

HOSEA -

ISRAEL

JOEL -

JUDAH

AMOS -

ISRAEL

(JUDAH-born)

OBADIAH -

(JUDAH-born?) EDOM

JONAH -

(ISRAEL-born)

NINEVEH

MICAH -

ISRAEL & JUDAH (born)

NAHUM -

(Birthplace uncertain)

NINEVEH

HABAKKUK -

LEVITE

BABYLON

ZEPHANIAH -

JUDAH

HAGGAI -

ZECHARIAH -

RETURN UNDER ZERUBBABEL

MALACHI - RETURN UNDER NEHEMIAH

All writing prophets appear after the Kingdom was divided.

"salvation, deliverance" ^{and root as Joshua} Contemp. of Jonah + Amos
HOSEA - prophet of Israel (c. 800). of Israh + Micah in Judah

Began his ministry during reign of Jeroboam II.
"His first prophecy foretells the overthrow of Jehu's house, fulfilled on the death of Jeroboam" (Tasset, Vol. III, p. xxxiv). It is very probable that he prophesied right up to the time of the Assyrian Captivity (Benson).

Read the prophecy linking of the Assyrian threat which was hanging over Israel at the time.

In the book Israel is pictured as a faithless wife and the appeal is for her to return to the Lord.

The first three chapters are autobiographical. Hosea's unhappy married life, and his love for Gomer in spite of her sin, were all used to prepare Hosea for his ministry. As his heart was broken, he could understand the Lord's heart.

Hosea 5:5 predicts the downfall of both Israel and Judah; Hosea 3:4, 5, their restoration.

Benson says Hosea is to Israel what Jeremiah was to Judah - a weeping prophet.

"worshipper of God"

"one to whom Jehovah is God"

Joel - prophet of ~~Judah~~^{Joshua king of Syria}, but older than Hosea, probably c. 870. No mention of Assyria, or Babylon -- so an early book. Israel is mentioned only 3x (2:27; 3:2, 16), but

judah 6x (3:1, 6, 8, 18, 19, 20), * Jerusalem, 6x (2:32; 3:1, 6, 16, 17, 20), + Zion, 7x (2:1, 15, 23, 32; 3:16, 17, 21). And he does show great familiarity with the priesthood and with temple ceremonies.

Joel is concerned about the day of the Lord (cf. 1:14, 15; 2:12-14).

He speaks of the Great Tribulation (2:1 ff.)
the outpouring of the Spirit (~~2:28 ff.~~^{2:28, 32})
the judgment of the nations (3:1 ff.)
the Second Coming (3:16). This last is not in its chronological order.

means that which is borne up, or sustained, a burden

AMOS - was born in Tekoa of Judah, but became a prophet to Judah (1:1). Was contemp. of Hosea, but probably before him.

Autobiography? 7:14,15. This was what Amos said when Amariah the priest tried to make him go back to Judah (7:10-13, 16, 17).

Israel's hope is not in the destruction of her neighbors, but in the restoration of Israel under the Lord (9:11-15).

Some of Amos' appeals: 5:14,15, 21-24.

Note their satisfaction with materialism (6:1 ff.).

He was a preacher seeking revival among the people of God. Therefore, he denounced their sins and appealed for them to return to the Lord. (similar to post-exile Malachi).

"servant of Jehovah"

shortest book in O.T. (4 in N.T.).

OBADIAH - undated; was either written very early (c. 685), or very late (c. 585). The first date would make him the first of all of the prophets; the last would make him one of the last of the pre-exilic prophets, i. e., one who ~~lived during~~ prophesied during the early days of the exile, but who, since he prophesied ^(instead of re. Judah or Israel) against Edom, would not be considered as a prophet of the exile.

Those who argue for an early date say there is no reference to Assyria or to Babylon. Those who argue for a late date point to v. 10-14. This latter point is quite conclusive.

The whole point must be that "evidently his work was more important than the writer"; (Robinson, p. 62) and for the sake of the work, the author himself allowed his personality to slip into the background".

What was Edom's sin? - v. 3.

note the ultimate triumph of Jacob & the Lord (v. 17-21)

- a "dove"

JONAH - 2 Kings 14:25 tells us that Jonah was a ^{prophet} ~~Gath-hepher~~ (in ^{judah} Israel) and that he prophesied during the reign of Jeroboam II, probably early in it. This places him as contemporaries of Amos + Hosea.

His prophecy concerns Nineveh, the capital of Assyria.

The book shows God's sovereign and effective intention to bring blessing to the Gentiles despite the unwillingness of his servant (4:2). Jonah knew that the blessing of Nineveh would only make them a greater threat to the people of the nation he loved, Israel.

"Who's like Jehovah?"

MICAH - was a younger contemporary of Isaiah
in Judah (c. 750 B.C.) Morescheth ^(1:14) - ~~on the borders of the Philistine country.~~
He speaks of both Samaria and Jerusalem, but
primarily of the latter. He is the only prophet who
ministers to both.

The denunciation of their sins begins with 1:1-5.
Note similarity of Micah 4 and Isaiah 2.

Messianic prophecy: Micah 5: ~~1-3~~

Micah's description of God: 7:18, 19.

Torwards of coming judgment on Israel (1:2-8)
and Judah (1:9-16)

Ch. 4 + 5 are Kingdom + Messianic.

The prophecy closes with the prophet in prayer.

NATHAN - "compassionate"

Theme: destruction of Nineveh. This took place ~~in~~ approx. 607 BC, so he had to prophecy prior to that time. The reign of Manasseh has been thought to be a most likely time. He most certainly was a contemporary of Zephaniah, Jeremiah, and Habakkuk.

In chapter 1, the majesty + glory of the Lord is set forth; in chapter 2 we have what the Lord will do; in chapter three, why they were deserving of judgment. So the three chapters deal with:

- 1 - Who?
- 2 - What?
- 3 - Why?

HABAKKUK - "embrace"

The people of God faced three nations who were their enemies: (1) Edom.

(2) Assyria.

(3) Chaldea, or Babylon.

Obadiah deals with the first, Nahum with the second, and Habakkuk with the third.

This book is not ^{as much} a message to the people, but a dialogue between God and Habakkuk.

In ch. 1 Hab. is amazed at God's silence, + even further amazed that God was going to punish His people with a nation even more wicked than they were.

Hab. 2:4 is the key verse of the book, quoted in Rom. 1:17; Gal. 3:11; Heb. 10:34.

Ch. 2 shows why God will judge Babylon.

Ch. 3 finds Hab. pouring out his heart in expectation of God's ultimate blessing.

ZEPHANIAH - "Jehovah conceals", or "treasures".

Like Joel, Zephaniah deals with the day of the Lord. He speaks of God's judgment on Judah (v. 4), and then of God's judgment on ^{the nations invading} Nineveh (2:13 ff.), issuing finally in the redemption of Israel when the Messiah comes (ch. 3).

It was doubtless preaching like this which was at least partially responsible for the revival under Josiah.

HAGGAI - "festal"

Theme: rebuilding of Temple, with its relation to the future blessing of Israel.

The book contains four messages, each one introduced with a date:

I. Ch. 1: 1-15.

II. 2: 1-9.

III. 2: 10-19.

IV. 2: 20-23.

The first and third have to do with the present (Haggai's time); the second has to with millennial glory; the fourth with the destruction of Gentile power.

longer estimates than y. may have had
more than 50 years of ministry, even
outliving Darius I.

ZECHARIAH - "Jehovah remembers"

Zechariah is Messianic - more so than all
of the other minor prophets combined.

He is to the minor prophets what Isaiah is to
the major prophets.

Messianic references: Branch (3, 6)

King-Priest (6:13).

First advent + rejection (9:1-11:17).
Triumphal Entry (9:9, 10).

Shepherd (11:12, 13)

Crucifixion (12:10).

Passion of Christ (13:7).

Second Coming (14).

Other prophetic events:

Restoration of Israel (8).

Kingdom Age (12-14), including conversion of
Israel + the Second Coming.

Ch. 1-6 - Eight visions.

" 9-14 - Two burdens.