



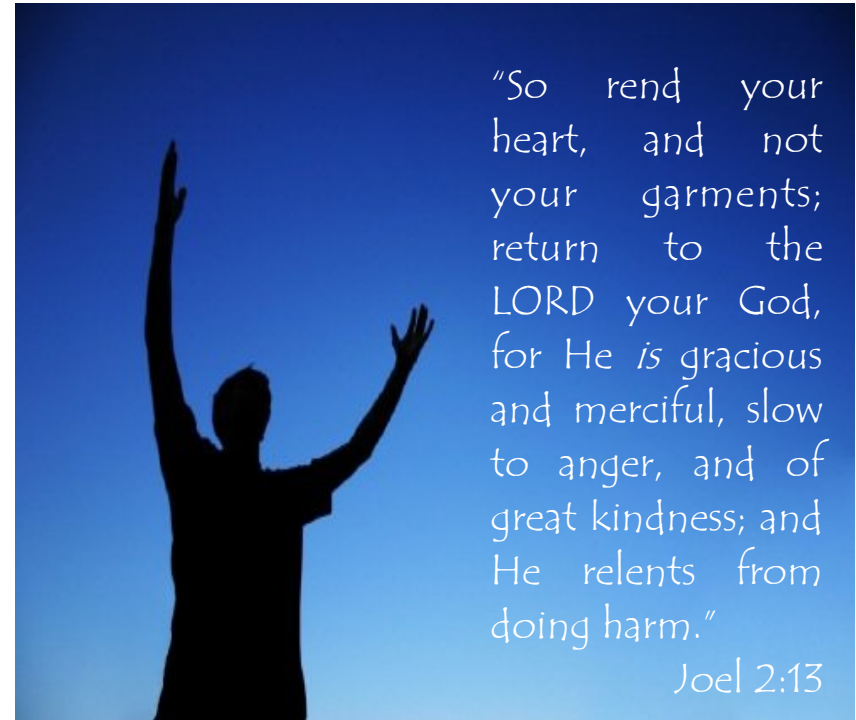
Notes

If you have questions during the week, please drop us an e-mail at jim@calvaryroswell.com or phil@calvaryroswell.com

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Thru the Scriptures 2006-08



Joel, Obadiah

August 7th-13th, 2008

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Ti 3:16-17)

The Books of Joel and Obadiah

These two short, power-packed books of prophecy give us a deeper glimpse of God's heart for His people. In Joel's prophecy we find Him, once again, calling for Judah to turn *from* their sin and *to* a future life of protection, provision and power with God. In Obadiah, we see His fierce heart of justice toward the proud and unfailing heart of love toward His remnant. As we prayerfully study through the two books this week, may we see God more clearly and be moved to serve Him humbly and faithfully!

Pride deceives us. It traps us. It tricks. It blinds us to the danger around us. We don't recognized it until too late. With a sense of invincibility, we step onto the flimsy carpet that has been spread over the pit, never suspecting that our next step is our last. Everyone else sees the danger at our feet. Some are shouting to us, jumping up and down, trying to wave us off—but we are too prideful to listen. They don't know what they're talking about! We know what we're doing!

Famous last words!

This is where we live, isn't it? We al have this problem of the flesh within. And it is absolutely crucial that we deal with and root out the pride in our lives because Edom has no place in us. God will judge Edom, and there will be no escape for the prideful. God is forever set against those who are prideful, those who live by the flesh instead of the spirit.

—Ray C. Stedman, "Death to Edom", *Adventuring Through the Bible*.

Helpful Study Links:

Additional Commentary: (Great Resource!)

http://preceptaustin.org/joel_commentaries.htm

http://preceptaustin.org/obadiah_commentaries.htm

Helpful Bible Survey Resource:

Explore The Book by J. Sidlow Baxter

Commentary:


The commentary used throughout this booklet is


With the Word Bible Commentary


by Warren W. Wiersbe.

ISBN 0-8407-9108-9


The Book of Joel


 **Author: Joel** Although there are several other Joels in the Bible, the prophet Joel is known only from this book. Joel identifies himself as the son of Pethuel (1:1), and his frequent references to Zion and the house of the Lord suggest that he probably lived not far from Jerusalem.


 **Time:** Since the book includes no explicit time references, it cannot be dated with certainty. It has traditionally been dated c. 835 b.c., when Joash was placed upon the throne at the age of seven and Jehoiada the priest functioned as the real ruler (2 Kin. 11; 12).

 **Theme: The Day of the Lord!** This brief book develops the crucial theme of the coming day of the Lord (1:15; 2:1, 2, 11, 31; 3:14, 18)—a time of awesome judgment upon people and nations that have rebelled against God. But it is also a time of future blessing upon those who have trusted in Him. The theme of disaster runs throughout the book (locust plagues, famine, raging fires, invading armies, celestial phenomena), but promises of hope are interspersed with the pronouncements of coming judgment.

The Book of Obadiah

 **Author: Obadiah** was an obscure prophet who probably lived in the Southern Kingdom of Judah. Nothing is known of his hometown or family. Obadiah means “Worshiper of Yahweh” or “Servant of Yahweh.”

 **Time:** Obadiah appears to be written between the fall of Jerusalem in 586 b.c. and the fall of Babylon to Cyrus in 539 b.c. According to Psalm 137:7, the Edomites applauded the destruction of Jerusalem by Nebuchadnezzar. Further, Obadiah appears to quote from Jeremiah 49.

 **Theme: Judgment!** Consisting of only twenty-one verses, Obadiah is the shortest book in the Old Testament. It deals with the bitter rivalry between Edom, the descendants of Jacob’s twin brother Esau, and the people of Israel. Obadiah pronounces condemnation against Edom and prophesies their total destruction because of their persistent opposition to God’s chosen people. Though the shortest of the Old Testament books, Obadiah carries one of the strongest messages of judgment.

Joel Outline

- I. An Alarm— Invasion by Plague (1:1–2:11)
 - A. The Present Desolation (1:1-20)
 - B. The Yet Further Threat (2:1-11)
- II. An Appeal—Eleventh-Hour Hope! (2:12-27)
 - A. Appeal: “Turn Ye to Me” (2:12-17)
 - B. Promise: “I will Restore” (2:18-27)
- III. An Annex—On the After-Days (2:28-3:21)
 - A. Epochs of the End-Time (2:28-3:16)
 - B. Ultimate Glory of Zion (3:17-21)

—Baxter, J. Sidlow. (1960, c1966). *Explore the Book*
Michigan: Zondervan.

Obadiah Outline

- I. The Destruction of Edom (Verse 1-16)
 - A. The Certainty of It (V.1-9)
 - B. The Reason for It (V.10-16)
- II. The Salvation of Israel (Verses 17-21)
 - A. The Promise of It (V.17-18)
 - B. The Fullness of It (V.19-21)

—Baxter, J. Sidlow. (1960, c1966). *Explore the Book*
Michigan: Zondervan.

Daily Bible Study

Thursday, August 7th, 2008

Passage for today: Joel 1

Questions to Ponder

1. What instructions does God give us here for when we find ourselves in difficult circumstances?
2. Look for all the commands that Joel gives in this chapter for us to follow. Why are these good commands for difficult times?

With the word Bible Commentary

Joel 1

The prophet gives us four instructions to follow when we find ourselves in difficult circumstances, instructions that should be heeded by individuals and nations.

Hear (1–4). Listen to God’s Word and let Him interpret events for you. God raises up people to encourage us to turn to Him for help.

Awake (5–7). When Joel looked at the dying vines and trees, he addressed the drinkers and told them to wake up and weep. But they should shed tears not because the wine is gone but because their sins have brought judgment on the land.

Lament (8–18). The fields, orchards, vineyards, flocks, and herds were all ruined; and Joel called for the farmers to lament (v. 11) and for the priests to repent (vv. 13–14). It is time to seek the Lord!

Cry out (19–20). The prophet set the example by crying out to God for His mercy and help. Perhaps he claimed God’s promise in 2 Chronicles 7:14. It is not enough for us to weep over the sad consequences of our sins; we must also weep over our sins.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Joe 1:1). Nashville: Thomas Nelson.

Daily Bible Study

Friday, August 8th, 2008

Passage for today: Joel 2

Questions to Ponder

1. God calls them to blow a “Trumpet in Zion” several times in this chapter—why? What is the significance of this?
2. In light of the coming judgment, what does God call them to do?

With the word Bible Commentary

Joel 2

The trumpet of warning (1–11). The calamities that come to our lives should awaken us and remind us that the Lord is in control. The locusts were God’s army (vv. 11, 20, 25), and the day was “the day of the Lord.” This is a sobering truth, but it is also a comforting truth (2 Sam. 24:14). The Lord who wounds will also heal (Hos. 6:1).

The trumpet of weeping (12–17). The prophet summoned the people to return to God with fasting and confession. Never be afraid to come to the Lord in honesty and humility because He is “gracious and merciful, slow to anger, and of great kindness” (v. 13). As you pray, think about magnifying the glory of God (v. 17) as well as escaping the suffering that sin causes.

The promise of blessing (18–32). God promised to remove their reproach and restore His blessings to the land. “Monstrous things” (v. 20) will be replaced by “marvelous things” from the Lord (v. 21), and joy will take the place of fear. Verses 28–32 refer especially to the future day of the Lord, but Peter’s use of them at Pentecost (Acts 2:16–21) suggests that they have a spiritual application today.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Joe 2:1). Nashville: Thomas Nelson.

Daily Bible Study

Saturday, August 9th, 2008

Passage for today: Joel 3

Questions to Ponder

1. What pictures are presented here of God's dealings with his people and nations?
2. What is the main theme of each one of these pictures?
3. What does this show us about the Lord?

With the word Bible Commentary

Joel 3

Four vivid pictures describe God's future dealings with His people and the nations.

The court (1–8). In the last days, God will summon the gentile nations to court and judge them for the sins they have committed against Israel: scattering them, dividing up their land, treating them like slaves, and robbing them of wealth. This judgment has been long in coming, but it will come.

The harvest (9–13). God will call the nations to conflict and reap a final harvest (Isa. 63:1–6; Rev. 14:14–20). But His people will be strong, and God will uphold their cause.

The storm (14–17). The nations will feel the wrath of God, but He will care for His people with shelter and with strength. (See Pss. 46; 91.)

The garden (18–21). The book opens with drought and famine but closes with a description of a land of milk and honey. God will forgive His people and graciously dwell with them. He will give them a new beginning.

What the future holds for you depends on your relationship with the Lord. If you trust Jesus Christ as Savior, you will never be called into court (John 5:24; Rom. 8:1–4), and you never need fear the storm.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Joe 3:1). Nashville: Thomas Nelson.

Daily Bible Study

Sunday, August 10th, 2008

Passage for today: Joel 1

Questions to Ponder

1. How does Joel picture the coming judgment on the land? How would this impact them in those days? What would be a similar thing in our world today?
2. How does this picture of judgment foreshadow the coming judgment of God—the “day of the Lord”?

With the word Bible Commentary

Joel 1

The prophet gives us four instructions to follow when we find ourselves in difficult circumstances, instructions that should be heeded by individuals and nations.

Hear (1–4). Listen to God’s Word and let Him interpret events for you. God raises up people to encourage us to turn to Him for help.

Awake (5–7). When Joel looked at the dying vines and trees, he addressed the drinkers and told them to wake up and weep. But they should shed tears not because the wine is gone but because their sins have brought judgment on the land.

Lament (8–18). The fields, orchards, vineyards, flocks, and herds were all ruined; and Joel called for the farmers to lament (v. 11) and for the priests to repent (vv. 13–14). It is time to seek the Lord!

Cry out (19–20). The prophet set the example by crying out to God for His mercy and help. Perhaps he claimed God’s promise in 2 Chronicles 7:14. It is not enough for us to weep over the sad consequences of our sins; we must also weep over our sins.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Joe 1:1). Nashville: Thomas Nelson.

Daily Bible Study

Monday, August 11th, 2008

Passage for today: Joel 2

Questions to Ponder

1. How does Joel picture the future restoration of God's people?
2. How was this partially fulfilled at Pentecost in Acts 2? How is it being fulfilled today?
3. How can we expect this to be fulfilled in the future?

With the word Bible Commentary

Joel 2

The trumpet of warning (1–11). The calamities that come to our lives should awaken us and remind us that the Lord is in control. The locusts were God's army (vv. 11, 20, 25), and the day was "the day of the Lord." This is a sobering truth, but it is also a comforting truth (2 Sam. 24:14). The Lord who wounds will also heal (Hos. 6:1).

The trumpet of weeping (12–17). The prophet summoned the people to return to God with fasting and confession. Never be afraid to come to the Lord in honesty and humility because He is "gracious and merciful, slow to anger, and of great kindness" (v. 13). As you pray, think about magnifying the glory of God (v. 17) as well as escaping the suffering that sin causes.

The promise of blessing (18–32). God promised to remove their reproach and restore His blessings to the land. "Monstrous things" (v. 20) will be replaced by "marvelous things" from the Lord (v. 21), and joy will take the place of fear. Verses 28–32 refer especially to the future day of the Lord, but Peter's use of them at Pentecost (Acts 2:16–21) suggests that they have a spiritual application today.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Joe 2:1). Nashville: Thomas Nelson.

Daily Bible Study

Tuesday, August 12th, 2008

Passage for today: Joel 3

Questions to Ponder

1. How does God picture for us what true repentance looks like in this chapter? When will this be true of Israel?
2. How does God picture for us false repentance in this chapter? What makes this so dangerous? What does this look like today?

With the word Bible Commentary

Joel 3

Four vivid pictures describe God's future dealings with His people and the nations.

The court (1–8). In the last days, God will summon the gentile nations to court and judge them for the sins they have committed against Israel: scattering them, dividing up their land, treating them like slaves, and robbing them of wealth. This judgment has been long in coming, but it will come.

The harvest (9–13). God will call the nations to conflict and reap a final harvest (Isa. 63:1–6; Rev. 14:14–20). But His people will be strong, and God will uphold their cause.

The storm (14–17). The nations will feel the wrath of God, but He will care for His people with shelter and with strength. (See Pss. 46; 91.)

The garden (18–21). The book opens with drought and famine but closes with a description of a land of milk and honey. God will forgive His people and graciously dwell with them. He will give them a new beginning.

What the future holds for you depends on your relationship with the Lord. If you trust Jesus Christ as Savior, you will never be called into court (John 5:24; Rom. 8:1–4), and you never need fear the storm.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Joe 3:1). Nashville: Thomas Nelson.

Daily Bible Study

Wednesday, August 13th, 2008

Passage for today: **Obadiah**

Questions to Ponder

1. What sins of Edom does God list in this chapter? What is the outcome of Edom going to be in contrast to Israel?
2. How is this also a picture of believers as a whole and the unbelieving world? How might this comfort us today?

With the word Bible Commentary

Obadiah

When the Babylonians destroyed Jerusalem, the Edomites rejoiced and helped the enemy instead of helping their brethren (Gen. 25:21–26; Ps. 137:7–9). It was a repetition of the ancient conflict between Esau and Jacob, which symbolizes the battle between the flesh and the Spirit.

What were the sins of Edom? Pride stands at the top of the list, and God promised to bring them down (vv. 1–4). They were also guilty of looting (v. 13), and God said they would be looted (vv. 5–7). They were violent (v. 10) and indifferent (v. 11), and they rejoiced at the plight of the Jews (v. 12; Prov. 24:17–18); but God warned that they would one day be slaughtered (v. 8). What they had done to others would be done to them (v. 15), and there was no escape. (See Jer. 50:29, Matt. 7:12 and Gal. 6:7–8.)

But there is a bright future for Israel (vv. 17–21), for they shall “possess their possessions” (v. 17). Babylon burned the city of Jerusalem and the temple, but Israel will be a fire to burn the enemy: “And the kingdom shall be the Lord’s” (v. 21)!

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Oba 1:1). Nashville: Thomas Nelson.

Joel Notes

The prophet Joel ministered in Judah at a time when drought and a plague of locusts had devastated the economy. He used the phrase “the day of the Lord (1:15; 2:1, 11, 31; 3:14) to describe both their present calamity (1:1–2:27) and the future judgment that would come upon the whole world (2:28–3:21). God’s “army” of locusts (2:11, 20, 25) was but a picture of a future army that would invade the land in the last days. Joel called the nation to repent (2:12–17) and promised that the Lord would forgive and bless them (2:18–27). He also promised blessings in the last days when Israel’s tribulation would be ended (2:28–32; 3:18–21). God’s message of judgment is not left without a promise of hope. Campbell Morgan wrote, “It is always the day of the Lord.” No matter what calamities may come to men and nations, He is always in control, and these calamities remind us of the greater judgment yet to come.

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Jo 1:1). Nashville: Thomas Nelson.

Joel 2 Notes

Restoration: *The Lord said, “So I will restore to you the years that the . . . locust has eaten” (Joel 2:25). God promised them bumper crops that would make up for all they had lost because of the drought and the locust plague. “Lost years can never be restored literally,” said Charles Spurgeon. “Time once past is gone forever. . . . You cannot have back your time; but there is a strange and wonderful way in which God can give back to you the wasted blessings, the unripened fruits of years over which you mourned. The fruits of wasted years may yet be yours.”*

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Joe 2:1). Nashville: Thomas Nelson.

Joel 3 Notes

War, Not Peace: *Joel 3:10 expresses the opposite thought from Isaiah 2:4 and Micah 4:3. Isaiah and Micah describe the future glorious kingdom when the world will have peace instead of war. Joel’s call was, “Prepare for war!” (3:9).*

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Joe 3:1). Nashville: Thomas Nelson.

“Rend your heart, and not your garments.”

Joel 2:13

Taken from Morning and Evening

By C. H. Spurgeon

Garment-rending and other outward signs of religious emotion, are easily manifested and are frequently hypocritical; but to feel true repentance is far more difficult, and consequently far less common. Men will attend to the most multiplied and minute ceremonial regulations—for such things are pleasing to the flesh—but true religion is too humbling, too heart-searching, too thorough for the tastes of the carnal men; they prefer something more ostentatious, flimsy, and worldly. Outward observances are temporarily comfortable; eye and ear are pleased; self-conceit is fed, and self-righteousness is puffed up: but they are ultimately delusive, for in the article of death, and at the day of judgment, the soul needs something more substantial than ceremonies and rituals to lean upon. Apart from vital godliness all religion is utterly vain; offered without a sincere heart, every form of worship is a solemn sham and an impudent mockery of the majesty of heaven.

Heart-rending is divinely wrought and solemnly felt. It is a secret grief which is personally experienced, not in mere form, but as a deep, soul-moving work of the Holy Spirit upon the inmost heart of each believer. It is not a matter to be merely talked of and believed in, but keenly and sensitively felt in every living child of the living God. It is powerfully humiliating, and completely sin-purging; but then it is sweetly preparative for those gracious consolations which proud unhumiliated spirits are unable to receive; and it is distinctly discriminating, for it belongs to the elect of God, and to them alone.

The text commands us to rend our hearts, but they are naturally hard as marble: how, then, can this be done? We must take them to Calvary: a dying Saviour's voice rent the rocks once, and it is as powerful now. O blessed Spirit, let us hear the death-cries of Jesus, and our hearts shall be rent even as men rend their vestures in the day of lamentation.

***“I will restore to you the peace
that the locusts hath eaten.”***

Joel 2:25

Devotional From *Our Daily Homily*

By F B Meyer

How many years of our life have been consumed by the locust! Self in one form or another has sorely robbed us of our golden sheaves, reducing them to dust. Self-indulgence, frivolity, wanton spend-thriftiness of time, and talent, and opportunity, sloth and lethargy, mixed and evil motives, secret sins—what a crew are there! They have played the part of the caterpillar, the cankerworm, and the palmerworm with the green promise and the yellow produce of our lives.

But God waits to forgive; to put away from his mind the memory of the wasted past; to place the crown of a new hope upon our brow—yea, more, to restore to us the years that the locust hath eaten. There shall be a revenue of glory to Him even from those wasted years. Either in the experience they shall have communicated to us for dealing with other men, or in the penitential and broken-hearted temper they shall have begotten in ourselves; those years shall yet yield crops of praise to God, and of fruitfulness to us. And, also, God is prepared so to add his blessing to us, in the present and future, as to give us in each year not only the years produce, but much more, so that each year will be laden and weighted with the blessing of three or four beside. Where sin abounded, grace shall much more abound. Where we have sown, we shall reap; not thirty-fold only, but a hundred-fold. God is so anxious to give us as large a result as possible to show for our life's work, though we may have sadly wrecked its earlier portions. Did He not restore to Peter at Pentecost what he wasted in the hall of judgment? Did not Paul win harvests for Christ out of the years which preceded his conversion?

Obadiah Notes

The Other Side: *It is a cruel thing to stand “on the other side” when our brothers and sisters need our help. The priest and the Levite retreated to “the other side” instead of helping the wounded pilgrim (Luke 10:31–32). If it is in our power to help, we must do so (Prov. 24:11–12), and we must not substitute words for deeds (James 2:14–17; 1 John 3:16–19).*

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Oba 1:1). Nashville: Thomas Nelson.