

I. The Book of the Twelve (The Minor Prophets)

A. Introduction

1. Title

- a. Hebrew: "The Book of the Twelve Prophets"

2. Date: c. 845 B.C. to 430 B.C. [CBCOT, 52, 56]

- a. Hosea ["Salvation"] (746-724 B.C.)
- b. Joel ["The Lord is God"] (810-795 B.C.)
- c. Amos ["Burden" or "Burden-bearer"] (760-746 B.C.)
- d. Obadiah ["Servant of the Lord"] (c. 845 B.C.)
- e. Jonah ["Dove"] (c. 760 B.C.)
- f. Micah ["Who is like the Lord?"] (735-690 B.C.)
- g. Nahum ["Comfort"] (c. 663-654 B.C.)
- h. Habakkuk ["One who embraces"] (608-598 B.C.)
- i. Zephaniah ["The Lord hides"] (640-630 B.C.)
- j. Haggai ["Festal one"] (520 B.C.)

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<sup>1</sup> Notes prepared with help of The Master's Seminary BI 501 Bible Survey syllabus.

- k. Zechariah ["The Lord remembers"] (c. 520-480 B.C.)
- l. Malachi ["My messenger"] (c.450-430 B.C.)

- Why are they arranged in the order that they are?
  - Roughly chronological order
  - Pre-exilic prophets, exilic prophets, then post-exilic

➤ The prophets big-picture. And, we will include the 12 and the major prophets (Isaiah, Jeremiah, Ezekiel, Daniel; 16 total):

1) The **pre-exilic prophets**

- a. Why? / reason God called them to ministry?
  - i. They typically ministered to **warn of impending judgment**.
- b. Who?
  - i. **Obadiah** wrote to or about Edom.
  - ii. **Amos, Hosea, and Joel** wrote to the **northern kingdom** (the ten tribes that were exiled in 722 BC).
  - iii. **Isaiah, Micah, Nahum, Habbakkuk, Zephaniah and Jeremiah** wrote to **warn Judah**.

2) The **exilic prophets**

- a. Why?
  - i. They wrote/preached to **assure the people that God would restore them to the land**.
- b. Who?
  - i. **Ezekiel, Daniel**
  - ii. Jeremiah ministered mostly pre-exile, but he did have some time during the exile, so technically he's both

3) The **post-exilic prophets**

a. Why?

- i. One writer; “The post exilic prophets wrote to assure the people that God would deal with the restored community according to the same principles [the Torah]. Because Babylonia had defeated Israel, some may have been tempted to think that the Babylonian gods were superior to Yahweh. One of the postexilic prophet's jobs was to point out that Yahweh was superior and the only reason Israel was defeated was because Yahweh was disciplining them.”

b. Who?

- i. **Haggai, Zechariah** and **Malachi** were writing to the people who had returned to Jerusalem from Babylon.
- ii. It would be significant that Yahweh still spoke after the exile (God is still God).

3. OT References

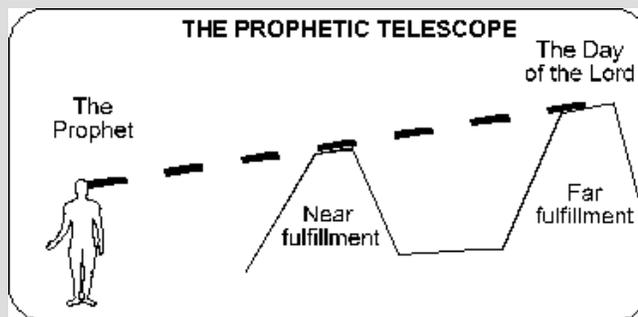
- a. Jonah (2 Kings 14:25)
- b. Micah (Jer. 26:18)
- c. Haggai (Ezra 5:1; 6:14)
- d. Zechariah (Ezra 5:1; 6:14)

B. Major Themes

1. “The Day of the Lord” (14x - Joel 1:15; 2:1, 11, 31; 3:14; Amos 5:18, 20; Obad. 15; Zeph. 1:7, 14; Zech. 14:1; Mal. 4:5; cf. Is. 13:6, 9; Ezek. 13:5; 30:3; see Ex. 32:34) [MSB, 1270, 1267-8]

- a. The Description of “The Day of the Lord” – The Day of Yahweh’s Wrath (Zeph. 1:15-18)

b. Interpretive Problem: The Timing of “The Day of the Lord”



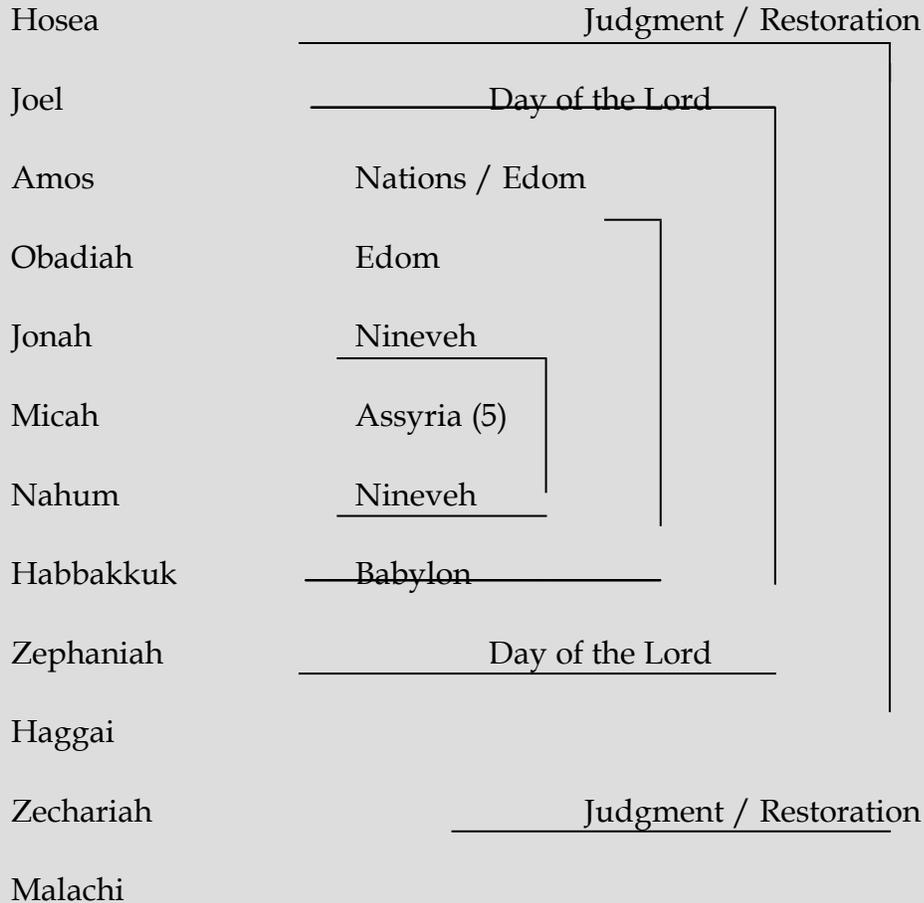
- 1) The Day of Yahweh's Future Judgment and Blessing [i.e., The Tribulation and the Millennium] (cf. 2 Pet. 3:10)
  
- 2) The Day of Yahweh's Judgment Only
  - a) Both Near Historical and Far Eschatological Events
  
  - b) The Future Eschatological Event Only

2. The Sin of Israel/Judah
    - a. Idolatry/Spiritual Adultery (Hos., Mic. 1; Zeph. 1; Zech. 13)
    - b. Social Injustices (Hos. 4; Amos 3, 4; Mic. 2)
  3. The Judgment of Israel/Judah (Hosea 13; Joel 2; Amos 2; Hab. 1; Zeph.)
  4. The Restoration of Israel/Judah (Hosea 14; Joel 3; Amos 9; Micah 4, 7; Zeph. 3; Zech. 12-14)
  5. The Judgment of the Nations (Joel 3; Amos 1-2; Obad.; Jonah; Nahum; Habakk.; Zech. 1, 14)
- C. Purpose (largely of the Minor Prophets; the 12): Israel's restoration will come after the "Day of the Lord," the Lord's Day of Judgment.

B. The Literary Structure

- C. Bibliography: Feinberg, *The Minor Prophets*. [FMP]  
McComiskey, ed., *The Minor Prophets*. 3 vol. [MMP]

Structure:



Links: thematic/verbal structure and link of the book → thematic order of the 12

Hosea: wise, discerning (14:9)

Joel: "Tell your sons about it" (1:2-3)

Joel: the Lord roars from Zion (3:16)

Amos: "The Lord roars from Zion" (1:2)

Amos: "possess the remnant of Edom" (9:12)

Obadiah: “concerning Edom” (1)

Obadiah: nations ... those who escape (16-17)

Jonah: “go to Ninevah” (1:2)

Jonah: anger toward God (4:1-11)

Micah: “sins/rebellion of Jacob/Israel” (1:5)

Micah: judgment on nations (7:16-17)

Nahum: judgment on Ninevah (1:1-2)

Nahum: judgment on Ninevah (3:1-7)

Habbakkuk: judgment on Judah (1:5-11)

Habbakkuk: earth devastated (3:17)

Zephaniah: earth devastated (1:2-3)

Zephaniah: “gather you together” (3:20)

Haggai: “sow much, harvest little” (1:6)

Haggai: nations, house (2:7)

Zechariah: nations, house (1:15, 16)

Zechariah: “angel of the Lord” (12:8)

Malachi: “my messenger” (1:1; 3:1)

## F. The Individual Books

1. Hosea [MSB, 1251-2; SOTI, 356-7]

a. Outline

1. Adulterous Wife & Faithful Husband (1:1-3:5)
2. Adulterous Israel & Faithful Yahweh (4:1-14:9)

b. Major Themes

- 1) The Spiritual Adultery of Israel (1:2; 2:2, 4, 5; 3:3; 4:10-15, 18; 5:3, 4; 9:1)

9:1 Do not rejoice, O Israel, with exultation like the nations! For you have played the harlot, forsaking your God. You have loved harlots' earnings on every threshing floor.

10:11 Ephraim is a trained heifer that loves to thresh, But I will come over her fair neck with a yoke; I will harness Ephraim, Judah will plow, Jacob will harrow for himself.

† We see the doctrine of depravity:

11:7 My people are bent on turning from Me

† "Bent" – a natural desire and path away from God

† His wife guilty of adultery: a picture of the spiritual condition of Israel

1:2 When the LORD first spoke through Hosea, the LORD said to Hosea, "Go, take to yourself a wife of harlotry and *have* children of harlotry; for the land commits flagrant harlotry, forsaking the LORD."

3:1-5 Then the LORD said to me, “Go again, love a woman *who* is loved by *her* husband, yet an adulteress, even as the LORD loves the sons of Israel, though they turn to other gods and love raisin cakes.”<sup>2</sup> So I bought her for myself for fifteen *shekels* of silver and a homer and a half of barley.<sup>3</sup> Then I said to her, “You shall stay with me for many days. You shall not play the harlot, nor shall you have a man; so I will also be toward you.”<sup>4</sup> For the sons of Israel will remain for many days without king or prince, without sacrifice or *sacred* pillar and without ephod or household idols.<sup>5</sup> Afterward the sons of Israel will return and seek the LORD their God and David their king; and they will come trembling to the LORD and to His goodness in the last days.

2) The Future Salvation of Israel (1:10-2:1; 2:14-3:5; 5:15-6:3; 11:8-11; 14:1-9)

† Just as Hosea pursued and rescued his prostitute wife, so God would rescue adulterous Israel from sin in salvation.

† The deep love of God for his elect (thus, Hosea is a very Calvinistic book in that sense):

11:8-11 How can I give you up, O Ephraim? How can I surrender you, O Israel? How can I make you like Admah? How can I treat you like Zeboiim? My heart is turned over within Me, All My compassions are kindled.<sup>9</sup> I will not execute My fierce anger; I will not destroy Ephraim again. For I am God and not man, the Holy One in your midst, And I will not come in wrath.<sup>10</sup> They will walk after the LORD, He will roar like a lion; Indeed He will roar And *His* sons will come trembling from the west.<sup>11</sup> They will come trembling like birds from Egypt And like doves from the land of Assyria; And I will settle them in their houses, declares the LORD.

- b. Purpose: Though Israel was unfaithful, Yahweh's faithful love will prevail.

3:5 Afterward the sons of Israel will return and seek the LORD their God and David their king; and they will come trembling to the LORD and to His goodness in the last days.

6:1, 3 "Come, let us return to the LORD. For He has torn *us*, but He will heal us; He has wounded *us*, but He will bandage us...<sup>3</sup> "So let us know, let us press on to know the LORD. His going forth is as certain as the dawn; And He will come to us like the rain, Like the spring rain watering the earth."

6:6 For I delight in loyalty rather than sacrifice, And in the knowledge of God rather than burnt offerings.

10:12 Sow with a view to righteousness, Reap in accordance with kindness; Break up your fallow ground, For it is time to seek the LORD Until He comes to rain righteousness on you.

13:14 Shall I ransom them from the power of Sheol? Shall I redeem them from death? O Death, where are your thorns? O Sheol, where is your sting?

c. Bibliography

- 1) John MacArthur: *Jonah, Amos, and Hosea: The Faithfulness of God*
- 2) Exegetical: Andersen & Freedman, *Hosea* (AB).
- 3) English Interpretation: Garrett, *Hosea, Joel* (NAC).  
Hubbard, *Hosea* (TOTC).
- 4) Expositional: Kidner, *The Message of Hosea* (BST).  
Smith (NIVAC)

- f. Preaching/Teaching Hosea
- † Essex preached it once in 4 messages ( and 3 indictments)
  - † God is an emotional being; He has not changed; Sin is not only offensive to God, it is HURTFUL to YHWH; though not hurtful like he is a little puppy who wasn't given the time of day; but a deep, holy hurt of an exalted King who deserves all worship.
  - † Think about that... and, we are God's people, too.
  - † Though the church is not Israel, we can apply this idea of sin as disloyalty; of adultery (cf. Jas 4:4)

2 Corinthians 11:1-3 I wish that you would bear with me in a little foolishness; but indeed you are bearing with me. <sup>2</sup> For I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you as a pure virgin. <sup>3</sup> But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ.