book of Amos

Amos, whose name means "burden bearer", was born and raised in Tekoa, a village 10 to 12 miles south of Jerusalem, where he was a sheep breeder, or perhaps a head shepherd (1:1), and also harvested sycamore figs (7:14). His call was definitely from God (7:15). He was a southerner, from Judah, and not a professionally trained prophet. He traveled up into Bethel, one of the two northern religious centers that were set up in Israel to compete with Jerusalem and keep the people from going south to worship.

Israel's temples were dedicated to the Lord, but they also had golden calves as part of the worship system. That meant Amos traveled into hostile foreign territory, into the center of idol worship, and into the royal city of Jeroboam II where he was not welcome. In fact, he aroused such passionate opposition that he was accused of treason and forced to return to Judah and write God's message to Israel. In Judah, the righteous King Uzziah was leading his nation in reform and a period of renewal and prosperity (791-740 BC). At the same time Syria, one great threat, had been defeated, Nineveh had repented, and Assyria, another enemy, was in an era of internal conflict and temporary collapse. King Jeroboam II was ruling an outwardly prosperous, but inwardly corrupt and evil, Israel (793-753).

All of this means he was contemporary with Jonah, Hosea, and Isaiah (a period also explored in 2 Kings 14 and 2 Chron 26). It would be only a short time until Israel would be in a state of anarchy and a reborn Assyria would capture Samaria and Bethel, and carry the people into exile.

Amos deals with two primary problems:

1. Their lack of true worship--their poor relationship to God.
2. Their lack of true justice--their relationship to man.

The book begins with an introduction including the **who**: Amos the shepherd; **what**: visions; **where**: Israel; **when**: the days of Jeroboam II, two years before the earthquake; **why**: to warn the unfaithful flock of Israel of a coming roaring Lion who would punish them. He then plunges into eight prophecies, each referring to a separate nation.

I. Indictment Against the Nations (Chapters 1 and 2)

Amos began with God's prophecies against the enemies of Israel. *"For three transgressions ... and for four I will not revoke punishment,"* In this very Jewish, idiomatic form, he drives home the fact that God has had enough – the cup of sin is not just full, it is overflowing. It is my guess that, at this point, Amos was a very popular prophet. And, when he announced judgment of Judah, the "Northerners" were ecstatic. I can almost hear the people cheer: Go Amos! Preach it brother! **Amen!** But, when he turned to Israel, he lost all of his fans, was accused of treason, and eventually driven out of the land.

A. Enemies (1:3-2:3)

1. Damascus, Syria (1:3-5) – Gilead, located in the northeast of Israel had long been vulnerable to Syria's brutal attacks, now Syria would be crushed by Tiglath-pileser and exiled to Kir (v5).
2. Gaza, Philistia (1:6-8) – This was the pearl of the Philistines, a trading city between Egypt and Israel. Many Israelites were sold into slavery from this location, but now it, and three other major cities, would be destroyed under Uzziah's leadership.
3. Tyre, Phoenicia (1:9-10) – King Hiram helped Solomon build the temple and signed a treaty promising not to go to war against Israel and not to allow the selling of Hebrews into slavery (2 Sam 5, 1 Kings 5). Eventually they engaged in that practice with Edom, and so now, they would pay. Alexander the Great conquered them in 330 BC destroying several glorious palaces.

4. Teman, Edom (1:11-12) – Without compassion, Edom pursued his brother and became major slave traders in Hebrew flesh. For graphic description of their destruction see Obadiah chapter 9.
5. Rabbah, Ammon (1:13-15) – The Ammonites were descendants of Lot through Ben-ammi, Lot's son by his youngest daughter (Gen 19). The inhumane act of war described is recorded in 2 Kings 8.
6. Kerioth, Moab (2:1-3) – Moab, decedent from Lot, by his oldest daughter (Gen 19:37) was to be destroyed for crimes related to the burning of the bones of a king. This indicates vengeance extending beyond death and it is not mentioned elsewhere.

B. Judah (2:4-5)

As Amos moves steadily closer to the nation of Israel, he deals with the Lord's judgment of its sister nation, Judah. The punishment will come because they, "...*rejected the law of the Lord.*" (v4) They had the written Law, that was reestablished again and again, and still they chose to ignore it and its author, until God allowed King Nebuchadnezzar of Babylon to fulfill His judgment (2 Kings 24, 25)

C. Israel (2:6-16)

Finally, the purpose of this entire section of prophecy... The judgment on Israel. Where the problem of Judah was rejecting the law, the three problems in Israel that finally tipped the scale, or "overflowed the cup," were: **1) Injustice**, oppressing the poor even to selling them as slaves for small debt, and **2) Immorality**, uncontrolled lust, and **3) Blasphemy**, perverting religious vows. Israel's present prosperity, or military might, or political strength would not be able to stop the oncoming Assyrian assault and enslavement.

II. Sermons (Chapters 3-6)

This section begins with an accusation against an Israel who should have known better. After all they are the "chosen people" whom the Lord had brought out of bondage in the land of Egypt (v1).

A. Irresponsibility (3)

Amos begins with a potent statement, "*You only have I chosen among all the families of the earth; therefore I will punish you for all your iniquities.*" Privilege creates responsibility; the greater the privilege, the greater the responsibility, the greater the privilege, the greater the punishment. Amos had to deal with a false understanding of what it meant to be God's Elect, His "chosen nation." They seemed to think that, since they were special, they could not come under judgment. But election does not lead to status it leads to service. Judgment is coming...

⁷Surely the Lord GOD does nothing
 Unless He reveals His secret counsel
 To His servants the prophets. Amos 3:7

Amos points to the seemingly weak enemy, Assyria and predicts that they will devastate Israel, leaving only remnants of her prosperity, like the few remaining pieces of a sheep's carcass a shepherd would snatch from a lion's mouth. Meanwhile the leaders in the capital city, Samaria, live in luxury, "*The houses of ivory will also perish and the great houses will come to an end, ...*"

B. Idolatry (4)

Amos referred to the well fed women of Samaria as, "*you cows of Bashan,*" (Bashan was known for its fat cattle Psa 22:12) because they cared only for luxury and pleasure and oppressed the poor to get it. Their doom is sealed and it will not be pretty. Bethel and Gilgal were supposed to be places of worship to the Lord but, since idols we placed in their temples, they were useless. Amos sarcastically calls the people to worship, trying to force them to realize how far from God they had strayed. The Lord sent warnings in the form of natural disasters: famine, drought, hot winds, caterpillars, plagues, and war, "*Yet you have not returned to Me,*" declares the Lord. (v10) And now they have to meet their Lord as a God of judgment.

^{11c}Yet you have not returned to Me," declares the LORD.

¹²"Therefore thus I will do to you, O Israel;
Because I will do this to you,
Prepare to meet your God, O Israel."

¹³For behold, He who forms mountains and creates the wind
And declares to man what are His thoughts,
He who makes dawn into darkness
And treads on the high places of the earth,
The LORD God of hosts is His name. Amos 4:11c-13

C. Immorality (5-6)

"Hear this word which I take up for you as a dirge, O house of Israel." A funeral song is the last part of the ceremony, just before the burial. It is too late to start formal worship now. Don't bother to go to Bethel, or Gilgal, or Beersheba now. The only hope left is to cry out to the Lord for a miracle of mercy and grace. Chapter 6 is a direct reprimand to the entire nation of Israel, a series of woes, or covenant curses, which are the result of their sin. They still look at the "day of the Lord" as the day of deliverance, the setting up of the kingdom, but since they are living in sin, "the day of the Lord" will be a day of judgment.

III. Visions (Chapters 7-9)

The last section of the book of Amos is a series of visions of future judgment, interrupted by a description of a confrontation between Amos and the priest of Bethel, the religious headquarters of the Northern Kingdom (Israel).

A. Locust, Fire, Plumb line (7:1-9)

1. Devouring Locusts (1-3) – Amos saw green fields and , "*He (God) was forming a locust-swarm,*" and they destroyed the king's crop. Amos prayed, "*Lord God, please pardon!*" and "*The Lord changed His mind about this. It shall not be, ...*"
2. Consuming Fire (4-6) – Next Amos saw a fire so intense that it consumed the water as well as the farmland. Again, he asked, "*Lord God, please stop!*" And again, "*The Lord changed His mind about this. This too shall not be, ...*"
3. Perfect Plumb line (7-9) – Then Amos saw the Lord measuring the city for destruction, using a plumb line to compare Israel to His building code. They were so far out of the line of God's law and God's will, that Amos couldn't even bring himself to pray for mercy. They deserved to be punished and the Lord said, "*I will spare them no longer.*" (v8)

B. Historical Interlude (7:10-17)

Amos announced the impending death of Jeroboam II. That, along with all of the other prophecies of impending doom for Israel, made the priest, Amaziah, livid and he ordered Amos to cease and desist and leave the country. Amos responded by telling Amaziah to his face that, even though he did not have a pedigree or formal education, he was a prophet and could, therefore, foresee the day when Amaziah's wife would, *"become a harlot of the city, your sons and daughters will fall by the sword, your land will be parceled up by a measuring line, and you yourself will die on unclean (foreign) soil."* (v17) His message was clear. Judgment was coming.

C. Fruit, Altar, Blessing (8-9)

1. Ripe Fruit (8)

"Summer-fruit," was fruit that was so ripe that it would soon be of no value. It looked great sitting in the show basket, but the rot was spreading from the inside and it would soon be putrid. Israel was rotting at its heart with pride, greed, injustice, drunkenness, immorality, and profanity and needed to be destroyed.

2. Forsaken Altar (9)

The Lord stands beside the altar in Bethel and demands that the temple be destroyed, falling on the false worshippers and sparing none. This final Judgment is summarized in verse 8: *"Behold, the eyes of the Lord God are on the sinful kingdom, and I will destroy it from the face of the earth; Nevertheless, I will not totally destroy the house of Jacob, ..."* (There is always a small but faithful remnant.) Amos ends, as do most of the prophets, with a picture of the final "Day of the Lord," including the Millennial kingdom, the reestablished Throne of David, the rebuilt Temple, and the "Promised Land" of fertility (v13), prosperity (v14), and security (v15).

Freedom of speech was not guaranteed to prophets in Israel and Amos finally was forced to leave, but they could not silence him. He returned home to Judah and wrote his messages down so all could read and understand. His message is still important. God still has a righteous plumb line, a standard by which we measure our lives. If we are not "straight" we need to repent, and rebuild our personal relationship with our Lord.

Homework:

- Read the books of Obadiah, Jonah, and Nahum