

MINOR PROPHETS

Jonah, Joel, & Micah

Objective:

1. Evidence of the Inspiration of the Scriptures.
2. Establish a connection between the Old Testament to the New Testament
3. Insight into the character of God and man
4. Learn Bible Study Skills

2 Kings 17:13 - 15 (ESV) ¹³Yet the LORD warned Israel and Judah by every prophet and every seer, saying, “Turn from your evil ways and keep my commandments and my statutes, in accordance with all the Law that I commanded your fathers, and that I sent to you by my servants the prophets.” ¹⁴But they would not listen, but were stubborn, as their fathers had been, who did not believe in the LORD their God. ¹⁵They despised his statutes and his covenant that he made with their fathers and the warnings that he gave them. They went after false idols and became false, and they followed the nations that were around them, concerning whom the LORD had commanded them that they should not do like them.

MINOR PROPHETS

Joel, Jonah, & Micah

Class	Date	Class Subject
1	10/28/12	Intro to OT Prophets
2	10/31/12	Jonah: Overview
3	11/4/12	Jonah - II Kings 14:25, Jonah 1-2
4	11/7/12	Jonah: Jonah 3-4
5	11/11/12	Joel: Overview
6	11/14/12	Joel: Joel 1-2:11
7	11/18/12	Joel 2:12-32 & Acts 2:1-21
8	11/25/12	Joel: Joel 3
9	11/28/12	Micah: Overview
10	12/2/12	Micah: Micah 1-2
11	12/5/12	Micah: Micah 3-5
12	12/9/12	Micah: Micah 6
13	12/12/12	Micah: Micah 7

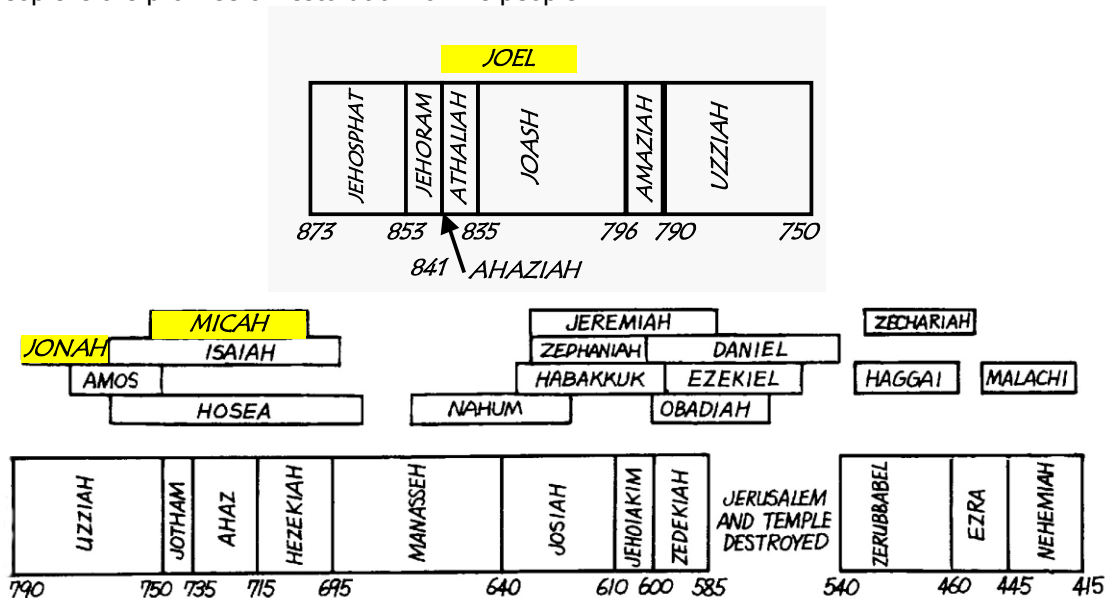
Lesson 1. Historical Setting of the Minor Prophets

The minor prophets are grouped as being minor only due to the length of the books. The message and lessons gained are just as important as those from the major prophets. The period of time covered by Joel, Jonah and Micah is about 150 years.

The book of Jonah is maybe one of the best known of the minor prophets and his book is written in a prophetic narrative format similar to what is seen for Elijah and Elisha in I Kings. It deals with God's judgment and mercy concerning Nineveh that shows His control over nature and the affairs of nations outside of His people. We also learned several lessons from Jonah's interaction with God and his attitude about the lost.

The book of Joel deals with God's judgment as carried out by a natural disaster of locust consuming the vegetation of the land. Without the prophet speaking for God the people would not know this event was a judgment on the Day of the Lord and their need for repentance. Joel's description of the nature of how the locust attacked the land, their appearance and behavior shows that he has seen these events and he uses them to illustrate God's judgment and mercy.

The book of Micah comprises a series of prophetic pronouncement of judgment and salvation that is typical of the format used by the minor prophets. Judgments are stated against Samaria (Israel), Judah and Jerusalem. God's mercy is shown that along with the indictment against the people is the promise of restoration for His people.



Class Objectives

- 1.Evidence of the Inspiration of the Scriptures
- 2.Establish a connection between the Old Testament to the New Testament
- 3.Insight into the character of God and man
- 4.Learn Bible Study Skills and Grow in Bible Knowledge

The Prophets: Interpreters of Israelite History

The following material is either summarized or taken verbatim from the text of a lecture by Phil Roberts presented at the Florida College Lectures in 1989. The material has also been supplemented with class material from Jim Jonas's "*Prophets and Prophecy*" and other sources.

I. INTRODUCTION

- A. In reading and studying the Minor Prophets, it is often difficult for us to detect the exact flow of their thought throughout a book. When we study from section to section, or chapter to chapter, their material may seem somewhat disorganized. It often does not fit into a neat outline (like a lot of sermons).
- B. However, by considering the role of the prophet and his purpose, it is possible to uncover an overall pattern that all the prophets follow. By the guidance of the Holy Spirit, they were God's interpreters of history.

II. THE HISTORIANS OF ISRAEL

- A. A prophet was an instrument by which God told His messages to man, whether concerning events in the future or reiterating what God had said in the past.
- B. Terms: Prophet (used over 300x in the OT); seer (cf. 1 Sam 9:9); man of God (nearly half the references used of Elisha).
- C. There are three ways to understand the role of the prophets.
 - 1. They are ***Spokesmen for God***, serving as "forthtellers," speaking what God put in their mouth.
 - 2. They are ***Preachers of the Covenant***, relating their message to God's previous promises to the nation of Israel. These covenants were made with or through Abraham, Moses, and David.
 - 3. They are historians, or ***Interpreters of the Israelites' History***. Without their interpretation God's people would not know why an event was occurring.
- D. Biblical evidence suggests the prophets were the ones to record the history of the people.
 - 1. Very often in Samuel and I Kings, there is a brief inscription at the end of each king's reign. It tells us the rest of the acts of this king are in the book of the chronicles of the kings of Judah and/or Israel. (For example, I Kings 16:20)
 - a. Consulting the two books of Chronicles does not always yield the promised information. (For instance, notice the inscription in I Kings 16:27 concerning Omri. Yet, no such account exists in Chronicles.)
 - b. This suggests that at least some of the references to "chronicles" are official archives or records.

2. However in Chronicles, a similar inscription at the end of the reigns of the same kings directs readers to the book of the prophets. These are men such as Samuel, Nathan and Gad (1 Chr. 29:29), Iddo and Ahijah (2 Chro. 9:29), Shemaiah and Iddo (2 Chron 12:15), Jehu (2 Chron 20:34), Isaiah (2 Chron 26:22) and other prophets. (For example, compare 1 Kg. 14:29 and 2 Chr. 12:15).
 3. The suggestion is that these historical records were being kept and written by the prophets themselves.
- E. This is also suggested by the way the Jews have always arranged the Old Testament books.
1. Our English Bible separates the prophets from the historical books.
 2. The Jews use only three classifications: the Law, the Prophets and the Writings. The Prophets are divided into Former and Latter, the Latter Prophets match our Prophets, but the Former prophets are the historical books of Joshua, Judges, 1 and 2 Samuel and 1 and 2 Kings.
- F. The prophets knew there was a purpose to history, unlike other ancient civilizations. God had a purpose for Israel's history. This is why the reigns of various kings were not just records. There was a history that was part of God's design for Israel, and ultimately, the whole world. This knowledge of purpose gives biblical history a forward motion rather than a cyclic nature or view that we are doomed to repeat history.
- G. Prophets were not necessarily a class of men completely devoted to that vocation, though some were. Abraham, David and Daniel were prophets, but they were also dutifully occupied with other endeavors. What set a prophet apart was the direct call of God to deliver a message to the people – whether one time or repeatedly.
- H. Prophets were not paraphrasers or simply given to following vague urges. The Scriptures paint a definite, detailed picture of communication between God and messenger. (1 Sam 9:15-17. 1 Sam 16:7. 1 Kgs 14:5-6. 2 Sam 7:1-5).

III. HISTORICAL BACKGROUND AND POLITICAL STATUS

- A. Divided Kingdom – The United Kingdom of David and Solomon split into two nations.
1. Israel, which was made up of the ten tribes to the North and they were destroyed by Assyria around 722 BC.
 2. Judah, which was made up of the two tribes of the south.
- B. Assyria was a threat to Israel for well over 100 years and is a key player in all three of the prophets studied.

IV. PREACHER OF THE COVENANTS

The prophets knew what God's purpose for Israel was because He had revealed it in various covenants of his people. As a result, the prophets were preachers of the covenants.

A. The Three Covenants

1. ***The Abrahamic Covenant*** – This covenant with Abraham meant God has a chosen people, Abraham's seed. All nations would be blessed through them. His seed would be a great nation to whom would be given the land of Canaan.
2. ***The Mosaic Covenant*** – This specified the terms under which God would accept the nations. Both blessing and curses were attached, based on their obedience or rebellion.
3. ***The Davidic Covenant*** – This spoke of the time when God would establish His everlasting kingdom from the seed of David himself.

B. The Nature of Each Covenant

The chart below, taken from the lecture, indicates how the covenant made through Moses differed from the other two. It was bilateral, dependent on the obedience of the people in order for them to inherit blessings. The other two were unilateral, meaning God would provide the opportunity for these blessings, ultimately to all men, based on His own initiative.

<u>Abraham</u>	<u>Moses</u>	<u>David</u>
Unilateral	Bilateral	Unilateral
Faithfulness of God	Faithfulness of Man	Faithfulness of God
Blessings Only	Blessings and Cursings	Blessings
Permanent	Temporary	Permanent
Fulfilled in Christ	Replaced in Christ	Fulfilled in Christ

1. While the covenants with Abraham and David were unconditional, the covenant with Moses was conditions on obedience.
2. By the time the prophets came on the scene, during a time of crisis for the nations of Israel and Judah, the people had forgotten their obligation. They were only seeing their history in light of the covenants of Abraham and David, ignoring the warnings of judgment and punishment for sin promised by Moses.
3. The purpose of the prophets was threefold:
 - a. To warn the nations of the coming judgment.
 - b. To explain why the judgment had come upon them.
 - c. To give assurance, at least to a remnant, of a hope that lay beyond the judgment.

V. THE CONNECTION BETWEEN THE OLD AND THE NEW TESTAMENTS**A. Instructive**

1. Jeremiah 31:31-34; Jeremiah foretells of the establishment of a new covenant and the nature of the change in the covenant which is quoted in Heb 8:7-13.
2. Jesus speaks of the sign of Jonah in Matthew 12:38-41

B. Predictive

1. Joel 2:28-32 is quoted by Peter and the other apostles on the day of Pentecost in Acts 2:16-21.
2. Micah 4:1-3 is fulfillment of this prophecy began on the Day of Pentecost
3. Micah 5:2 is the passage that identifies the birthplace of the Messiah.

C. Comparative

1. The book of Hebrews is a series of comparisons of the Old and the New Law.
2. I Peter 3:20-21 is where the apostle makes a comparison of Noah's salvation through water and our salvation through the water of baptism.

VI. THE PROPHETIC PARADIGM

The prophets went beyond simply explaining the crises the Israelites were facing in their own time. They went to explain how this fit into God's dealings with the nation and his eventual plan of redemption. Therefore, they present an overall view, or paradigm, which pervades their writings. There are eight basic points summed up in this interpretation of history.

A. *The Lord of History*, Hos. 4:1

1. When the prophets begin their message with "thus saith the LORD" or a similar phrase, they go beyond their identification as God's spokesman. God's word is the cause of all history, not just a prediction of it (See Isa. 44:24-28).
2. By this absolute control of history, God is able to spell out the covenant and say what he will do.

B. *The Election of Israel*, Hos. 11:1

1. God chose the seed of Abraham, the nation of Israel, as the instrument through whom He would bless all nations. Am. 3:2
2. The prophets continually reminded the nations of their privileges and blessings. Am. 2:9-11; Hos. 8:12
3. With these blessings came a promise from the people that they would keep God's law. Ex. 24:3,7; Josh. 24:21

C. *The Rebellion of Israel*, Hos. 11:2

1. Israel failed to give attention to their agreement to obey God's law, holding to a national version of the doctrine that one cannot fall from grace.
2. As a result, the prophets make numerous appeals to this covenant in citing the sin of the people and urging them to obey. Hos. 8:12; 4:1,2; Am. 5: 21; Mic. 2:2; 3:8; Mal. 2:11

D. *Judgment to Come*, Hos. 9:3

The prophets warned of consequences to come when God brought judgment upon the people. Not surprisingly, many of their warnings match those of the curses God promised when making a covenant with Moses.

Compare Am. 5:11 with Deut. 28:30; Hos. 9:11,16 with Deut. 28:18; and Deut. 28:49-68; Lev. 26:27-39 with Hos. 9:7; Am. 4:2,3; 5:27; 9:8,10; Mic. 4:10

E. *Divine Compassion*, Hos. 11:8

1. When judgment came, God did not forget His people. Even though they deserved total destruction, God did not treat them this way. This is easy to understand in light of God's eventual purpose to redeem man from sin.
2. Where as the curses came from the Mosaic covenant, God's compassion stems from His covenant with Abraham. The statements of the prophets reflect this. Hos. 2:14,15,19,23; Am. 4:6,11; Mic. 7:18-20

F. *Call to Repentance*, Hos. 14:1,2

God could not bring back His people apart from their will. Thus the need for the nation to repent. This message could be inserted at various places within the paradigm. Am. 5:14-15; Joel 2:12-13 (Note this attitude displayed by Daniel in Dan. 9:4-19)

G. *Redemption and Restoration*, Hos. 14:5

1. Although the short-term preaching of the prophet usually centered around the Mosaic covenant, benefits promised in the future were tied to the Abrahamic and Davidic covenants. Gen. 22:17; cp. With Joel 3:1-2; Mic. 4:10a-12
2. On one level, the prophets promise the Israelites a return from captivity to the homeland. Yet, this physical restoration was but a prelude to the spiritual fulfillment of Abraham and David's covenants through Christ. Mic. 4:6-7; Joel 3:18; Am. 9:11,3

H. *The Kingdom of God*

On the basis of God's promises to Abraham and David, God was able to explain that His kingdom would not only be for Jews, but all nations. This message is foretold by the prophets. Mic. 4:1,2; 5:7; Zech. 9:8,10

VII. **FUFILLMENT OF PROPHECY**

- A. **Short Term Prophecies** - Sometimes prophecies looked into the short-range future and gave specific indications of what would transpire. While it is possible for an uninspired forecaster to analyze a trend and project an outcome with a degree of certainty, Biblical prophecies often foretell what is unforeseeable.
- B. **Medium-Range Prophecies** - Things prophesied and fulfilled within a life-span:
- C. **Long-Range Prophecies** - Sometimes great stretches of time are interposed between God's prophesies and their fulfillment. This is inconsequential as to the certainty of the prophecy made, for God doesn't unnecessarily procrastinate or forget His promises.
- D. **Messianic Prophecies** – Are Long-Range Prophecies that are a key part of the prophets, for these prophecies offer hope to the people of a better day.
 - 1. Passage clearly indicates it is Messianic Prophecy.
 - 2. We are told in New Testament that a passage in the Old Testament is a direct prophecy/fulfillment connection.
 - 3. We must also remember that many prophecies had an immediate, literal fulfillment with an additional long-term application.
- E. **Interpretation of Prophecy Fulfillment** – Old Testament prophecy will often use figurative language to describe literal events that will happen. A good bible student needs to view with respect to original audience reading/hearing the prophecy, the people who saw the prophecy fulfilled, and how it helps to be better Christians today. Many people would want some portion of the prophecy to be unfulfilled and apply current events to these ancient prophecies. An underlying theme to this practice is the desire for people to have a second chance when the Lord comes again and to treat the figurative passages as literal events and so concluding the prophecies are unfulfilled.

V. **CONCLUSION**

An understanding of the covenants God made with Abraham, Moses and David helps us to see God's intention for his people, and ultimately, all mankind. The Minor Prophets used these as a backdrop when trying to reach the people to whom they prophesied. When we understand the various elements of their message, we will not feel disoriented when lacking a defined outline of their writings. Rather it is possible to relate all of their prophecy to these key elements by which they interpreted the history of Israel to the people.

Lesson 2. The Minor Prophets: Overview Study of Jonah

For each of the three books we will spend time developing an overview of the book by using bible study skills to understand the book by reading, looking at words or phrases that are repeated, that are peculiar, that make comparisons or contrasts, that are strange and that are prophetic.

The prophets went beyond simply explaining the crises the Israelites were facing in their own time. They explained how this fit into God's dealings with the nation and his eventual plan of redemption. Therefore, they present an overall view, or paradigm, which pervades their writings. There are eight basic points summed up in this interpretation of history;

1. God is the Lord of History
2. Election of Israel
3. Rebellion of Israel
4. Judgment of God
5. Divine Compassion of God
6. Call to Repentance
7. Redemption & Restoration
8. Kingdom of God

A. DATE OF BOOK – **between 793 to 753 BC**

- B. **Theme** – After Jonah's disobedience to God's command for him to preach in Nineveh resulted in his being swallowed by a fish, he then obeyed God and preached in Nineveh, with the result that the entire city repented and turned to God.

C. ASSIGNMENTS FOR OVERVIEW OF JONAH

1. Completely read the book.
2. Reread the book
3. After reading go back through the book and look for six things:
 - a. Repeated Words and Phrases.
 - b. Peculiar Words and Phrases.
 - c. Comparisons and Contrasts.
 - d. Figurative Expressions.
 - e. Anything Strange.
 - f. Any prophetic statements
4. After reading the book look for passages of the book that fit into the "Prophetic Paradigm"
5. Fill in the study worksheet for Jonah.

Days of Fourth Dynasty-Jehu 10:1–15:12

Israel	Judah	Prophets
Jehu (10)	Athaliah & Joash (11-12)	<i>Joel (J)</i>
Jehoahaz & Jehoash (13)	Amaziah (14)	
Jeroboam II (14)	Azariah (15)	<i>Jonah, Amos (I), Hosea (I)</i>
Zechariah (15)		<i>Hosea (I)</i>

Jonah - The reluctant preacher ~ 793 to 753 BC

Jonah tries to avoid God's call to preach to the wicked people of Nineveh, but God insists—he sends a storm and a large fish to stop Jonah running away. Jonah learns the lesson that God loves people outside the Jewish race, as the wicked people of Nineveh repent.

Jonah 4:11 "Should I not care about the great city of Nineveh, which has more than 120,000 people who cannot distinguish between their right and their left, as well as many animals?"

Study Skills for The Minor Prophets

ASSIGNMENTS FOR BOOK OF JONAH

	Looking for -	
A	Repeated Words and Phrases	
B	Peculiar Words and Phrases	
C	Comparisons and Contrasts	
D	Figurative Expressions	
E	Anything Strange	
F	Any prophetic statements	
	Looking for -	Jonah

A	God is Lord Of History	
B	Election of Israel	
C	Rebellion of Israel	
D	Judgment of God	
E	Divine Compassion of God	
F	Call to Repentance	
G	Redemption & Restoration	
H	Kingdom of God	

Lesson 3. The Minor Prophets: Jonah 1:1 –2:10

C. DATE OF BOOK

between 793 to 753 BC

B. BACKGROUND

The author and main character of this book was undoubtedly the same Jonah mentioned in II Kings 14:25 since he is identified as the son of Amittai there and in Jonah 1:1. Thus Jonah was from Gathhepher, a town in Galilee and part of the Northern Kingdom (Israel). Jonah is said to have prophesied during the reign of Jereboam II giving us a general idea as to the date of the book.

The account centers around Jonah's call from God to preach to Nineveh. The city of Nineveh was the capital of Assyria, the nation that would destroy and scatter Israel in 722 BC, Jonah was aware of the cruelty of the Assyrians, yet fear does not explain his hesitation. As we shall see, his reluctance was due to an even more despicable motivation.

C. QUESTIONS

Jonah Flees – Jonah 1:1-9

Jonah's calling is described as the word of the Lord coming to him. This is a common phrase in the Old Testament to describe a revelation from God to His prophets.

1. What was Jonah Commanded to do? What reason was given for this mission?
2. What did Jonah do instead? What was his goal (vs. 3)?
3. What initial steps did the sailors take to battle the storm?
- 4.
5. When Jonah was found asleep, what was he asked to do?
6. How did the sailors determine their trouble was due to Jonah?
7. What questions did they ask him?
8. Why did his answer regarding God frighten them?

Jonah Thrown Overboard – Jonah 1:10-16

1. What two questions did the sailors ask Jonah (vs 10, 11)?
2. What did Jonah tell them to do with him?
3. What did the sailors do first?
4. Explain what this reveals about the character of Jonah and the men?
5. Previously the men had each prayed to his own god. What actions before and after throwing Jonah overboard indicate their burgeoning faith in God?
6. What happened when Jonah was thrown overboard?

Jonah in the Fish – Jonah 1:17 – 2:10

1. How long was Jonah in the fish?
2. What did Jonah initially think about his condition before God (vs 4)?
3. What did he decide to do? Note how he describes this change in vs 7.
4. What did Jonah say of those who mind idols?
5. What two things did Jonah promise to do?
6. Read Amos 9:2-4. Note the futility of Jonah's fleeing and the comfort available in knowing God always is aware of us.

C. CONCLUSION

The first two chapters of Jonah teach us a great deal about the character of God, particularly His power over nature, It also shows us the great concern He has over the disobedience of individuals. He goes to great lengths to correct Jonah, but is able to discern the hearts of the sailors and treats them as fairly as He does Jonah.

At this point in the story, Jonah has repented of his sin in fleeing God. Yet he still must obey the commandment of the Lord. God expects more than mere regret for our past sins. True repentance requires future obedience. How Jonah follows God in form but not necessarily in heart is the lesson of the final two chapters.

Lesson 4. The Minor Prophets: Jonah 3:1 –4:11

A. BACKGROUND

In the first two chapters of Jonah he disobeys a command of God to go and teach in Nineveh which was the capital of Assyria and who was the enemy of Israel. Of course, Jonah is unable to hide from God. After spending three days and nights in the belly of a fish, he repents and agrees to do what God has asked. The fish vomits Jonah onto the shore and the third chapter begins with God speaking to Jonah again.

B. QUESTIONS

Jonah and Nineveh – Jonah 3:1-10

9. Once more a revelation from God is described as the word of the Lord coming to the prophet. Compare this message to that of Jonah 1:1-2. Has God changed His mind regarding Nineveh or Jonah?
10. Jonah now does as he is commanded. What does this say about his repentance?
11. What message did Jonah preach in Nineveh? Is there any hope given in this message?
12. The response of Nineveh to Jonah's teaching is described as believing God. What action did they take?
13. The king also believed God. What did he do and what other responses did he command? What uncertain hope did he express in verse 9?
14. What did God decide to do?

Jonah and God – Jonah 4:1-11

1. When Jonah saw the city was not destroyed, how did he react?
2. What reason did he reveal for his earlier flight to Tarshish? These qualities of God were well known by his servants (Numbers 14:18), Joel 2:13).
3. Because the city was spared, what did Jonha ask of God? What question did God ask in response?
4. Jonah went outside to see what would happen. How did God seek to teach him a lesson as he sat there hoping for the destruction of a great city?
5. What was Jonah's response to the plant's appearance?
6. What was his response to its destruction and the fierce wind and sun that beat upon his head?
7. God asks him the same question as in vs 4, but now it is in regard to a plant rather than a city. What is Jonah's answer?
8. What is the lesson God explains to Jonah in vs. 10 to 11?
9. Do you think Jonah finally took it to heart and why do you think he took it to heart?

C. CONCLUSION

The book of Jonah is above all an insightful look at the character of God. Not only are we led to conclude, as Jonah knew, that God is gracious and merciful, but we are also able to observe God's efforts to reform a sinner.

If the book had ended after chapter three, Jonah would have served as a model of a sinner who learned the error of his way and truly repented. But the final chapter forces us to consider the worst quality of Jonah's character, his lack of mercy and compassion. And if the book is to have the desired effect we must also examine our own attitude towards our enemies and all who are lost before God.

Lesson 5. The Minor Prophets: Overview Study of Joel

For each of the three books we will spend time developing an overview of the book by using bible study skills to understand the book by reading, looking at words or phrases that are repeated, that are peculiar, that make comparisons or contrasts, that are strange and that are prophetic.

The prophets went beyond simply explaining the crises the Israelites were facing in their own time. They explained how this fit into God's dealings with the nation and his eventual plan of redemption. Therefore, they present an overall view, or paradigm, which pervades their writings. There are eight basic points summed up in this interpretation of history;

1. God is the Lord of History
2. Election of Israel
3. Rebellion of Israel
4. Judgment of God
5. Divine Compassion of God
6. Call to Repentance
7. Redemption & Restoration
8. Kingdom of God

DATE OF BOOK ~835/ 840 to 800 BC

Theme – Joel proclaimed that the people of Judah should interpret a severe locust plague as a forerunner of "the great and awe-inspiring Day of the LORD," which would consume the pagan nations, but also unfaithful Judah unless the people repented.

B. ASSIGNMENTS FOR OVERVIEW OF JOEL

1. Completely read the book.
2. Reread the book
3. After reading go back through the book and look for five things:
 - a. Repeated Words and Phrases.
 - b. Peculiar Words and Phrases.
 - c. Comparisons and Contrasts.
 - d. Figurative Expressions.
 - e. Anything Strange.
 - f. Any prophetic statements
4. After reading the book look for passages of the book that fit into the "Prophetic Paradigm"
5. Fill in the study worksheet for Joel.

Days of Fourth Dynasty-Jehu 10:1–15:12

Israel	Judah	Prophets
Jehu (10)	Athaliah & Joash (11-12)	<i>Joel (J)</i>
Jehoahaz & Jehoash (13)	Amaziah (14)	
Jeroboam II (14)	Azariah (15)	<i>Jonah, Amos (I), Hosea (I)</i>
Zechariah (15)		<i>Hosea (I)</i>

Joel – Locusts ~835 BC

The prophet Joel's message was given to the southern kingdom of Judah (Athaliah/Joash). From a recent terrible locust plague, Joel illustrates God's coming day of judgment. Joel urges his hearers to repent before it is too late.

Joel 1:4 "What the devouring locust has left, the swarming locust has eaten; what the swarming locust has left, the young locust has eaten; and what the young locust has left, the destroying locust has eaten."

Study Skills for The Minor Prophets

ASSIGNMENTS FOR BOOK OF JOEL

	Looking for -	
A	Repeated Words and Phrases	
B	Peculiar Words and Phrases	
C	Comparisons and Contrasts	
D	Figurative Expressions	
E	Anything Strange	
F	Any prophetic statements	
	Looking for -	Joel

A	God is Lord Of History	
B	Election of Israel	
C	Rebellion of Israel	
D	Judgment of God	
E	Divine Compassion of God	
F	Call to Repentance	
G	Redemption & Restoration	
H	Kingdom of God	

Lesson 6. The Minor Prophets: Joel 1:1 –2:11

A. DATE

~835/ 840 to 800 BC

B. BACKGROUND

Nothing is known of Joel other than his father was Petheul (1:1). The date of the book is extremely uncertain and many dates have been proposed from the ninth to the fourth centuries BC. The context of the book does not rule out any of these dates. An earlier date is perhaps to be preferred because the enemies mentioned (Phoenician, Philistines, Egyptians and Edomites) fit that period better than a latter period.

The book addresses the people following a period of great destruction caused by locusts. While it is certainly possible that the army of locusts is used as a symbol of an army of a foreign nation, the description of the destruction throughout fits a swarm of locust extremely well. After a lengthy recounting of the damage, a choice is given to God's people: will they repent or face a more dreadful punishment.

B. QUESTIONS

The Wasted Land – Joel 1:1-20

As we have noted in Jonah, once more the revelation of God to His prophet is said to be the coming of the word of the Lord.

1. How far back were the elders to consider that such destruction had never occurred before?
2. For how many generations were they to discuss this disaster?
3. How many stages or types of locust are listed in verse 4?
4. What is the principal activity of each group?
5. How are the invaders described in verse 6?
6. List each form of vegetation mentioned in vs. 7-12. Beside each write what happened to it. What people are mentioned in these verses? What are they said to be doing?

7. What were the priests to do (vs. 13-14)?
8. What is coming in verse 15 and what will it be like?
9. What are animals suffering?
10. What additional calamity is noted in verses 19 to 20?

The Coming Day of the Lord – Joel 2:1-11

1. The day of the Lord is said to be at hand. How is the day described in vs. 2? Apparently, without repentance, the locust would return in worse form to complete the destruction of the Nation.
2. What is the reaction of people before the onset of this "army" (vs. 6)?
3. Note in verse 7, the invaders are said to be "like" men. In what ways? What are they able to do (vs. 7-9)?
4. Read Amos 8:9, Isaiah 13:9-13 and note similar language to verse 10.
5. What is said of this day in verse 11?

Conclusions

The Israelites have suffered greatly because of their sin, yet they shall still face a day of the Lord, one which no one can endure. The verses that follow this lesson appeal to them to repent and enjoy the blessings of the Lord.

Lesson 7. The Minor Prophets: Joel 2:12 –32 & Acts 2:1-21

A. BACKGROUND

Israel has suffered a devastating plague of locust. God appeals to them to repent to avoid an even worse day of the Lord. The benefits of repentance are made clear. Just as the complete destruction of the land and livestock were described in chapter one. In this section a complete restoration is foretold, but is totally dependent on God's good favor. Beyond these blessings, a future age where God's Spirit will be poured out is foretold.

B. QUESTIONS

A Call to Repentance – Joel 2:12-17

1. With what four things does God command them to turn to Him in verse 12?
2. The Jews frequently rent their clothing as a sign of deep remorse. What does God request instead?
3. How is God described and where have we read a similar description?
4. What groups are mentioned in verses 15 to 16? Clearly the entire nation was expected to participate.
5. The priests were to pray. What were they concerned the other nations might say about God?

A Restoration of the Land – Joel 2:18-27

In this section, the Lord promises to restore many physical blessings which had been lost by the people. While a promise of spiritual blessings begins in verse 28 nevertheless, this section can be helpful in understanding the care God gives to His people, both physically and spiritually.

1. What did God promise to do to the invaders?

2. List the things God promises to restore to His people.
3. What images are used to teach that the blessings will be abundant?
4. What will the people come to know about God?
5. How will they honor Him?

A Pouring Out of the Spirit – Joel 2:28-32

1. In this latter time (afterwards), God would pour His spirit out on whom?
2. Who would be able to prophecy? Dream dreams? See visions?
3. In those days how would servants be treated by God?
4. When did Peter declare this prophecy fulfilled?
5. Be prepared to discuss the details of its fulfillment.

Conclusions

To the people of Joel's age, God promised wonderful blessings. But the most important message of Joel's book is that now God offers salvation to people of all nations. This salvation does not come to those who are born into a nation of God's people, but to those who call on the name of the Lord.

Lesson 8. The Minor Prophets: Joel 3:1 –21

A. BACKGROUND

In the second chapter Joel speaks of a future age when men and women of all nations will enjoy spiritual blessings. During those same days judgment would come on those who opposed the people of God. The third chapter a prophecy of this judgment. While much of the language could also fit judgment of Israel's enemies before the coming of Christ (such as those named here, Phoenicians, Philistines, etc). Joel links it with the time of the pouring out of God's Spirit (cf Acts 2:16-21). A return from captivity and the saving of a remnant is also discussed in this chapter, but the language is applied in the New Testament to the days of the church. Read **Acts 15:13-17** and **Romans 11:5**.

B. QUESTIONS

Judgment of the Nations – Joel 3:1-17

1. To what days is Joel referring in verse 1?
2. Jehoshaphat means Jehovah judges. The nations which would be gathered to the Valley of Jehoshaphat would be guilty of what deeds (vs 2-3)?
3. What nation is dealt with in verses 4-8?
4. Of what are the guilty and what would be their punishment?
5. Given this was to occur during the days of the kingdom, should we expect a literal fulfillment of this punishment?
6. The nations are called to battle. Compare their actions (vs 10) to that of the citizens of the kingdom (Isaiah 2:4).
7. What images are used in verse 13 to indicate that the time of judgment was at hand? Read Micah 4:12,13 and Isaiah 63:1-6
8. How is the valley described in verse 14?

9. Where else have we seen the images of verse 15 and with what are they associated?
10. What will God be for His people?
11. What will His people understand?

The Blessings of God's People – Joel 3:18-21

1. When would verse 18 be fulfilled?
2. How are the blessings of this period described?
3. What would abide forever? Read Matthew 16:18, Hebrews 12:28-29
4. What blessings would those of Zion receive from the Lord?

Conclusions

This chapter is difficult to understand in many of its particulars, however, the central lesson is clear. God protects His people and will punish those who oppress them. We know this to be true historically as we recall the fate of those who attacked the Jewish nation and later the Church (consider the fate of Rome as predicted in Revelation). It is a message we should take comfort in as we face difficult circumstances in our lives.

Lesson 9. The Minor Prophets: Overview Study of Micah

For each of the three books we will spend time developing an overview of the book by using bible study skills to understand the book by reading, looking at words or phrases that are repeated, that are peculiar, that make comparisons or contrasts, that are strange and that are prophetic.

The prophets went beyond simply explaining the crises the Israelites were facing in their own time. They explained how this fit into God's dealings with the nation and his eventual plan of redemption. Therefore, they present an overall view, or paradigm, which pervades their writings. There are eight basic points summed up in this interpretation of history;

1. God is the Lord of History
2. Election of Israel
3. Rebellion of Israel
4. Judgment of God
5. Divine Compassion of God
6. Call to Repentance
7. Redemption & Restoration
8. Kingdom of God

A. DATE OF BOOK 750 – 700 BC

- B. **Theme** – Although Micah also prophesied against Israel, his main message was against Judah, who must repent of idolatry and injustice or else go into exile—but then be restored to divine blessing under the Ruler from Bethlehem 750-700 BC

C. ASSIGNMENTS FOR OVERVIEW OF JOEL

1. Completely read the book.
2. Reread the book
3. After reading go back through the book and look for five things:
 - a. Repeated Words and Phrases.
 - b. Peculiar Words and Phrases.
 - c. Comparisons and Contrasts.
 - d. Figurative Expressions.
 - e. Anything Strange.
 - f. Any prophetic statements
4. After reading the book look for passages of the book that fit into the "Prophetic Paradigm"
5. Fill in the study worksheet for Joel.

The decline and fall of Israel 15:13–17:41

Israel	Judah	Prophets
Shallum, Menahem, Pekahiah, & Pekah (15)	Jotham and Ahaz (15-16)	<i>Hosea (I)</i>
Hoshea and the fall of the northern kingdom (17)		<i>Hosea (I), Isaiah (J), Micah</i>

Micah - Walking with God ~740-700 BC

Micah is appalled by the oppression of the poor by the rich, and the corrupt judges and religious leaders. He predicts that God will judge the people of Judah for this, but he ends with a message of comfort and hope.

Micah 3:8 "But as for me, I am filled with power by the Spirit of the LORD, with justice and courage, to proclaim to Jacob his rebellion and to Israel his sin."

Micah 6:8 *He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?*

Study Skills for The Minor Prophets

ASSIGNMENTS FOR BOOK OF MICAH

	Looking for -	
A	Repeated Words and Phrases	
B	Peculiar Words and Phrases	
C	Comparisons and Contrasts	
D	Figurative Expressions	
E	Anything Strange	
F	Any prophetic statements	
	Looking for -	

A	God is Lord Of History	
B	Election of Israel	
C	Rebellion of Israel	
D	Judgment of God	
E	Divine Compassion of God	
F	Call to Repentance	
G	Redemption & Restoration	
H	Kingdom of God	

Lesson 10. The Minor Prophets: Micah 1:1-2:13

A. DATE

750-700 BC

B. BACKGROUND

Micah places his ministry in its historical place in the first verse of his book. As we have seen with Jonah and Joel, he speaks of his calling as the word of the Lord coming to him. The word came during the reigns of Jotham, Ahaz and Hezekiah, all kings of Judah. This would suggest that Micah's work was focused on Judah but he also speaks of that which he saw concerning Samaria, the capital of the northern kingdom of Israel. The reign of Jotham began in 575 BC and that of Hezekiah ended in 697 BC so we can safely date his prophecy during these years.

C. QUESTIONS

Judgment of Samaria and Judah – Micah 1:1-16

1. How does Micah describe himself?
2. From where does God issue His Judgment?
3. How does the natural world act before Him?
4. Two capitals are mentioned in verse 5. What are they and what nations do they represent?
5. What sin is alluded to in connection with the two capitals?
6. What would happen to Samaria?
7. What would happen to the idols of Samaria?
8. How does Micah feel about the judgment of Samaria?
9. Was it too late to help the nation of Israel and a similar fate will be near for whom?

10. In verses 10 to 15 several cities are mentioned. Note the loose meaning of each of the cities and list what was said of them.

City	Meaning	Statement
Gath	Tell town	
Akko (not named)	Weep town	
Beth-le-aphrah	Dust town	
Shaphir	Fair town	
Zaanan	March town	
Beth-ezel	Neighbor town	
Maroth	Bitter town	
Lachish	Horse town	

The Sins of the People: Micah 2:1-13

1. Describe the wicked activities listed in verses 1-2.
2. Who was guilty of such sins and what was their motivation?
3. What does God promise to do to these people in verse 3?
4. What will be said according to verse 4?
5. Assume that verse 6 is the response of the people to Micah's condemnation. What is the meaning of verse 7 if the speaker is Micah?
6. What other sins had the people committed in verses 8 to 9?
7. To what kind of prophet would they have listened?
8. What promise is made in verses 12 to 13 and who is the remnant of Israel?

Conclusions

Micah clearly states the coming destruction of Israel but offers hope to Judah, but the nation must turn from its present course.

Lesson 11. The Minor Prophets: Micah 3:1-5:15

A. BACKGROUND

Micah consists of three major discourses; chapters 1-2, 3-5 and 6-7. This lesson will focus on the middle discourse. Micah has already stated the case against Israel which will result in its complete destruction. He has warned that her wounds have also come to Judah. Accusations against both nations continue but Micah begins to elaborate on the future restoration he mentioned in 2:12-13. A day is coming when all will be welcomed into the house of the Lord.

B. QUESTIONS

The Wicked – Micah 3:1-12

1. What group is addressed in verse 1?
2. What were they to know?
3. How had they treated the people and would God treat them (vs. 4)?
4. What group is addressed in verse 5?
5. How well did the group in verse 5 perform their duties and what would be their fate?
6. In contrast to this group what does Micah say about himself (vs. 8)?
7. What will happen to Jerusalem?

The Coming Kingdom: Micah 4:1-8

1. Having described a destroyed Jerusalem Micah looks to a future day. When would the "latter days" occur? (Joel 2:28, Acts 2:16-17)
2. What activities would occur in the mountain of the Lord's house (vs. 2-3)?
3. What is the fulfillment of each of these activities in the New Testament?

4. Will this be a physical kingdom and what will characterize it?
5. Who will be included in this kingdom (vs. 6-7)?

Suffering before the Kingdom Comes: Micah 4:9-5:1

1. Before this great kingdom would be established the nation of Judah would suffer. The nation (described as being in what condition?
2. Where would the nation go in verse 10?
3. Would other nations understand God's plan?
4. What are the people told to do in verse 13?

The Coming Messiah: Micah 5:2-5:5

1. What prophecy is given of Bethlehem? (cf Luke 2:4-7).
2. How is the messiah described?
3. What will the messiah do for His people in verse 4?
4. What is the extent of his kingdom?

Judgment of God's Enemies: Micah 5:6-5:15

The time frame appears to continue to be the age of this Messiah as seen in verse 10. Therefore the Assyrian of verse 5 should be viewed as God's enemies.

1. Where would the remnant be found?
2. How might this have been fulfilled in the Church?
3. What does God promise to destroy?

Lesson 12. The Minor Prophets: Micah 6

A. QUESTIONS

God Pleads with Israel – Micah 6:1-8

1. Identify who is speaking in verses 1 thru 5.
2. Who is his audience?
3. What does he ask from them?
4. List the items that he mentioned in verses 4 and 5 and explain what relevance they have.
5. Are there any “modern” equivalents to these items?
6. Identify who is speaking in verses 6 to 8.
7. What do they ask the speaker in the previous verses?
8. What do their questions indicate about their understanding of serving God?
9. Explain what they had already been told to do in verse 8 and also see Deut 10:12-13.

Punishment of Israel's Injustice : Micah 6:9-16

1. To what city does the Lord speak in this passage?
2. Specifically, what kind of people within the city does he address?
3. Explain what God accuses the people of doing in verses 10 to 12 and 16?
4. Who were Omri and Ahab (1 Kings 16:21 – 22:40)?
5. What kind of "works" and "devices" did they perform?
6. Is it possible today to behave in the same way as these people did? Explain?
7. Be prepared to discuss what the Lord promises to do to those people for their actions in verses 13 to 16.

Lesson 13. The Minor Prophets: Micah 7

A. QUESTIONS

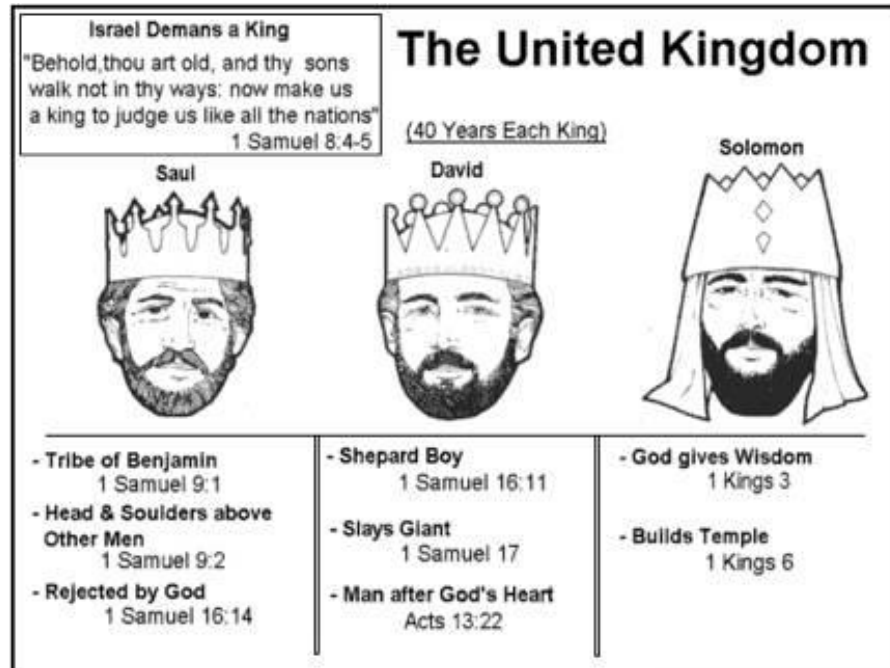
Sorrow for Israel's Sins – Micah 7:1-8

1. Who might be speaking in the beginning of chapter 7?
2. What "feeling" is being described in verse 1?
3. Be prepared to discuss from verses 2 to 6 the extent and severity of the wickedness of the people.
4. Amid all this wickedness, what is the attitude of the God-fearing individual as expressed in verses 7 to 8.

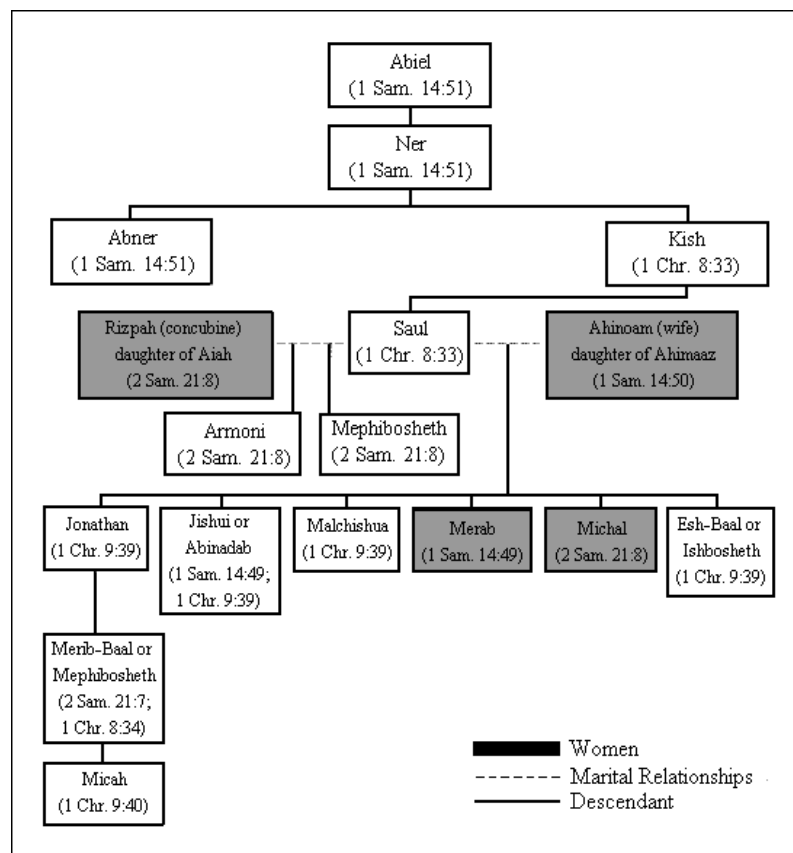
Israel's Confession and Comfort: Micah 7:8-20

1. Who is speaking in verse 9?
2. What is he waiting for in verse 9?
3. What is he willing to put up with until it comes (vs. 9)?
4. What will happen to the enemies of the Lord in verse 10?
5. What does the remnant ask in verse 14?
6. How does the Lord respond to their request in verse 15?
7. How will the other nations react to that as stated in verses 16 to 17?
8. What promises from God are listed in verses 18 to 20?
9. How are these promises fulfilled

Kings of the United Kingdom



Saul's Family



Kings of the Divided Kingdom							
Kings Of Israel			Dates BC		Kings Of Judah		
Prophet	Type	King	Years	Years	King	Type	Prophets
	B	Jereboam	931-910	931-913	Rehoboam	B	
	B			913-911	Abijam	B	
	B	Nadab	910-909	911-870	Asa	G	
	B	Baasha	909-886				
	B	Elah	886-885				
	B	Zimri	885				
	B	Tibni	885-880				
	B	Omri	885-874				
Elijah	B	Ahab	874-853	873-848	Jehospat	G	
	B	Ahaziah	853-852				
Elishia	B	Jehoram	852-841	853-841	Jehoram	B	
	B	Jehu	841-814	841	Ahaziah	B	
				841-835	Athaliah	B	
				835-796	Joash	G	Joel
	B	Jehoahaz	814-798				
	B	Jehoash	798-782	796-767	Amaziah	G	
Jonah	B	Jereboam II	793-753				
				792-740 <i>790-739</i>	Uzziah	G	
Amos	B	Zechariah	753-752				
	B	Shallum	752				
	B	Menahem	752-742				
				750-731	Jotham	G	
	B	Pekahiah	742-740				
Hosea	B	Pekah	752-732	735-715 <i>743-715</i>	Ahaz	B	
	B	Hoshea	732-722				
				715-686 <i>728-686</i>	Hezekiah	G	Isaiah Micah
				695-642 <i>697-642</i>	Manasseh	B	Nahum
				642-640	Anon	B	
				640-609	Josiah	G	Jeremiah Zephaniah
				609	Jehoahaz	B	Habakkuk
				609-597	Jehoiakin	B	Daniel
				597	Jehoiachin	B	
				597-586	Zedekiah	B	Ezekiel Lamentation

728-686 Chronological Chart – Leon Wood has Hezekiah King at fall of Israel (2 Kings 18:1)

Kings Of Israel During Divided Kingdom					
King	Dates BC	Type	Prophets	References	Principle Events
Jeroboam	931-910	Bad	Ahijah Man of God	1K 11:26-14:20 2Ch 10,13	Introduction of calf worship in Dan and Bethel
Nadab	910-909	Bad		1K 15:25-31	Slain in conspiracy by Baasha
Baasha	909-886	Bad	Jehu	1K 15:27-16:7 2Ch 16:1-6	
Elah	886-885	Bad		1K 16:8-14	Slain by his servant Zimri while drunk
Zimri	885	Bad		1K 16:9-20	Ruled only seven days, burned palace down around himself.
Tibni	885-880	Bad		1K 16:21-22	Israel was divided, half following Tibni and half following Omri
Omri	885-874	Bad		1K 16:16-28	Built city of Samaria for capital of Israel
Ahab	874-853	Bad	Elijah, Micaiah	1K 16:28-22:40 2Ch 18:1-34	Most evil king of Israel, introduced Baal worship
Ahaziah	853-852	Bad	Elijah	1K 22:51- 2K 1:18 2Ch 20:35-37	Elijah prophesied his death after falling through lattice
Jehoram	852-841	Bad	Elisha	2K 3:1-8:15 2Ch 22:5-8	End of Ahab's dynasty, killed by Jehu
Jehu	841-814	Bad	Elisha	2K 9:1-10:36 2Ch 22:7-9	Killed all Ahab's family, worshipped golden calves.
Jehoahaz	814-798	Bad		2K 13:1-9	
Jehoash	798-782	Bad	Elisha	2K 13:10-14:16 2Ch 25:17-24	Smote Syria three times and overtook cities of Israel
Jeroboam II	793-753	Bad	Jonah, Amos, Hosea	2K 14:23-29	Restored Israel's territory and prosperity
Zechariah	753-752	Bad	Hosea	2K 15:8-12	Killed in conspiracy
Shallum	752	Bad	Hosea	2K 15:13-15	Ruled one month
Menahem	752-742	Bad	Hosea	2K 15:16-22	Paid tribute to Pul (Tiglath-Pileser III of Assyria)
Pekahiah	742-740	Bad	Hosea	2K 15:23-26	Killed in conspiracy
Pekah	752-732	Bad	Hosea	2K 15:27-31 2Ch 28:5-8	Allied with Resin (Syria) against Assyria
Hoshea	732-722	Bad	Hosea	2K 17:1-41	Fall of Samaria, Assyrian captivity

Kings Of Judah During Divided Kingdom					
King	Dates BC	Type	Prophets	References	Principle Events
Rehoboam	931-913	Bad	Shemaiah	1K 12; 14:21-31 2Ch 10-12	Rejected people's appeal for lighter taxes—split nation
Abijam	913-911	Bad		1K 15:1-8 2Ch 13	Took Bethel and defeated Jeroboam
Asa	911-870	Good	Azariah, Hanani	1K 15:9-24 2Ch 14-16	Put away evil and idolatry
Jehoshaphat	873-848	Good	Jehu, Eliezer, Jahaziel	1K 22:41-50 2Ch 17-20	Made alliance with Israel and defeated many nations
Jehoram	853-841	Bad	Elijah	2K 8:16-24 2Ch 21	Married Athaliah and turned to Baal worship
Ahaziah	841	Bad	Elijah	2K 8:25- 9:29 2Ch 22:1-9	Died from wounds in battle with Syria
Athaliah	841-835	Bad		2K 11 2Ch 22:10-23:21	Woman, usurped throne, killed her grandsons
Joash	835-796	Good	Zechariah Joel?	2K 11:21-12:21 2Ch 24	King at 7 years old, made extensive repairs to temple
Amaziah	796-767	Good	Man of God	2K 15:1-7 2Ch 26	Waged civil war and was subjected by Israel for only time
Uzziah	792-740 790-739	Good	Zechariah, Isaiah	2K 15:1-7 2Ch 26	Entered temple to burn incense and was stricken with leprosy
Jotham	750-731	Good	Isaiah, Micah	2K 15:32-38 2Ch 27	Prepared his ways before Lord
Ahaz	735-715 743-715	Bad	Isaiah, Oded, Micah	2K 16 2Ch 28	Turned to idolatry and worship of Baal
Hezekiah	715-686 728-686	Good	Isaiah, Micah	2K 18-20 2Ch 29-32	Removed idols, destroyed brazen serpent, saved Judah from captivity

728-686 Chronological Chart – Leon Wood has Hezekiah King at fall of Israel (2 Kings 18:1)

Kings Of Judah After Fall of Israel					
King	Dates BC	Type	Prophets	References	Principle Events
Hezekiah	715-686 728-686	Good	Isaiah, Micah	2K 18-20 2Ch 29-32	Removed idols, destroyed brazen serpent, saved Judah from captivity
Manasseh	695-642 697-642	Bad		2K 21:1-18 2Ch 33:1-20	Reestablished idols, repented in later years
Amon	642-640	Bad		2K 21:19-26 2Ch 33:21-25	Idolatrous, killed by own servants
Josiah	640-609	Good	Huldah, Jer. Zeph. Hab.	2K 22:1- 23:30 2Ch 34-35	Destroyed idols, false religions, one of Judah's best kings
Jehoahaz	609	Bad	Jeremiah, Habakkuk	2K 23:31-34 2Ch 36:1-4	Imprisoned by Pharaoh-Necho, died in Egypt
Jehoiakim	609-597	Bad	Jeremiah, Habakkuk	2K 23:34-24:7 2Ch 36:5-8	Defeated by Babylonians
Jehoiachin	597	Bad	Jeremiah	2K 24:8-17 2Ch 36:9-10	Jerusalem besieged, temple stripped of treasures
Zedekiah	597-586	Bad	Jeremiah	2K 24:18- 25:7 2Ch 36:11-21	Made king and taken into captivity by Nebuchadnezzar,

728-686 Chronological Chart – Leon Wood has Hezekiah King at fall of Israel (2 Kings 18:1)

Rate of Travel in Biblical Times		
Type of Travel	Speed	Unit
On Foot	18 to 20	Miles/day
Horse	30	Miles/day
Mule/Horse	3	Miles/hr
Donkey	10 to 20	Miles/day
Camel	25 (40-45if pushed) 3 days without water Carry 500 to 1000 lbs	Miles/day
Messengers/Couriers	60	Miles/day
Persian Messenger Services (like pony express)	170	Miles/day
Roman Couriers	50 (5 miles/hr)	Miles/day
Armies	15	Miles/day
Thutmose III across the Sinai	5	Miles/day
Alexander the Great	19 45 (known to have gone this fast)	Miles Day

Source: Eerdmans Dictionary of the Bible

Writing Prophets of Israel			
Prophet	Dates BC	Prophesied To...	Message
Obadiah	845	Edom	<i>"In the day that you stood on the other side... even you were as one of them" (1:11)</i>
Joel	830	Israel & Judah	<i>"For the day of the Lord is great, and very terrible; who can endure it?" (2:11)</i>
Jonah	780	Nineveh	<i>"Yet forty days and Nineveh shall be overthrown" (3:4)</i>
Amos	755	Israel	<i>"Prepare to meet your God, O Israel" (4:12)</i>
Hosea	750-725	Israel	<i>"How can I give you up Ephraim? How can I hand you over Israel? My heart churns within me; my sympathy is stirred" (11:8)</i>
Isaiah	740-690	Israel & Judah	<i>"Come now and let us reason together, says the Lord, though your sins are like scarlet, they shall be as white as snow" (1:18)</i>
Micah	735-700	Israel & Judah	<i>"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?" (6:8)</i>
Zephaniah	630-625	Judah	<i>"Seek righteousness, seek humility. It may be that you will be hidden in the day of the Lord's anger" (2:3)</i>
Nahum	630-612	Nineveh	<i>"God is jealous and the Lord avenges... The Lord is slow to anger and great in power, and will not at all acquit the wicked" (1:2-3)</i>
Jeremiah	627-586	Judah	<i>"Though I make a full end of all nations where I have scattered you, yet I will not make a complete end of you" (30:11)</i>
Habakkuk	612-606	Judah	<i>"Behold the proud, his soul is not upright in him; but the just shall live by his faith" (2:4)</i>
Daniel	606-536	Babylonian Kings	<i>"The Most High rules in the kingdom of men, and gives it to whomever He chooses" (4:25)</i>
Ezekiel	592-570	Captives	<i>"Although I have scattered them among the countries, yet I shall be a little sanctuary for them in the countries where they have gone" (11:16)</i>
Haggai	520	Remnant of Israel	<i>"Is it time for you yourselves to dwell in your paneled houses, and this temple to lie in ruins" (1:4)</i>
Zechariah	520-518	Remnant of Israel	<i>"Thus says the Lord of hosts: 'Return to me' says the Lord of hosts, 'and I will return to you' says the Lord of hosts" (1:3)</i>
Malachi	445-432	Israel	<i>"Will a man rob God? Yet you have robbed me!" (3:8)</i>

Periods Of Prophetic Activity—Although there were always prophets who tried to keep Israel's rulers on the right track, there were some prominent periods of prophetic activity.

- Assyrian Period—The threats of Assyrian domination and captivity were very real because of the idolatrous course the northern ten tribes were following. Assyria would bring God's judgment upon Israel (Isaiah 10:5-12), and He sent His prophets to warn them about it. Prophetic activity flourished during this time.
 - Obadiah (845 BC). Warned Edom of God's judgment against them (1-4, 10-11, 15)
 - Joel (830 BC). Warned of the coming "*day of the Lord*." (2:11)
 - Jonah (780 BC). Warned Assyria of judgment if they did not repent (1:1-3; 3:1-5; 4:1-2, 9-11)
 - Amos (755 BC). Cried out against injustices in Israel (4:12; 5:1-4).
 - Hosea (750-725 BC). Married a woman of harlotry, illustrating God's love for His people who had played the harlot with idolatrous gods (1-3; 11:8; 14:1-9).
 - Isaiah (740-690 BC). Prophesied extensively of the coming Messiah.
 - Micah (735-700 BC). Spoke out against injustices in Israel (6:8).
- Babylonian Period—Israel was finally overthrown in 722 BC, but Judah continued to exist for over a century because of the influence of some good kings and righteous prophets. Eventually though, she too turned completely away from God. He sent the Babylonians as His rod of punishment (Jeremiah 51:20-26).
 - Zephaniah (630-625 BC). Warned of the Babylonians becoming a growing threat to world judgment (1:14-16; 2:3).
 - Nahum (630-612 BC). Warned of the fall of Ninevah (1:1-3; 3:18-19).
 - Jeremiah (627-586 BC). Warned of Babylonian captivity for 40 years without results (25:1-14; 30:11). Also wrote the book of Lamentations after the fall of Jerusalem (Lamentations 1:12).
 - Habakkuk (612-606 BC). Struggled to accept the judgment which God was sending against Judah (2:4; 3:16-19).
 - Daniel (606-536 BC). Prophesied as God's representative to the heathen kings. He reminded them of who appointed and overthrew world rulers (2:24-25; 4:25).
 - Ezekiel (592-570 BC). Prophesied to God's people in captivity to give them hope of a remnant returning to their homeland (11:14-21; 37:1-14).
- Persian Period—After Israel's return to Palestine, she began rebuilding the temple, the city of Jerusalem, and the nation. God sent prophets to those people to remind them of their purpose and objective as a nation, and to keep them morally pure until the arrival of the Messianic period.
 - Haggai (520 BC). Prophesied to the remnant who had forgotten why they had returned to Jerusalem. His message was to "build the temple" (1:4-9).
 - Zechariah (520-518 BC). Prophesied to encourage the completion of the temple, and also saw visions of the Messianic period (1:3; 8:3; 14:9).
 - Malachi (445-432 BC). Warned the people to return to God, and to watch for the coming of Elijah before the coming of "*the great and terrible day of the Lord*" (1:6-8, 12-14; 3:1-3, 8; 4:5-6).

Oracles against the Nations in the Prophets

	Isaiah	Jeremiah	Ezekiel	Joel	Amos	Obadiah	Jonah	Nahum	Zephaniah	Zechariah*
Ammon		49:1–6	25:1–7		1:13–15					
Arabia	21:13–17									
Assyria (Nineveh)	10:5–19; 14:24–27						(Nineveh)	(Nineveh)		
Babylon	13:1–14:23; 21:1–10; 46:1–47:15	50:1–51:64								2:9–12?
Damascus	17:1–6?	49:23–27			1:3–5					9:1
Edom	21:11–12	49:7–22	25:12–14		1:11–12	1–14?				
Egypt	18:1–20:6	46:2–26	29:1–32:32							
Elam		49:34–39								
Ethiopia									2:12–15	
Gaza					1:6–8					9:5
Kedar and Hazor		49:28–33								
Lebanon										11:1–3?
Moab	15:1–16:14	48:1–47	25:8–11		2:1–3				2:8–11	
Philistia	14:28–32	47:1–7	25:15–17	3:4–8					2:5–7	9:6
Tyre <i>Sidon</i>	23:1–18		26:1–28:19; 28:20–23	3:4–8	1:9–10					9:2–3

*Additional cities/states are denounced in 9:1–8: Hadrach, Aram (v. 1); Ashkelon, Ekron (v. 5); Ashdod (v. 6)