

Joel – Devastation and Deliverance  
 Message One – What’s This Got to do With Me?  
 An Introduction

## **The Protestant Old Testament Arrangement**

<p><b>Law (Pentateuch)</b></p> <ol style="list-style-type: none"> <li>1. Genesis</li> <li>2. Exodus</li> <li>3. Leviticus</li> <li>4. Numbers</li> <li>5. Deuteronomy</li> </ol>	<p style="text-align: center;"><b>Poetry</b></p> <ol style="list-style-type: none"> <li>18. Job</li> <li>19. Psalms</li> <li>20. Proverbs</li> <li>21. Ecclesiastes</li> <li>22. Song of Solomon</li> </ol>																										
<p style="text-align: center;"><b>History</b></p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">6. Joshua</td> <td style="width: 50%;">12. 2 Kings</td> </tr> <tr> <td>7. Judges</td> <td>13. 1 Chronicles</td> </tr> <tr> <td>8. Ruth</td> <td>14. 2 Chronicles</td> </tr> <tr> <td>9. 1 Samuel</td> <td>15. Ezra</td> </tr> <tr> <td>10. 2 Samuel</td> <td>16. Nehemiah</td> </tr> <tr> <td>11. 1 Kings</td> <td>17. Esther</td> </tr> </table>	6. Joshua	12. 2 Kings	7. Judges	13. 1 Chronicles	8. Ruth	14. 2 Chronicles	9. 1 Samuel	15. Ezra	10. 2 Samuel	16. Nehemiah	11. 1 Kings	17. Esther	<p style="text-align: center;"><b>Prophecy</b></p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%; vertical-align: top;"> <p style="text-align: center;"><b>A. Major</b></p> <ol style="list-style-type: none"> <li>23. Isaiah</li> <li>24. Jeremiah</li> <li>25. Lamentations</li> <li>26. Ezekiel</li> <li>27. Daniel</li> </ol> </td> <td style="width: 50%; vertical-align: top;"> <p style="text-align: center;"><b>B. Minor</b></p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">28. Hosea</td> <td style="width: 50%;">34. Nahum</td> </tr> <tr> <td>29. Joel</td> <td>35. Habakkuk</td> </tr> <tr> <td>30. Amos</td> <td>36. Zephaniah</td> </tr> <tr> <td>31. Obadiah</td> <td>37. Haggai</td> </tr> <tr> <td>32. Jonah</td> <td>38. Zechariah</td> </tr> <tr> <td>33. Micah</td> <td>39. Malachi</td> </tr> </table> </td> </tr> </table> <p style="text-align: right; font-size: small; margin-top: 10px;">Jensen, Irving Lester. Jensen's Survey of the Old Testament, p.23 Chart 2</p>	<p style="text-align: center;"><b>A. Major</b></p> <ol style="list-style-type: none"> <li>23. Isaiah</li> <li>24. Jeremiah</li> <li>25. Lamentations</li> <li>26. Ezekiel</li> <li>27. Daniel</li> </ol>	<p style="text-align: center;"><b>B. Minor</b></p> <table style="width: 100%; border: none;"> <tr> <td style="width: 50%;">28. Hosea</td> <td style="width: 50%;">34. Nahum</td> </tr> <tr> <td>29. Joel</td> <td>35. Habakkuk</td> </tr> <tr> <td>30. Amos</td> <td>36. Zephaniah</td> </tr> <tr> <td>31. Obadiah</td> <td>37. Haggai</td> </tr> <tr> <td>32. Jonah</td> <td>38. Zechariah</td> </tr> <tr> <td>33. Micah</td> <td>39. Malachi</td> </tr> </table>	28. Hosea	34. Nahum	29. Joel	35. Habakkuk	30. Amos	36. Zephaniah	31. Obadiah	37. Haggai	32. Jonah	38. Zechariah	33. Micah	39. Malachi
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- The last twelve books of our Old Testament are commonly referred to as “The Minor Prophets.” They are “*minor*” only in the sense of being much shorter than the longer prophetic writings.
- The Hebrew Bible regards these writings as one book, and calls them simply “The Twelve.” It was because of the books’ brevity that the Jews in Old Testament times joined the twelve writings together into one scroll.

The message of the “Minor Prophets” is generally broken down into two broad categories:

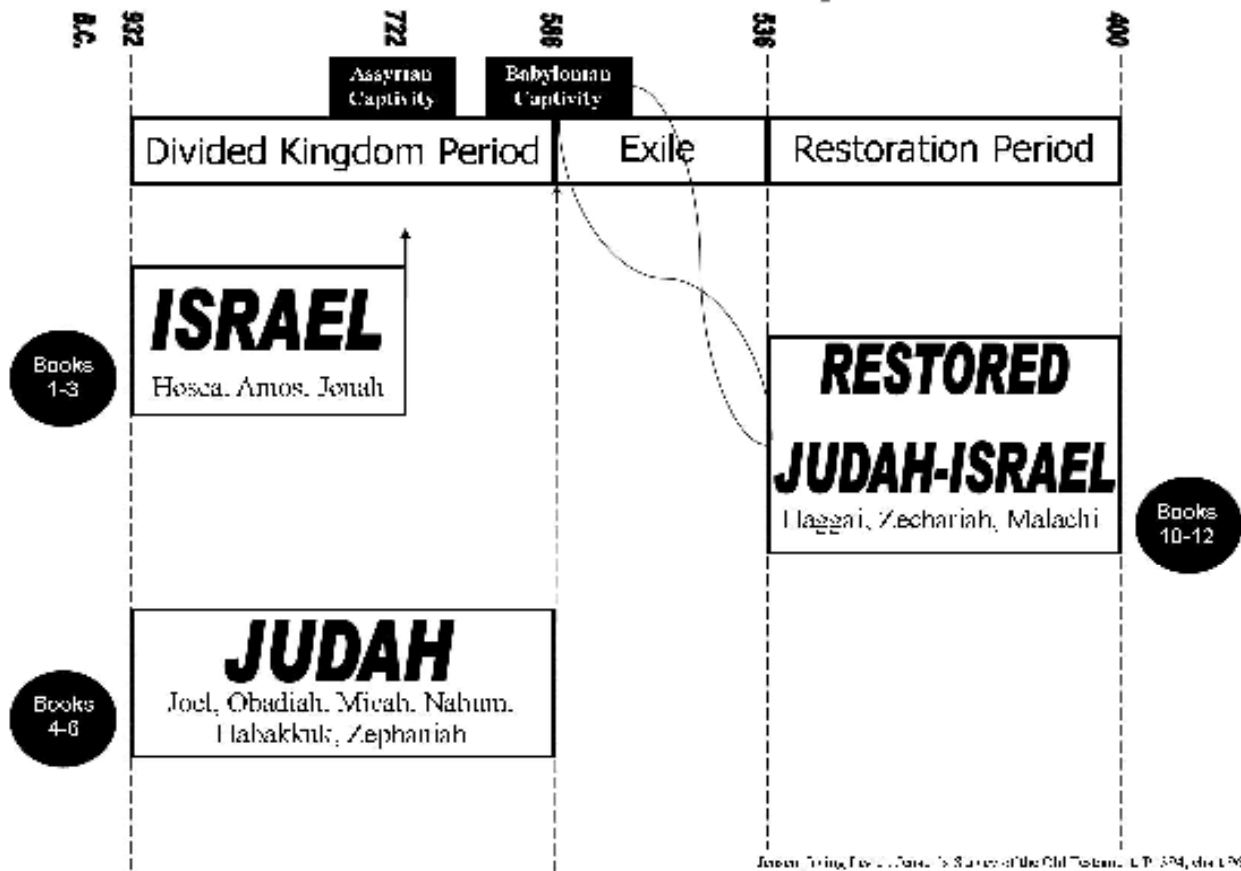
*1. Instruction and Exhortation (Forthtelling)*

*Many chapters deal with sin, warning, and judgment, but they do so because that is the very setting of God’s Good News of redemption.*

*2. Prediction and Exhortation (Foretelling)*

*The words of the prophets; for the most part, 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.<sup>i</sup>*

## Time-line of Minor Prophets



Why is this important? Because there are global realities causing God to send a prophet and the message is relevant to our times.

Application for us today is twofold:

1. We must understand that situation to be able to correctly interpret its message today.
2. It is a principle for faith in our time; God still has a message for the moment. This is true both on a global reality and on a personal reality.

Much of this material was gleaned many sources - direct partial copying came from only

Jensen's Survey of the Old Testament, The Word Commentary, and The New American Commentary