

The Minor Prophets

The Twelve Prophets

- The Minor Prophets are not in chronological order
- **Hosea** was a prophet who wrote to the Northern Kingdom during Jeroboam II king of Israel
- **Joel** was a prophet to the Southern Kingdom possibly in the time of Joash (830 B.C.) or during Uzziah (750 B.C)
- **Amos** was a prophet to the Northern Kingdom, in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash, king of Israel...."
- **Obadiah** was a prophet against Edom, the enemies of Judah

- **Jonah** was prophet to Nineveh, the capital of Assyria during the reign of Jeroboam II king of Israel(782-753 B.C.) after the time of Elisha but before the time of Amos and Hosea.
- **Micah** was one of the first prophets to predict that Judah would be destroyed , "in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem." A contemporary with Isaiah or followed him.
- **Nahum** was a prophet to Nineveh and predicted the destruction of the Assyrian capital by the Babylonians in 612 B.C.

- **Habakkuk** was after Jeremiah during the reign of Jehoiakim, king of Judah(609-597 B.C.) and predicted the immanent invasion of the Babylonians.
- **Zephaniah** was a little earlier than Habakkuk, "in the days of Josiah the son of Amon, king of Judah." (640-609 B.C.)
- **Haggai** was prophet during the Persia empire, "In the second year of King Darius, in the sixth month, on the first day of the month, the word of the LORD came by Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah..." (520 B.C.)

- **Zechariah** was a contemporary of Haggai and both prophets concern themselves with the completion of the Temple which had ceased while the people were concerned with building their own houses.
- **Malachi** was prophet during the Persian empire and is a prelude to 400 years of prophetic silence broken by the next prophet, John the Baptist with the words, "Behold! The Lamb of God who takes away the sin of the world" (John 1:29)

Hosea

- Hosea paints a picture of a one sided relationship of love and faithfulness between God and Israel
- Hosea has to marry a harlot. Hosea showed his love for Gomer despite her unfaithfulness which mirrors God's love for Israel despite her unfaithfulness to Him.
- Israel is sometimes referred to as "Ephraim" as it is a northern tribe of Israel
- Israel attributes all her physical possessions to her lovers instead of God. She forgets that it is He who provides.

- Hosea names his children, Jezreel, the city of the bloody brutality of Jehu (II Kings 10:1-14). Jehu slaughtered all of the house of Ahaz
- Jezreel is also the valley of Armageddon where the future entire wide battle will occur.
- He names is other child "Lo-Ruhamah" which means "not loved." "Lo" is Hebrew for "not"
- He names his final child "Lo-Ammi" which means "not my people."
- The good news is God will restore Israel, "And I will have mercy on her who had not obtained mercy; Then I will say to those who were not My people, 'You are My people!' And they shall say, 'You are my God!'" Hos. 2:23

- Israel is guilty of mixing together the other gods of the nations around them with the One true God. They brought in Baal worship which is fertility worship.
- "My people are bent on backsliding from Me." (Hosea 11:7) Though they call to the Most High, None at all exalt Him.
- "For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings."-(Hos 6:6)
- The people of Israel are wealthy at this time and are ritualistic in keeping the feasts meanwhile not concerned with justice for the poor
- Hosea labored unceasingly to show the people that God still loved them even though they were wayward

Joel

- Joel theme and his name means "Jehovah is God"
- The main focus of Joel is "the Day of the Lord" and the end of the present age.
- He talks about a plague of locusts that come from the north
- He said they were like horsemen, like chariots, like men of war, and they had a king over them
- Peter in Acts 2:17-21 quotes Joel 2:28-32 as a prediction of the outpouring of the Holy Spirit

Amos

- Amos comes from a small town 12 miles south of Jerusalem called Tekoah
- He said "I was no prophet, Nor was I a son of a prophet, But I was a sheepbreeder And a tender of sycamore fruit. (Amos 7:14)
- Amos had incredible boldness
- He declares the doom of Israel by the Assyrians
- Samaria the capital of Assyria had become extremely wealthy during the first years of the Northern Kingdom

- The people of Israel were living in winter and summer homes, sleeping in fine beds inlaid with carved ivory, and anointing themselves with the choicest oils (3:15, 6:4-6)
- The gap between the upper class and the lower class had become so great there was no middle class.
- The people of Israel ignore the poor
- Slaves are being traded for a pair of shoes (2:6)
- Both ignore the command in the Torah for Israel to take care of the poor, and not remove any of the clothing from the down and out. (Deut. 15:7-8, Ex. 22:25-26)

- The priests are taking money from the people while telling them that they are living correctly
- "Hear this word, you cows of Bashan, who are on the mountain of Samaria, Who oppress the poor, Who crush the needy, Who say to your husbands, "Bring wine, let us drink!" The Lord GOD has sworn by His holiness: "Behold, the days shall come upon you When He will take you away with fishhooks, And your posterity with fishhooks." (Amos 4:1-2)
- The Assyrians literally lead their captives with fish hooks through the lip



This sketch is an archaeological discovery from the ruins of Ancient Assyria. It reveals an Assyrian king blinding a captive king while holding his head still with a hook in his lips.

Key Verses From Amos

- "For thus says the LORD to the house of Israel: "Seek Me and live; "(Amos 5:4)
- "But let justice run down like water, And righteousness like a mighty stream." (Amos 5:24)
- "'The days are coming, 'declares the Lord....'I will plant Israel in their own land, never to be uprooted'" (Amos 9:11-15)
- "...two years before the earthquake." (Amos 1:1)
This earth quake must have been significant because 200 years later Zechariah refers to it (Zech 14:5)

Obadiah

- Obadiah predicts that the Edomites would be "Cut off forever," and "be as though they had not been" (Ob. 10,16,18)
- However a remnant of Judah would be saved , and that the kingdom of Judah's God would prevail (Ob. 17,19,21)
- Edom was a descendant of Esau and perpetuated the conflict between Jacob and Esau
- God judged them for not allowing Israel to pass into the promise land

Petra

- The Edomites would go on raiding parties then retreat to their strongholds in the mountains
- The destruction of the Edomites came 4 years after the destruction of Jerusalem by the Babylonians
- Nabatheans took over
The Herods were the last of the Edomites making the prediction of Obadiah come true



Jonah

- Jonah is often called "the Reluctant Prophet"
- What we understand to be a whale literally means "great fish" or "sea monster"
- Jonah is called to extend the reign of a nation that would eventually destroy Israel
- He didn't want to go to Nineveh
- Nineveh repents and is saved from destruction
- Jesus believed the story of Jonah and the fish to be true and liked it to His death and resurrection (Matt. 12)

Micah

- Spiritual renewal begins with a person putting an end to unjust treatments of others.
- "He has shown you, O man, what is good; And what does the LORD require of you But to do justly, To love mercy, And to walk humbly with your God? (Mic 6:8)
- God is the example of mercy:
"Who is a God like You, Pardoning iniquity...He does not retain His anger forever, Because He delights in mercy." (Mic 7:18)
- Micah predicts the Messiah to be born in Bethlehem (Mic. 5:2-5)

Nahum

- Nahum's name means "comfort"
- The final destruction of the capital city of the Assyrian empire is a message of comfort to Judah and all who lived in fear of the Assyrians
- "God is jealous, and the LORD avenges; The LORD avenges and is furious. The LORD will take vengeance on His adversaries, And He reserves wrath for His enemies; The LORD is slow to anger and great in power, And will not at all acquit the wicked. (Nah 1:2-3)

Habakkuk

- Habakkuk had a problem because he didn't understand the silence, inactivity, and apparent unconcern of God
- Habakkuk complains to God, why would God use a people more wicked to destroy his own nation for its wickedness.
- God's answer is that He has a purpose in using the Babylonians
- Habakkuk resolves himself to faith
- "But the just shall live by his faith." (Hab 2:4)

Zephaniah

- Zephaniah is of royal blood he is a grandson of Hezekiah (1;1)
- His main message is the day of wrath for Judah
- Then he speaks of the restoration of Judah in their homeland with the miracle of a pure Hebrew language (Zeph. 3:9)
- "In that day you shall not be shamed for any of your deeds In which you transgress against Me;" (Zeph 3:11)

Haggai, Zechariah, Malachi

- God expects to be our highest priority
- God's presence is the key to restoration, thus importance of rebuilding the temple
- Visions of the coming Messiah
- His universal kingdom where all nations come to worship Him in Jerusalem to celebrate the Feast of Tabernacles (Zech. 14)
- Not giving to God robs Him (Mal.3)
- God's promise of prosperity to faithful tithing, and the challenge to test Him on the promise (Mal.3)

HIDDEN TRUTH:

GENESIS 1:1

אֶרֶץ אֶת עַמִּים אֶת בְּרֵא אֱלֹהִים רֵאשִׁית

LITERAL TRANSLATION

"In the beginning God [aleph tau] created the heaven and the earth".

ZECHARIAH 12:10

את דקר צבנ

LITERAL TRANSLATION

"...and they shall look upon me [aleph tau] whom they have pierced..."

THE ALEPH AND THE TAU, THE FIRST AND LAST LETTERS OF THE HEBREW ALPHABET ARE THE SAME AS THE ALPHA AND THE OMEGA IN THE GREEK.

This *Aleph* and *Tau*, that created the heavens and the earth, is the same *Aleph* and *Tau* whom they pierced on the wooden cross erected in Judea almost 2,000 years ago.

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"sign (marker) of the definite direct object, not translated in English but generally preceding and indicating the accusative case."

- THE DIRECT OBJECT IS GOD
- WHO IS THE BEGINNING AND THE END