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### The Doctrine of Salvation According to the Minor Prophets

W W. Bentrup

Concordia Seminary, St. Louis, ir\_bentrupw@csl.edu

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THE DOCTRINE OF SALVATION ACCORDING  
TO THE MINOR PROPHETS

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A Thesis Presented to  
The Faculty of Concordia Seminary  
Department of Old Testament Theology

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In Partial Fulfillment  
of the Requirements for the Degree  
Bachelor of Divinity

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by  
W. W. Bentrup  
May 1947

Approved by:

George I. Schick  
Theo. Lecturer

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THE DOCTRINE OF SALVATION ACCORDING  
TO THE MINOR PROPHETS

A complete and thorough study of the doctrine of salvation presented in the Old Testament is beyond the scope of a Bachelor of Divinity thesis. Several factors made it advisable to restrict the research to the Minor Prophets. Nevertheless, to complete the picture, a brief survey of what the Old Testament has to say on the subject of salvation is naturally in place in order to supply the necessary background for the thesis.

Spiritual salvation is generally taught throughout the Old Testament. On this point Dr. Edw. Koenig states, "Al-  
lerdings liegt die Sache nicht so, dass zuerst die see-  
lische Seite des Heils einfach fehlte. Denn darauf blickt  
gewisz schon der fuenfmal im ersten biblischen Buche steh-  
ende Satz. In dir (Abraham) oder deinem Samen sollen alle  
Geschlechter auf Erden gesegnet werden (Gn. 12, 3bJ; 18, 18J;  
22, 18; 26, 4; 28, 14 J), oder der Gebetsseufzer des dem  
Tode nahen Jakob, 'Herr, ich warte auf dein Heil.' (49, 18)."<sup>1</sup>

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1. E. Koenig, Die Messianische Weissagungen, p. 357.

Koenig's statement is in agreement with the conclusions reached by McClintock-Strong, "Salvation consisted not only of deliverance from enemies, and from the snares of the wicked (Ps. 38, 40; 59, 2; 106, 20), but also of forgiveness (Ps. 79, 9), of answers to prayer (Ps. 69, 13), of spiritual gifts (Ps. 68, 19), of joy (Ps. 51, 12), of truth (Ps. 25, 5), and of righteousness (Ps. 24, 5; Is. 45, 8; 51, 5; 46, 13). Many of the beautiful promises in Isaiah refer to an everlasting and spiritual salvation, and God describes himself as coming to earth to bring salvation to his people (Is. 62, 11)."<sup>2</sup>

This salvation was to be widespread. This is evident from the promise made to Abraham and Isaac that in their seed all the nations of the earth were to be blessed. Moreover, the Lord gave this promise to Jacob, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth."

The salvation of the Old Testament offered deliverance from the guilt and the consequences of sin: "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities." On the latter point: "Surely goodness and mercy shall follow me all the days of my life and I

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2. John McClintock and James Strong, Cyclopedia of Biblical, Theological, and Ecclesiastical Literature, IX, p. 274.

shall dwell in the house of the Lord forever."

The many sacrifices of the Old Covenant pointed to a salvation based on substitutionary atonement. Thus Isaiah declares: "By his knowledge shall my righteous servant justify many." And, "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

Finally, the Old Testament salvation was of an everlasting nature. Is. 45, 17 says: "But Israel shall be saved in the Lord with an everlasting salvation."

That Isaiah and the other Major Prophets taught a spiritual salvation is evident. Now, since many of the Minor Prophets wrote synchronously with some of the Major Prophets, it is natural to expect that a similar picture of salvation is presented by the Minor Prophets. To trace the extent of the similarity is the object of this thesis, which is embodied in the theme, The Doctrine of Salvation According to the Minor Prophets.

I. Is Salvation Taught in the  
Minor Prophets?

Our first objective will be to prove that a spiritual salvation is taught in the Minor Prophets; because it is obvious that if a spiritual salvation is not taught, then there would be no further point in continuing this thesis.

The chief Hebrew word for salvation is derived from the root  $\text{יָשׁוּ}$ , originally meaning "to be wide," hence: to be free, fortunate, to save. Qal is not used. Cf. Gesenius on this and the following definitions. The exact meaning, however, in a given passage, whether spiritual or temporal must be determined by its context.  $\text{יָשׁוּ}$  and its derivatives occur twenty-one times in the Minor Prophets. The instances are:  $\text{יָשׁוּעַ}$ , salvation, Jon. 2, 9; Hab. 3, 8.  $\text{יָשׁוּעַ}$ , safety, Mic. 7, 7; Hab. 3, 13; 3, 18. Verb forms: Niphal participle, Zech. 9, 9. Hiphil perfect, Hos. 1, 7; Zeph. 3, 19; Zech. 9, 16; 12, 7. Hiphil future, Hos. 1, 7; 13, 10; 14, 3; Hab. 1, 2; Zeph. 3, 17; Zech. 8, 13; 10, 6. Hiphil Participle: Hos. 13, 4; Obadiah 21; Zech. 8, 7. Other words referring to salvation or deliverance are:  $\text{יָצַד}$ , to smooth, to be smooth, slippery, to slipaway, escape, to save oneself. Niphal futures: Amos 9, 1; Mal. 3, 15.  $\text{יָצַד}$ , escape, rescue, save, Hiphil future: Mic. 6, 14 and Piel future: Mic. 6, 14;  $\text{יָצַד}$ , deliverance, Joel 2, 32 and Obad. 17.  $\text{יָצַד}$ , to draw away, to separate, to be delivered, Niphal future: Mic. 4, 10 and Niphal infinitive: Hab. 2, 9.

Since these words cannot in themselves be classified according to a spiritual or a temporal meaning, it is necessary to consider each passage individually together with its context. However, it will hardly be necessary to consider all of the listed passages, but only a sufficient number to serve our purpose of showing that a spiritual salvation is indeed taught in the Minor Prophets.

The first passage is Zech. 8, 13: "And it shall be, that as ye were a curse among the nations, O house of Judah and house of Israel, so will I save (יִשְׁעֵיכֶם) you and ye shall be a blessing." God promises to save both the house of Judah and the house of Israel. Such a promise might be taken in a temporal sense if it had been given during the early history of the divided kingdoms. It could have at that time referred to an event in the very near future. However, when the time that Zechariah wrote is kept in mind, then it is hardly possible or tenable to regard the passage in question as referring to a temporal salvation. Zechariah lived ca. 518 B. C. This was some 200 years after Samaria had been destroyed and Israel carried into captivity by the Assyrians. It is a historical fact that Israel's captivity in 722 B.C. marks her complete disappearance as a nation. Therefore, this passage must speak of a spiritual Israel and Judah, whom God has promised to save. The



salvation promised is obviously spiritual; because, in as much as a spiritual salvation cannot be given unto a temporal Israel and Judah, so likewise a spiritual Israel and Judah cannot receive a temporal salvation.

Another passage similar in meaning to the previous one is Hos. 1, 10: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land." "Almost all of the modern critics take the passage as referring either to the ten tribes or to the twelve tribes of Israel. They take it to be only a temporal promise, and understand it as referring to the return from the exile and God's accepting Israel again. But, if this is the prophecy, it never was fulfilled, because the children never did return from the exile in their totality. The number that returned was far from being the entire nation." <sup>1</sup>

Moreover, since the passage cannot be taken in a temporal sense the adoption mentioned in verse ten must be a spiritual adoption. This is proved by St. Paul's reference

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1. L. Fuerbringer, Messianic Prophecies, p. 64.

to this passage in Rom. 9, 26: "And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." St. Paul is speaking of those whom God has "called," whom He has "afore prepared unto glory," which thought is contained in the 23rd and 24th verse of chapter 9 of Romans.

The next passage to be considered is Zech. 8, 7. 8: "Thus saith the Lord of hosts; Behold, I will save (  $\chi\psi\theta$  ) my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: And they shall be my people, and I will be their God, in truth and righteousness." "Jehovah will rescue his people from all lands as far as the sun shines, install them again in Jerusalem and renew the old covenant relation--- He their God and they his people."<sup>2</sup> Several exegetes refer this passage to the restoration of the Jews still scattered abroad in captivity, but the words seem to be too large to admit of so narrow a restriction, nor is there any such general return of the "diaspora" to Palestine. The latter point should settle the question. Thus in this passage also a spiritual salvation is meant. In this connection, since this passage cannot be taken literally, then Jerusalem in a spiritual sense has the meaning of "the entire

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2. Talbot W. Chambers, "The Book of Zechariah," Langeschaff, Commentary on the Holy Scriptures, XVI, p. 62.

gathering of God's people" or as many commentators speak of it as "the Messianic Kingdom."

Another group of passages pertaining to spiritual salvation is Zeph. 3, 8-20. Even as the destruction of the world is clearly stated in verse 8, just as plainly does Zephaniah speak of the restoration of the righteous remnant in Israel. The remnant refers to a part of the temporal Israel, all Jews, which shall be saved. This remnant is the spiritual Israel, which is frequently referred to by the Major Prophets. Several instances are: Is. 1, 9; 4, 3; 10, 22; 11, 16; 37, 4; Jer. 6, 9; 23, 3; 31, 7; Ez. 14, 22. That a remnant shall be saved is substantiated by St. Paul in Rom. 9, 27 where he quotes from Is. 10, 22: "Esaias also crieth concerning Israel, though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Of the other passages Jer. 23 is most clear in stating that the remnant, which is the spiritual Israel, shall be saved.

Zeph. 3, 12 continues with this thought, God will save "a people bowed down and poor, who trust in the name of the Lord. The remnant of Israel shall not do iniquity." In verse 15: "Jehovah has removed the judgments" resting on all people. "Jehovah, thy God, is in the midst of thee, a mighty one, who is a Saviour." Verse 17 continues: "He rejoices over thee in delight," since He sees no longer anything impure, and the old marriage covenant (between God and

man) is gloriously restored anew." <sup>3</sup> Furthermore, "as in the case of the heathen so also here the fact of reconciliation, of purification, and of forgiveness is tacitly presupposed (compare, however, verse 15) although they have sinned as Israel, as a nation, yet in the time of salvation there will be a remnant which is not swept off together with the others in the judgment, which also has obtained forgiveness and accepted it in humility, and which now places its confidence and hope only in the name of Jehovah." <sup>4</sup> Thus, it is evident that the salvation spoken of in the foregoing verses of Zephaniah, refers to a spiritual reconciliation and not to some temporal or earthly aid.

Finally, the last five verses of chapter 2 of Joel definitely teach a spiritual salvation. Incidentally, the Massoretes considered these verses different in thought from the preceding section and so made a separate chapter containing only these five verses. The first part speaks of the prophecy of Pentecost and then of the Last Judgment; and then verse five reads: "And it shall come to pass that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the LORD shall call." "Calling upon the name of Jehovah presupposes faith,

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3. Paul Kleinert, "The Book of Zephaniah", Lange, Schaff, op. cit., p. 33.

4. Ibid., p. 35

because no one will do this unless he has faith in Him."<sup>5</sup>  
All such persons will be saved. The necessity of faith in order to be saved implies that a spiritual salvation is meant. Moreover, the fact that only a remnant will be saved is significant, for "such passages as speak of only a believing remnant being saved in the day of the Messiah, not every Israelite, stress the purely spiritual character of the New Testament Kingdom."<sup>6</sup>

Thus, on the basis of the passages which have been considered it can definitely be concluded that a spiritual salvation is taught in the Minor Prophets.

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5. L. Fuerbringer, op. cit., p. 63.

6. Theo. Laetsch, Limitations of Prophecy, p. 3.

## II. The Need for Salvation

The next point to be considered is whether the Minor Prophets speak of the necessity of salvation. This may be determined by ascertaining the condition of man as revealed in the Minor Prophets.

But, first, a few general principles from the Bible as a whole in respect to the nature and condition of man. The Bible is very definite in declaring the utter sinfulness of man. "All have sinned and have come short of the glory of God;" "All our righteousness is as filthy rags;" "There is no one that doeth good and sinneth not."

The Bible defines sin as the transgression of God's law. (I John 3, 4). Other names for sin are: disobedience, debts, iniquity, fault, trespass, unrighteousness, wrong. In this connection "according to Scripture the external, or remote, yet principal cause of sin is Satan, who sinned first and then seduced man into sin."<sup>1</sup> On the other hand, "the internal and directly efficient cause of sin is man's corrupt will, which permits itself to be enticed into sin by Satan (Gen. 3, 6. 17)."<sup>2</sup>

The Bible also distinguishes between actual sin and original sin. Actual sin is spoken of whenever evil thoughts, words, or actions are mentioned. Likewise, original sin is also clearly taught. The original corrupt nature of man is

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1. J. T. Mueller, Christian Dogmatics, p. 214.  
2. Ibid.

brought out by Gen. 6, 5: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The original or hereditary guilt is taught in Lam. 5, 7: "Our fathers have sinned, and are not; and we have borne their iniquities." And in Rom. 5, 12: "Wherefore, as by one man sin came into the world and death by sin, and so death passed upon all men in that all have sinned." Other passages are Is. 14, 20 and Ex. 20, 5.

Now in comparison with the previous general view of sin several passages from the Minor Prophets will be presented to show how completely they reveal sin and the nature and condition of man.

Micah 7, 2 is very explicit: "The good man is perished out of the earth: and there is none upright among men." These words sound similar to Elijah's complaint to God when he said that he alone was left in all Israel who served God. At least, this passage brings out the degree of utter depravity to which the human race had sunk at the time of Micah. Such a picture of the human race is typical of it at all times.

Other passages speaking of the utter corruption of man are: Hos. 4, 8 and 9, 9. The first passage: "They eat up the sin of my people, and they set their heart on their iniquity." The latter passage in reference to Israel says: "They have deeply corrupted themselves."

In the general resume on sin given above it has been stated that sin was the transgression of the law. A passage very similar in meaning is Hos. 6, 7: "But they like man, or (better as in the E. W.) like Adam, have transgressed the covenant." As Adam, our first parent in Paradise, not out of pressure, but wantonly, through self-will and pride, broke the covenant of God, eating the forbidden fruit, and then defended himself in his sin against God, casting the blame upon the woman, so these in the good land which God had given them, that they should therein keep His covenant and observe His laws, wantonly and petulantly broke that covenant; and then obstinately defended their sin.<sup>3</sup>

In addition to the breaking of God's covenant sin has additional aspects as revealed in the following passages:

1. Hos. 13, 2: "And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen." Here sin is spoken of as the worship of idols, the failure to recognize Jehovah as the only God and Savior which is required in verse four of the same chapter: "Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me."

2. Zeph. 3, 2 has this to say of the people of Jerusalem: "She obeyed not the voice; she received not cor-

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3. E. B. Pusey, The Minor Prophets, I, p. 68.



rection; she trusted not in the LORD; she drew not near to her God." In this passage Israel's lack of trust and her disobedience are emphasized.

3. Another aspect of sin is spoken of in Zeph. 1, 12: "And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on lees: that say in their heart, The LORD will not do good, neither will He do evil." This speaks of man's indifference toward God which naturally results in carnal security.

In addition to the actual sinning by the Israelites and their corrupt nature the idea of original guilt is also brought out in Hos. 10, 9. 10: "O Israel thou hast sinned from the days of Gibeah: theye they stood: the battle in Gibeah against the children of iniquity did not overtake them. It is in my desire that I should chastise them." On this passage Matthew Henry says: "They are put in mind of the sins of their fathers and predecessors, for which God would now reckon with them. It was told them (ch. 9, 9) that they had corrupted themselves, as in the days of Gibeah, and here (v. 9), 'O Israel! thou hast sinned from the days of Gibeah.' Not only the wickedness that was committed in that age is revived in this, and reacted, a copy from that original, but the wickedness that was committed in that age has been continued in a constant series and succession through all the intervening ages down to this; so

that the measure of iniquity had been long in filling; and still there had been made additions to it." <sup>4</sup> This passage shows that God does punish people on account of the sin of their fathers, from which it may be implied that their children or descendants also are guilty and worthy of punishment for the sins of their fathers. This passage, therefore, supplements the other passages of Scripture which clearly teach original guilt.

Furthermore, the following two passages lay the blame for man's corruption where it belongs:

1. Hos. 13, 9: "O Israel, thou hast destroyed thyself, but in me is thine help." Pusey, in commenting on the various meanings of this passage, states: "Yet, in whatever way the words are filled up, the general sense is the same, that God alone is our Help, we are the sources of our own destruction; and that, in separating ourselves from God, or rebelling against Him Who is our Help until we depart from Him, Who Alone could be, and Who if we return, will be, our Help; the sum of the meaning is, all our destruction is from ourselves; all our salvation is <sup>5</sup> from God." This passage is the locus classicus to show that man is at fault for the condition in which he finds himself. In this connection Matthew Henry says: "those that are destroyed of the destroyer have their blood upon their own head; they have destroyed

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4. Matthew Henry, Commentary on the Whole Bible, IV, p. 1178.

5. Pusey, op. cit., §, p. 130.

themselves."<sup>6</sup>

2. Hos. 14,1 is just as plain in speaking of Israel's sin: "O Israel, return unto the Lord thy God; for thou has fallen by thine iniquity." Israel had departed from the Lord. She had fallen because of sin. Sin separated her from God. That this falling away was Israel's fault is indicated by the "thine." No one else was to blame but Israel.

Since Israel was to blame for her falling away from God, she must have lacked that which brought on her fall, as revealed in Hos. 4, 6: "My people are destroyed for lack of knowledge: because thou has rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." "My people are, not 'is'. This accurately represents the Hebrew. The word 'people' speaks of whom that whole is comprised. Together the words spoken express the utter destruction of the whole, one and all. They are destroyed for lack of knowledge, lit. 'of the knowledge,' i. e., the only knowledge, which in the creature is real knowledge, that knowledge of the want of which he had before complained, the knowledge of the Creator. So Isaiah mourns in the same words (6, 13), 'therefore my people are gone unto captivity because they have no knowledge'. They

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6. Matthew Henry, op. cit., IV, p. 1194.

are destroyed for lack of it; for the true knowledge of God is the life of the soul, true life, eternal life, as our Saviour said, 'This is life eternal, that they should know Thee, the only true God, and Jesus Christ Whom Thou hast sent.'<sup>7</sup>"

Thus, from the foregoing passages a complete picture of sin has been presented. The Minor Prophets reveal man's utter corruption which has entirely filled his heart; sin is defined as the breaking of the covenant of God, the falling away from God and the consequent worship of idols, the lack of trust in God, and the indifferentism on the part of man; the fault for man's sinning is man himself; and, finally, one of the basic causes for the sinful condition into which man has plunged himself is man's lack of the knowledge of God.

Now, since the Minor Prophets have shown that man is a wretched sinner, the next point is naturally to show the result of man's sinning. St. Paul says: "The wages of sin is death." Death is the punishment which is caused by sin. That this death is not a mere passing out of existence is asserted by W. H. Bennett in his studies on the Old Testament: "Death was not the annihilation of the individual---<sup>8</sup> at any rate, according to the ordinary Hebrew view." Death however, is the passing into  $\zeta\iota\kappa\psi$ , the unseen state,

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7. Pusey, op. cit., I, p. 48.

8. W. H. Bennett, "Death and Disposal of the Dead (Jewish)," Encyclopedia of Religion and Ethics, IV, p. 497.

which according to Gesenius is always accompanied by darkness, gloominess, and pain wherever it is not used in the sense of "grave", which meaning is determined by the context. As such, the Hebrew mind primarily looked upon death as something spiritual. It is true, death is also physical. If Adam had not sinned, he would not have died. When he sinned, he ushered in physical death and infirmities. However, as severe as physical death may be, it was merely the doorway to the total completion of spiritual death. Spiritual death had its beginning when Adam sinned. To be spiritually dead means to be under the wrath of God, "to be dead in sin" (Eph. 2, 1). "He that hateth his brother or lives in sin abideth in death." Such a death "to be dead in sin," becomes complete with no chance of being changed in the life after physical death, as Dan. 12, 2 teaches: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

The previous remarks in regard to death are substantiated by W. H. Bennett: "In some passages of the Old Testament death is personified.....In others the term is extended to mean spiritual death; it doubtless includes physical death, but only as a part of a wider judgment which also involves separation from God and exclusion from the Kingdom."<sup>9</sup>

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9. Ibid., p. 500.

The Old Testament teaching on death has been briefly summarized. The purpose now will be to ascertain whether the Minor Prophets agree with this teaching, or whether they remain silent.

In chapter one of the Book of Zephaniah the prophet speaks of God's severe judgments against Judah and all mankind which will reach its climax on the great day of the Lord, Judgment Day. The last day is pictured in all its dreadfulness. And then in verse 17 he states: "And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD." The last few words are important. They show that there is a definite connection between the punishment-received and the recipient, namely, the sin which man has committed against God, the various sins which have been enumerated in the previous section.

Consequently, God is angry with man. Nah. 1, 2, 3: "God is jealous, and the LORD revengeth; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies: The LORD is slow to anger, and great in power, and will not at all acquit the wicked." These words were meant particularly for Nineveh and in general for all who live similarly as the people of Nineveh. "Jehovah, the one only living and true God, is a jealous God, and a revenger; He is jealous for His own honor in the matters of His worship, and will not endure a rival."<sup>10</sup> He will not endure idol wor-

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10. Matthew Henry, op. cit., IV, p. 1340.

shipping or the many idols which people of all times have made for themselves. Because of this Jehovah will take vengeance on His enemies and adversaries. Moreover, this punishment will not only be temporal, but for the wicked who depart from God and will not return it will be forever as He says "will not at all acquit the wicked." In this connection, these words "not at all acquit the wicked" show that the punishment of the wicked consists in just this that his sins will never be acquitted. Those who die in sin will always remain under sin.

Another passage which agrees with the one immediately above and which brings out the concept of spiritual death is Nah. 1, 8: "But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies." "Darkness in the Old Testament the condition or state in which a person is, or lives; it is not an agent, which pursues. Isaiah speaks of the inhabitants of darkness (42, 7; 47, 5), entering into darkness; those who are in darkness (49, 9). The grave is all darkness (Ps. 88, 12), darkness (Job 10, 21), and the shadow of death. Hence even Jews rendered 'He shall deliver them to hell' (John). Into this darkness it is said, God shall pursue them, as other prophets speak of being driven forth into darkness (Is. 8, 22; Jer. 23, 12). The vengeance of God on those who remain His enemies to the last ends not with the death of the body; but evil spirits, who are darkness and not light,

pursue their souls and seize them."<sup>11</sup>

The punishment which God's wrath demands and which is given to those who remain God's enemies to the last is vividly described in Zeph. 3, 8 and in Joel 2. The passage from Zephaniah reads: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." The dreadful destruction in store for sinful man is spoken of. God's wrath will be greater than we can realize. God calls all nations; but since the greatest part of mankind will not obey the call, He will pour upon them His indignation.

The second reference is in the first part of Joel, chapter 2, which speaks of the great day of the Lord: "The day of his judgment, in which he will both manifest and magnify himself." It will be a "day of darkness and gloominess." The noise of this day will be more terrible than the sound of locusts. "All faces gather blackness" (v. 6), which denotes the utmost consternation imaginable. Men in fear look pale, but in despair look black. The earth shall quake and the heavens tremble; even the hearts that seemed undaunted,

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11. Pusey, op. cit., II, p. 135.



so firm that nothing would frighten them, as immovable as heaven or earth, shall be seized with astonishment. The climax is reached in verse 11: "For the day of the LORD<sup>12</sup> is great and very terrible; and who can abide it?"

The judgment of God was upon all sinners, but it is very severe on those who once knew God and then rejected Him, which fact is brought out in Amos 3, 2: "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." God had known Israel intimately. He had made them His chosen race. But Israel turned and rejected God, and had gone a-whoring after idols, had despised and neglected God's will, so God had promised to punish them. This punishment would be greater on them, for Israel had known God and then had rejected Him.

Thus, the Minor Prophets speak of the result of sin in a manner similar to that which is presented by the rest of the Bible.

The important points of the last section were: 1. God's punishment is the result of sin; 2. God's wrath abides forever, not just a temporal punishment; 3. The darkness of death is spiritual death; 4. God's punishment is dreadful; 5. The punishment is severe on those who have fallen away from God.

Therefore, it can definitely be stated that the Minor Prophets have clearly answered the second question of this

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12. Matthew Henry, op. cit., IV, taken from p. 1208 ff.

thesis, Why Is Salvation Necessary, setting forth that every man is a sinner, that he has destroyed himself with no chance of helping himself, and that he is consequently subject to God's everlasting wrath and condemnation.

### III. How Salvation Is Acquired

The next and last major point will attempt to show from the Minor Prophets how salvation is accomplished. The New Testament passage Eph. 2, 7 clearly sets forth the fact that salvation is not a result of man's endeavors and works, but only given by the grace and mercy of God: "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast."

The very same idea is brought out in Hos. 14, 3 and in Amos 9, 8. 9. These we shall treat briefly.

1. Hos. 14, 3: "Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in these the fatherless findeth mercy." It will not do Israel any good to trust in their alliances. Asshur (that is, Assyria) will not be able to help Israel. Riding upon horses, that is, trusting in a mighty army will not save Israel. Nor can Israel save itself by the work of its hands. This was a sin which Israel was guilty of, a sin which fills the heart of every person, namely, to look upon oneself as a god, to believe that man has in his own hands the power and ability to save himself.

That Hosea is stating that man cannot of himself spiritually save himself is derived from the foregoing verses. Hosea is not thinking of temporal aid and help. Now, it is true his words standing alone could have a temporal meaning.

But, it is necessary for Hosea to speak in an earthly manner of mundane things when desirous of presenting heavenly or spiritual thoughts and ideas, because only speaking as he did could he be understood. In verse 1 Hosea tells Israel that she has fallen on account of her iniquity. In verse 2 he asks that the people pray to God that He might remove their iniquity. Consequently, verse 3 must be taken in the light of the previous two verses. Accordingly, Israel was not able to save herself from her "fall" brought on by her iniquity. Hosea is definitely speaking of Israel saving herself spiritually, of attempting to remove her iniquity, which thing cannot be accomplished by the work of her hands. This passage agrees well with the conclusions stated at the end of the previous section, where it was said that man has destroyed himself and consequently cannot save himself.

2. Amos 9, 8. 9: "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD. For, 10, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." God has promised that destruction will come to Israel, that she shall be wiped out entirely, because she was a sinful kingdom. And, then God says a seemingly contradictory statement, that He will not

utterly wipe out the house of Jacob. The two seem to be contradictory, but not when it is kept in mind that God in the first instance was speaking of a temporal Israel and in the second instance of a spiritual Israel. Because temporal Israel was as wicked as the Ethiopians she deserved to be destroyed eternally; but God will nevertheless save a remnant. "The house of Israel shall be sifted as corn is sifted; they shall be greatly hurried, and shaken, and tossed, but still in the hands of God, in both his hands, as the sieve in the hands of him that sifts (v. 9): 'I will sift the house of Israel among all nations.' Wherever they are shaken and scattered, God will have his eye upon them, and will take the best care to separate between the corn and chaff, which was the thing he designed in sifting them. The righteous ones among them, that are as the solid wheat,<sup>1</sup> shall none of them perish."

Thus, it is evident from the two passages treated that the Minor Prophets agree with the Biblical teaching that man can do nothing towards saving himself, but that salvation is entirely the result of the grace of God.

The salvation as presented in the New Testament pictures it in one way as justification, which is the non-imputation of guilt (II Cor. 5, 19); or the declaration that man is righteous, forensic righteousness (Rom. 3, 22, 24); or

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1. Matthew Henry, op. cit., IV, p. 1267.

the forgiveness of sins (Rom. 4, 7, 8); or the payment of a ransom (Rom. 3, 24). The New Testament is very clear in defining salvation or justification. It is hardly to be expected that the Old Testament, or in particular the Minor Prophets, present the matter as clearly. However, this is not the case, for the Minor Prophets present a very clear picture of salvation and redemption.

1. Mic. 7, 18, 19: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage: he retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us: he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." This is a most wonderful passage which reveals that Micah had proclaimed the real meaning of salvation and justification, namely, God's pardon, the forgiveness of sin. It almost seems improbable, but it is true, that Micah speaks of justification which is similar to the forensic justification taught in the New Testament. God pardons iniquity, he passes by transgressions, he retains not his anger forever, all because of his mercy.

2. Hos. 13, 14: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." In the previous verses God had told Israel that she had destroyed herself; but

God would give her help. Israel had rejected God and desired kings. God's wrath was upon Israel; and, then, follows the verse quoted above.

"Though Israel, according to the flesh, be abandoned to destruction, God has mercy in store for his spiritual Israel, in whom all the promises were to have their accomplishments, and this among the rest, for to them the apostle applies it (I Cor. 15, 55), and particularly to the blessed resurrection of believers at the great day, yet not excluding their spiritual resurrection from the death of sin to a holy, heavenly, spiritual, and divine life. It is promised that the captives shall be delivered, 'shall be ransomed from the power of the grave.' Their deliverance shall be by ransom; and we know who it was that paid their ransom, and what the ransom was, for it was the Son of man that gave his life a ransom for many (Matt. 20, 28). It was he that thus redeemed them. Those who, upon their repenting and believing, are, for the sake of Christ's righteousness, acquitted from the guilt of sin and saved from death and hell, which are the wages of sin, are those ransomed of the Lord that shall, in the great day, be brought out of the grave in triumph, and it shall be as impossible for the bands of death to hold them as it was to hold their Master." 2

This passage reveals that the idea of a ransom being paid for sin was known to the people of Israel at the time of the Minor Prophets; but the last part of the discussion on this verse, that Christ, the Son of man, shall be the one to pay the ransom, is, of course, speaking from the New Testament viewpoint. This fact will later have to be proved from the books of the Minor Prophets.

3. Zech. 9, 11: "As for thee also, by the blood

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2. Matthew Henry, op. cit., p. 1196.

of thy covenant I have sent forth thy prisoners out of the pit wherein is no water."

"A sinful state is a state of bondage; it is a spiritual prison; it is a pit, or a dungeon, in which there is no water, no comfort at all to be had. We are all by nature prisoners in this pit; the 'Scripture has concluded us all under sin,' and bound us over to the justice of God. God is pleased to deal upon new terms with these prisoners, to enter into another covenant with them." 3

4. Other passages which make reference to the type of salvation promised in the Minor Prophets are: Zeph. 3, 13; Mic. 7, 7; Amos 9, 11-15; Zech. 3, 9; 6, 13; 8, 13; 9, 16; 13, 1.

Thus, from the foregoing passages it is evident that the Old Testament idea of salvation, or redemption, as revealed in the Minor Prophets approximates very closely the idea of the New Testament, namely, that salvation is the same as forgiveness of sins, justification, freedom from spiritual slavery, or being ransomed from the power of death.

However, the next point to consider is, how this salvation was given. Does God merely cancel the guilt of man without going through with His threat to punish every sin? Hardly so, for this would not agree with God's justice (Zeph. 3, 5), nor can He pass over sins lightly (Amos 8, 7; Nah. 1,3).

The New Testament, as mentioned previously, states that the redemption and justification pronounced by God is accom-

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3. Matthew Henry, op. cit., IV, p. 1445.



plished through Christ (Rom. 3, 24; II Cor. 5, 19). The Old Testament, generally speaking, agrees. (Cf. Is. 53, 5. 12) But, what about the Minor Prophets in particular? Are there definite passages to show that they bear testimony to the rest of Scripture on this important matter? The question, then, before us is, Do the Minor Prophets speak of salvation being accomplished through some person?

The first passage to be considered is Hosea 1, 11:

"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

"Many exegetes think that this is the return out of the exile, and that Zerubbabel is this one head. This is impossible, because at this time all the members of both kingdoms were not assembled by far. Only a small part was there. Zerubbabel was not really head and king.....The one head is the future king, the Messiah. This is proven by 3, 5, where it is expressly mentioned that this will be at the end of days, which is the time of the Messiah." 4

The next two groups of passages from Zech. 6 and 9 are more definite in showing the relation which exists between the redemption which God has promised and the person in and by whom this salvation is accomplished.

1. Zech. 6, 11. 12: "Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; and speak unto him, saying,

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4. L. Fuerbringer, op. cit., p. 65 ff.

Thus speaketh the LORD of hosts, saying, Behold the man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

π δ β, THE BRANCH, is definitely a proper name. Zechariah had spoken of him in 3, 8. Is. 11, 1 identifies THE BRANCH as the rod and offspring of Jesse. Jer. 23, 5 and 33, 15 speak of THE BRANCH as THE LORD OUR RIGHTEOUSNESS. Zechariah speaks of THE BRANCH in such high and glorious terms. There is no doubt that THE BRANCH refers to the person in whom righteousness and peace shall come, in whom there is salvation. The reference to THE BRANCH as a king and a priest will be touched upon later under the heading, the work of the Messiah.

However, in regard to the coronation of Joshua the High Priest Matthew Henry has this to say:

"It is observable that there should be two eminent types of Christ in the Old Testament that were both named Joshua (the same name with Jesus, and by the LXX., and in the New Testament, rendered Jesus, Acts 7, 45)---Joshua the chief captain, a type of Christ the captain of our salvation, and Joshua the chief priest, a type of Christ the high priest of our profession, and both in their day saviours and leaders in Canaan." 5

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5. Matthew Henry, op. cit., IV, p. 1427.

Joshua was undoubtedly a type of Christ, not only because of his coronation as priest and king but also because of his name.

2. Zech. 9, 9. 10. 16: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land."

"Here is an unequivocal prediction of the Lord Jesus Christ. It is so declared, as we have seen, by the New Testament. It is confirmed by a very peculiar proceeding on the part of the Lord, ---His triumphal entry into Jerusalem,---which was simply exhibiting in symbol what is here expressed in words. It contains striking parallels with other passages unquestionable Messianic; such as the boundaries of the kingdom compared with Psalm lxxii, 8, and the destruction of foes compared with Micah 5, 9. But the strongest evidence is found in the contents of the prophecy itself. It presents a person in whom the greatest grandeur, magnificence, power, and influence are associated, without confusion or contradiction, with the greatest humility, gentleness, poverty, suffering, and weakness. No judge, king, or ruler of any sort in all Jewish history ever united in his character or experience these two extremes. None was so lowly, none so exalted. None without arms spoke peace even to his own peo-

ple, much less to the heathen, and least of all to the entire known world. It is true of only one being in all human history that he had not where to lay his head and rode upon an ass, and yet acquired a limitless dominion over land and sea." 6

It is true, T.W. Chambers in the Lange-Schaff Commentary can speak such marvelous and definite words concerning Christ because of the New Testament which refers to this passage (Matt. 21, 2; Mark 11, 2; Luke 19, 30; John 12).

However, even from the Old Testament viewpoint the passages from Zechariah definitely prove that the salvation promised by God will be accomplished in and through some great person. The King spoken of in verse 9 could not have been an earthly king; for after the exile (at which time this passage was written) Judah and Israel never had a king of their own. In verse 16 it says that "in that day," referring to verse 9 when the King shall come riding upon an ass, then "God shall save them," His people. God shall save them through the King, whom He has promised to send in verse 9. The King, of course, is not named; but, he is described so definitely, that his name is obvious. It is He who in verse 10 speaks peace unto the heathen, and in verse 11 has freed Israel from spiritual bondage. The Old Testament believers did not speak of him as Christ (however, they did know that Joshua was a type of this person in respect to office and name); but from the study of the Old Testament this is evi-

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6. Talbot W. Chambers, op. cit., p. 71.

dent that Zechariah and the other Minor Prophets did recognize the fact that the salvation promised by God was to be accomplished and given through the King, THE BRANCH, some great person, whose glory and majesty far surpassed any human being. This person was the Promised Messiah.

The Next question naturally is, What have the Minor Prophets to say in respect to the time and place of the promised Messiah? The answer is, They have not very much to say. One fact which prevents the giving of a specific time for any particular event is the Old Testament perspective presentation of facts. Accordingly historical events separated by long periods of time are pictured as being closely connected. "The divine act of delivering the people from the Babylonian Captivity and their restoration to the promised land form, with the Messianic redemption and the admission of all nations into the kingdom of God, one great connected picture, closing with the creation of the new heaven and the new earth."<sup>7</sup>

From a perspective viewpoint Zech. 9 places Christ's Triumphant Entry into Jerusalem after the conquest of Syria, Phenicia, and Philistia by Alexander. Thus, it was evident that the coming of the Messiah would be sometime after 330, after the great cities of Tyre and Sidon had fallen.

Another passage which sheds some light as to when the

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7. Theo. Laetsch, Limitations of Prophecy, "Chronology", p. 2.

Messiah should come is Mal. 3, 1: "Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts." The LORD whom the Israelites sought and waited for, the promised Messiah who shall bring about a covenant between God and man, will be preceded by a messenger. "God observes method in his work, and before He (the Messiah) comes, takes care to have his way prepared. This is like the giving of a sign. The Church was told, long before, that the Messiah would come; and here it is added that, a little before he appears, there shall be a signal given, a great prophet shall arise, that shall give notice of his approach." This passage like the one in Zechariah also is not specific in giving the date for the coming of the Messiah; but Malachi is definite in stating that Messiah will come "suddenly," immediately after the appearance of His forerunner. The Jews did not need to concern themselves over the precise date when Messiah should come, because His messenger, whom we know to be John the Baptist, would reveal to them the coming of the Messiah.

The Minor Prophets may not be so exact in reference to the time when the Messiah should appear; but, Micah is very definite as to the locality from which the Messiah should

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8. Matthew Henry, op. cit., IV, p. 1491.

come. "But, thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old from everlasting." Bethlehem should be the place of his nativity. To prove that this passage was taken to refer to the Messiah and that the People of the Old Testament knew that he was to be born in Bethlehem it is necessary only to cite Matt. 2, 6 where the scribes of Herod quote the passage from Micah to show that Christ was to be born in Bethlehem.

Thus far, then, the Minor Prophets have spoken of salvation coming in and through some great person, the King, THE BRANCH; the time of His coming has been mentioned and the place of his birth was foretold to be at Bethlehem. However, the Minor Prophets have much more information to give concerning the Messiah.

The next point to be considered is the Person of the Messiah, whether He was God, man, or both. From the New Testament viewpoint it is, of course, evident that Christ was the God-man, one person with two natures, the human and the divine. But, was this fact also clearly asserted by the Minor Prophets? The Minor Prophets themselves will answer.

Proof for the divine nature of the Messiah will be given in a form similar to the presentation in The Catechism according to divine names, divine attributes, divine works, and divine honor.

### Divine Names

The Messiah is called "the shepherd" in Zech. 13, 7: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep will be scattered: and I will turn mine hand upon the little ones". This passage is definitely Messianic, because "the LORD of hosts" calls the "shepherd" and the "man" "my fellow", which means that the Lord considers the "shepherd" as an associate of His or as His equal. There is only one man who is an equal of the Lord, and He is the promised Messiah.

Furthermore, Zech. 13, 7 must be considered Messianic also because it is a part of the great Messianic section which begins with chapter 11 and continues to the end of Zechariah. The first part of chapter 11 foretells the destruction of the temple; 11, 12 tells of Christ being sold for thirty pieces of silver and of the money given to the potter; 12, 10 speaks of the piercing of Christ; 13, 7 speaks of the slaying of the Shepherd and of the scattering of the sheep; and 14 again foretells the destruction of Jerusalem, followed by the coming of the day of the Lord. More will be given later concerning these particular references; they were mentioned here only to bring out the Messianic character of the last four chapters of Zechariah.

Moreover, in addition to Zech. 13, 7 the Messiah is called "the Shepherd" also in other passages of the Old Testament, e.g., Is. 40; Ezek. 34, 23.



The Messiah is called the "King" in Zech. 9, 1: "Behold, thy King cometh unto thee." This passage has been treated previously as a proof passage to show that the salvation of God is accomplished through the promised Messiah.

In Mal. 3, 1 the Messiah is called "The Lord."<sup>9</sup>

Zech. 3, 8 and 6, 12 speak of the Messiah as THE BRANCH, who in Jer. 23, 5 and 33, 15 is called THE LORD OUR RIGHTEOUSNESS.

And, finally, in Mic. 5, 2, which passage has been discussed briefly on pages 35 and 36, the Messiah is called "The Ruler" in Israel.

#### Divine Attributes

"Eternal". Mic. 5, 2 clearly asserts that the Messiah is eternal: "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

"Omnipotent." Mic. 5, 4: "And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth." The Messiah shall feed His sheep in the strength of the Lord and in His majesty. This passage is comparable to Matt. 28, 18: "All power is given unto me in heaven and in earth."

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9. Compare pages 34 and 35 for the discussion on this passage.

"Just." Zech. 9, 9: "Behold, thy King cometh unto thee: he is just, and having salvation." The Messiah is indeed a righteous and holy person.

#### Divine Work

Joel 2, 23 states: "Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month."

"The A. V. translation "moderately" is wrong, since 'Zedaqah' does not mean moderation, but righteousness.....Sellin rejects the translation 'rain for justification, or right measure' because 1) rain is never called Moreh, but Yoreh; 2) the article would be inexplicable in view of the second half of v. 23; 3) because one cannot understand why only the early rain serves for justification. The text permits only the translation 'the teacher of righteousness.'" 10

Therefore, according to the text, in consequence of the coming of the teacher of righteousness the Lord will send rain. The teacher of righteousness is the Messiah, according to Dr. Laetsch's Notes. Therefore, the sending of rain, which also may stand for all material goods and gifts, is a divine work of the Lord and the Messiah, for whose sake the rain is sent.

Another divine work of the Messiah is the part which He played in the redemption of the world, namely, that through

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10. Theo. Laetsch, Senior Class Note on Joel 2, 23.

Him the salvation of God was given. This work of Christ has been discussed sufficiently on pages 30-34.

Divine Honor

The Messiah can hardly have any greater glory than that which is revealed in Zech. 9, 9 and continuing to the end of the chapter. He is the King. The words of exclamation, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem," can hardly speak of greater honor and glory than that which the Messiah received, He was truly glorified as God.

Thus, the Minor Prophets definitely declare that the Messiah is God, because of the divine names, attributes, works, and honor, attributed to Him.

The Minor Prophets, however, also reveal the human nature of the Messiah. In the first place, he was to be born of a woman. This is evident from Micah 5, 3 which follows immediately upon the announcement that the Messiah will come from Bethelhem. "Therefore, will He give them up, until the time that she which travaileth hath brought forth." From the original a better translation can be given: " } 37  
אֵלֶּיךָ יְיָ אֱלֹהֵינוּ דַּי־לָךְ אֲיֵהָ, Therefore will he give them up until the time that she who shall bring forth has brought forth." God "will give up his people Israel to distress and trouble (this may refer to their coming under the Roman Empire), and will defer their salvation, which has been so long promised and expected, until the time that the blessed vir-

gin, who was to be the mother of the Messiah, shall have<sup>11</sup>  
brought him forth at Bethlehem, the place appointed."

Secondly, the Minor Prophets call the Messiah a "man" in Zech. 13, 7: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts." "The man" and "my shepherd" are undoubtedly the same. "My shepherd" has been shown previously to refer to the Mess-<sup>12</sup>sh.

Zech. 6, 12 is just as plain: "And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord." For proof that THE BRANCH, who is here called a "man," is the promised Messiah refer to pages 30 to 34.

Thirdly, the qualities of man are ascribed to the Messiah. For one thing, he was to have a human body, which is clear from Zech. 12, 10: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall be in bitterness for him, as one that is in bitterness for his firstborn." This passage is from the larger portion which has been previously described as being entirely Messianic. On this passage Matthew Henry states: "It is foretold that Christ should be pierced,

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11. Matthew Henry, op. cit., IV, p. 1323.  
12. Cf. pages 37 and 38.

and this Scripture is quoted as that which was fulfilled when Christ's side was pierced upon the cross; see John 19, 37.<sup>13</sup>"

Another quality ascribed to the Messiah by the Minor Prophets is this that he had human feelings. The Messiah was to suffer. This<sup>was</sup> revealed by the fact that his body was pierced and his hands were wounded. The piercing of Christ's body was mentioned above under consideration of Zech. 12, 10: "And they shall look upon me whom they have pierced." The reference to the wounding of Christ's hands is in the next chapter of Zechariah, also a part of the Messianic section previously described, namely, Zech. 13, 6: "And <sup>one</sup> ~~ex~~ shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

"Christ was wounded in his hands, when they were nailed to the cross, and, after his resurrection, he had the marks of these wounds; and here he tells how he came to them; he received them as a false prophet, for the chief priests called him a deceiver, and upon that account would have him crucified." 14

Thus, the Minor Prophets have brought out remarkably well the fact that the Messiah, or Christ, was to be both God and man. It is true, the Minor Prophets have not an abundance of passages which might afford a complete description of him as God and man, as in the New Testament

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13. Matthew Henry, op. cit., IV, p. 1462.

14. Ibid., p. 1466.

where He is called the God-man; but, nevertheless, the fact that He is both God and man is definitely asserted by the Minor Prophets.

The next and last major division which naturally follows the discussion on the Person of the Messiah is the Work, or three-fold office, of the Savior. The division of prophet, priest and king will be employed. The Prophetic Office is His preaching office according to which He reveals Himself as the Son of God and the Redeemer of the world. Zech. 9, 10: "And he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."

This verse is taken from that glorious Messianic section beginning with verse 9 and continuing to the end of the chapter. The majestic and yet lowly Messiah shall speak peace unto the heathen. Peace is His great message. Peace is the proclamation or the preaching that a reconciliation has been effected between God and the heathen, sinful man, which was sealed by His blood.

Moreover, the peace which the Messiah proclaims was intended not only for the Jews and Israelites but for all the world; for the last part of verse 10 states that because of His preaching of peace His kingdom will be spread into all parts of the world.

The second office of Christ is the Priestly Office. Christ has fulfilled the law, that is, He has led a holy and



Christ is implied. *ישי* , translated, has the meaning "one who is saved." Since Christ is saved, he does not need to be saved. If the Messiah had been only a man, it would have been necessary for Himself to be saved; but Christ was more than only man, for he was the God-man. In consequence of the personal union of Christ, His being the God-man, it was not necessary for Him to be saved, since He is saved. Therefore, since it was not necessary for Him to be saved, then He was not just and holy so that He might save Himself but that He might save others. Moreover, in the same line of thought, since it was not necessary for the Messiah to be saved, then He must have been above the law of God; in consequence, all that He was to perform, namely, the leading of a holy and just life and His passive obedience, has real value and merit for sinful mankind, to cover the imperfections and unholy life of man.

In this connection Christ's humiliation is brought out in the next line of verse 9, "lowly, and riding upon an ass, and upon a colt the foal of an ass." The Messiah is the King, who is just and above the law (He does not need to be saved); and yet, He is lowly and He rides upon a humble beast of burden. All this is not in keeping with a King, all this brings out the deep humility to which the Messiah was to subject Himself.

The second part of the Priestly Office of Christ speaks of the passive obedience of Christ, that is, the suffering



which He endured while He lived here on earth. The Messiah's suffering and death is foretold in Zech. 12, 10: "And they looked upon me whom they have pierced."<sup>16</sup>

The passage which most clearly shows the connection between Christ's suffering and the reason for His suffering is Zech. 9, 11: "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." "It was by the blood of that covenant typifying the blood of Christ, in whom all God's covenants with man are yea and amen, that they were released out of captivity."<sup>17</sup>

Another passage which speaks of the suffering endured by the Messiah is Zech. 13, 6: "What are these wounds in thine hands? Then he shall answer, Those whith which I was wounded in the house of my friends."<sup>18</sup>

The very next verse continues to speak of the death of the great shepherd: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones."

"The great Shepherd is the Messiah. He was to lay down His life for His sheep. This was necessary, for without the shedding of His blood there would have been no remission of sins. With His blood He purchased and redeemed His sheep."<sup>19</sup>

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16. For proof that this section is Messianic refer to p. 42.

17. Matthew Henry, op. cit., IV, p. 1445.

18. See p. 42.

19. Matthew Henry, op. cit., IV, p. 1466.

And, finally, in Zech. 6, 13 the Messiah is distinctly mentioned as a priest: "And he shall be a priest upon his throne."<sup>20</sup>

In connection with the passive obedience of Christ, His suffering and death, there are several other passages which are connected with the Messiah. These are: Zech. 11, 12: 13: "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD." In verse 12 Christ's being sold for thirty pieces of silver is foretold. "

"If Judas fixed this sum in his demand, it is observable that his name was Judah, the same name with that of the body of the people, for it was a national act; or, if (as it rather seems) the chief priests pitched upon this sum in their proffers, they were the representatives of the people; it was part of the priest's office to put a value upon the devoted things (Lev. 27, 8), and thus they valued the Lord Jesus. It was the ordinary price of a slave." 21

Moreover, the reference to the potter in verse 13, which undoubtedly remained a mystery to the people who lived at the time of the prophets, was also fulfilled according to Matt. 27, 10: "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces

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20. See p. 31, where THE BRANCH of the preceding verse is identified as the Messiah.

21. Matthew Henry, op. cit., IV, p. 1456.

of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me." Why Matthew mentions Jeremiah in place of Zechariah is not definitely known. Matthew Henry offers the following explanations:

"The Syriac version, which is ancient, reads only, It was spoken by the prophet, not naming any, whence some have thought that Jeremy was added by some scribe; some think that the whole volume of the prophets, being in one book, and the prophecy of Jeremiah put first, it might not be improper, currente calamo---for a transcriber to quote any passage out of that volume, under his name. The Jews used to say, The spirit of Jeremiah was in Zechariah, and so they were as one prophet. Some suggest that it was spoken by Jeremiah, but written by Zechariah; or that Jeremiah wrote the ninth, tenth, and eleventh chapters of Zechariah." 22

The third office of the Savior is the Kingly Office. As king, Christ with His almighty power rules over all creatures, gathers, governs, and protects His Church, finally leading it to glory. The work of Christ as King has been classified under the kingdoms of Power, Grace, and Glory.

The first is the Kingdom of Power, namely, that Christ is the king and ruler of the entire universe. This fact is emphasized in Mic. 5, 4: "And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be

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22. Matthew Henry, op. cit., V, p. 415.

great unto the ends of the earth." The last part of the verse applies. The uttermost parts of the earth have been given to Christ, all things have been given into his hand, He is the king and ruler of the world.

The second is the Kingdom of Grace. This is the Kingdom of God, or the Christian Church, which is made up of all the believers that have or shall ever exist. Another name is the Communion of Saints, as confessed in the Third Article. Of this great spiritual body Christ is the King. This fact is brought out in Zech. 6, 13: "Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne." In the preceding verse are the words of the LORD to Joshua, the High Priest, telling him to behold THE BRANCH, who is the Messiah. So, just as Joshua was an active builder of the temple, even so THE BRANCH shall be the Master-builder of the spiritual temple, the Gospel-church. The holy temple is the Christian Church, the entire body of believers (Cf. Eph. 2, 21; I Pet. 2, 5; I Cor. 3, 16).

In connection with the Messiah's ruling over the Church, or the temple of the LORD, there is also the picture of Him as the Shepherd of His flock, the body of believers. This aspect is brought out in Mic. 5, 4: "And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God." This is a picture of the Messiah feeding His flock. (Cf. Zech. 13, 7 where Christ is also pictured as the Shepherd).

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The temple of the LORD, the Church, or the Kingdom over which the Messiah rules is furthermore described in Amos 9, 11-15 and in Mic. 4, 1-8. The first verse of the Amos section reads: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."

"The time of the Messiah is again spoken of here. The tabernacle is the Church of the Old Testament, and is so called because David is the great king who built it up.....God will restore the great congregation of the faithful which was built under David. God will raise up the work which He had started and which has fallen down again.....This passage cannot refer to the exile, because the facts of the history of these people are against this passage. It means the building up of the Church of the New Testament." 23

A more picturesque description of the Church is given in Micah, chapter 4. The establishment of the Church is spoken of in verses 1 and 2; followed by the peaceful condition of those who walk in the name of the Lord in verses 3 to 5; next the eternity of the kingdom is stressed in verses 6 to 8.

Now, however, the Minor Prophets not only speak in general terms of the "temple of the LORD," the Church, but they even give an inkling as to how the Church is built and gathered. To show this, Zech. 9, 10 is quoted once again: "And he shall speak peace unto the heathen: and his dominion

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23. L. Fuerbringer, op. cit., p. 71.

shall be from sea even to sea, and from the river even to the ends of the earth." Previously, under the Prophetic Office of Christ this passage was quoted to show that it was Christ's work to preach peace, the peace of the Gospel, God's everlasting pardon, the forgiveness of sins. The next few words which speak of the dominion of Christ being made universal are important; because of this dominion of Christ, which is His rule over the Church, is accordingly extended and increased through the preaching of the peace which the Messiah shall speak. Thus, from this it can be derived that the Kingdom of God is extended through the preaching of the Word.

The next step in the building of the temple of the Lord is this, that the Word must be accepted by the individual by faith, for "faith cometh by hearing, and hearing by the Word of God." However, even this idea is not foreign to the mind of the Minor Prophets, for Habbakuk in chapter 2, 4 states: "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." The faith in this passage is that which is worked through the Word and which accepts the promise of peace which is proclaimed. This is quoted in the New Testament (Rom. 1, 17; Gal. 3, 11; Heb. 10, 38) for the proof of the doctrine of justification.

Another passage which implies faith is Amos 5, 4: "For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live." Other passages which speak of conversion,

the turning from the evil to that which is good are: Joel 2, 32: "And it shall come to pass that whosoever shall call on the name of the LORD shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call." Hos. 6, 1: "Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up." Joel 3, 12. 13: "Therefore also now, saith the LORD, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." Cf. also: Hos. 3, 5; 14, 1; 14, 4.

The third and final section of the Kingly Office of Christ is the Kingdom of Glory, which is the bringing of the Kingdom of Grace, or the Church, to live with God in the realm of Glory, where Christ shall rule over the body of believers to all eternity. The Church Militant will then become the Church Triumphant. This will happen on the Last Day, the day of Judgment for the good and the evil, as Mal. 4, 1 brings out: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them, saith the LORD of hosts, that it shall leave them neither root nor branch. But unto you that fear my name

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shall the Sun of Righteousness arise with healing his wings; and ye shall go forth, and grow up as calves of the stall." This day will bring evil for the wicked; but all those who fear God will be saved. The Sun of Righteousness, who is the Messiah <sup>24</sup> will take care that they are spared. Of course, the Last Day is only the completion of "the day of the LORD," which is the entire New Testament era. This is evident from the fact that "the day of the LORD" shall follow the coming of the prophet Elijah, which was fulfilled in the person of John the Baptist. Other passages referring to the great "day of the LORD" are: Zech. 14, 6-9; Joel 1, 15; 2, 1; 3, 9-21.

Thus, once again, the Minor Prophets have described the Messiah with such detail that even His three-fold office of Prophet, Priest, and King has been clearly depicted.

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24. This is evident from the context and it is also asserted by the majority of Bible authorities. Cf. Matthew Henry, IV, p. 1502.



Accordingly, the completion of the kingly office of Christ, which ends with the Kingdom of Glory in heaven, marks the conclusion to this thesis.

The purpose of the thesis, to set forth the Doctrine of Salvation according to the Minor Prophets, has been fulfilled beyond the expectation of the author; for this study has revealed how completely the Minor Prophets agree with the Biblical doctrine of salvation.

Therefore, a brief summary of the conclusions to the various sections of this thesis shall be arranged in outline form, so that the great number of Biblical truths taught by the Minor Prophets concerning salvation might be clearly seen.

## APPENDIX

### I. Is Salvation Taught in the Minor Prophets?

This fact is definitely answered in the affirmative on the basis of the discussion on the following passages: Zech. 8, 13; Hos. 1, 10; (cf. Rom. 9, 26); Zech. 8, 7, 8; Zeph. 3, 8-20; (cf. Rom. 9, 27 and Is. 10, 22); Joel 2.

### II. The Need for Salvation.

A. Man is a corrupt sinner. Mic. 7, 2; Hos. 4, 8; 9, 9.

1. Sin is defined as the breaking of God's covenant, Hos. 6, 7; the worship of idols, Hos. 13, 2; the lack of trust in God, Zeph. 3, 2; religious indifference, Zeph. 1, 12

2. Original guilt is brought out in Hos. 10, 9. 10.

3. The blame for man's corruption is man himself, Hos. 13, 9; Hos. 14, 1.

B. The Result of Man's Sin.

1. God's punishment is eternal, Nah. 1, 2. 3.

2. Spiritual death is likened unto darkness, Nah. 1, 8.

3. God's punishment is dreadful, Zeph. 3, 8; Joel 2.

4. God's punishment is severe on those who fell away, Amos 3, 2.

### III. How Salvation Is Acquired.

A. The essence of the salvation promised.

1. Not by works, Hos. 14, 3.

2. But by God's grace, Amos 9, 8. 9.

3. Justification, forgiveness of sins, Mic. 7, 18. 19; Ransoming, Hos. 13, 14; Covenant of blood, Zech. 9, 11.

4. Justification through some great person (Christ).

One head, Hos. 1, 11.  
 The Branch, Zech. 6, 11. 12 (cf. also Is. 11, 1).  
 Joshua, a type of Christ, Zech. 6, 11. 12.  
 The King of Zech. 9, 9 (referred to by the New Testament).

**B. Time and Place of the Savior's Birth.**

1. The time is after 330 B. C., Zech. 9. Also He shall be revealed by a great prophet who will reveal Him, Mal. 3, 1.

2. The place is Bethlehem, Mic. 5, 2.

**C. The Person of the Savior.**

1. Divine Nature.

a. Divine Names:

The Shepherd, Zech. 13, 7.

The King, Zech. 9, 9.

The Lord, Mal. 3, 1.

The Branch and the Lord Our Righteousness, cf. Zech. 3, 8; 6, 12 and Jer. 23, 5; 33, 15.

The Ruler, Mic. 5, 2.

b. Divine Attributes:

Eternal, Mic. 5, 2.

Omnipotent, Mic. 5, 4.

Just and Holy, Zech. 9, 9.

c. Divine Work:

Provides of all material gifts, Joel 2, 23.

d. Divine Honor:

Greatly glorified in Zech. 9, 9.

2. Human Nature:

a. Born of a woman, Mic. 5, 3.

b. Called a man, Zech. 13, 7; Zech. 6, 12.

c. Qualities of a man ascribed to Him

Human body, Zech. 12, 10.

Had human feelings, Zech. 12, 10; 13, 6.

**D. The Work of the Savior.**

**1. Prophetic office:**

- a. Preaches peace, Zech. 9, 10.
- b. Universal peace, Zech. 9, 10.

**2. Priestly office:**

- a. Active Obedience, Zech. 9, 9.
- b. (Christ's humiliation, Zech. 9, 9).
- c. Passive Obedience:

Suffering and death foretold, Zech. 12, 10; 13, 6; 9, 11. 12.  
 His blood seals the covenant, Zech. 9, 11.  
 Called "the Priest," Zech. 6, 13.  
 (Sold for 30 pieces of silver, which money bought the potter's field, Zech. 11, 12. 13).

**3. Kingly Office:**

- a. Ruler over the entire universe, Mic. 5, 4.
- b. Ruler over the Church, the communion of saints, Zech. 6, 13.

Shepherd of His flock, Mic. 5, 4; Zech. 13, 7.

c. The Church, or Temple, described, Amos 9, 11-15; Mic. 4, 1-8.

The Church is gathered by the preaching of peace, Zech. 9, 10.

The preaching of peace, or God's Word, accepted by faith, Hab. 2, 4; Amos 5, 4; Joel 2, 32; Hos. 6, 1.

The repentance and conversion of the believer, Joel 3, 12. 13.

d. Leads Church to glory, Mal. 4, 1; Zech. 14, 6-9; Joel 1, 15; 2, 1; 3, 9-21.

**SOLI DEO GLORIA**

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