

The Minor Prophets

Approx. Dates (BC)	Pre-Exile Prophets of Israel (Jonah to Nineveh)			Pre-Exile Prophets of Judah						Post-Exile Prophets of the Returned Remnant		
	780-850	765-750	755-715	840 or 586 (?)	835-796	740-690	630-612	606-604	625	520	515	430
	Jonah	Amos	Hosea	Obadiah	Joel	Micah	Nahum	Habakkuk	Zephaniah	Haggai	Zechariah	Malachi
Titles	Fleeing From God's Will	Judgment for Abused Privilege	Preserving Love	Poetic Justice	Coming of the Day of <i>Yahweh</i>	Who Is Like God?	The Doom of Nineveh	Solution to Perplexity	Blessing Through Judgment	Encouragement	the Jealousy of <i>Yahweh</i>	Repent and Return
God Speaks to: (Hubbard)	A Church Grown Cold	An Age Turned Sentimental	People Seduced by False Gods	A Nation Captured by Its Pride	A World Torn by Calamity	Leaders Abusing Their Power	An Empire Ensnare in Greed	Society Gripped by Frustration	People Yearning for Utopia	Church Misguided in Its Priorities	A World Desperate About Its Future	A Society Devoid of Responsibility
Theme or Purpose	...the God of the Hebrews (1) has concern for the whole world, (2) is sovereign over nature and all human affairs.	...to bring the prosperous and materialistic northern tribes... to repentance as the only escape from imminent judgment.	...the steadfast or unflinching love of God for Israel in spite of her continued unfaithfulness	Edom stands judged and under certain doom because of her pride in rejoicing over the misfortunes that befell Jerusalem.	a recent drought and locust plague... as an object lesson to warn of a future invasion of Israel in the Day of <i>Yahweh</i>	...exposed the injustice of Judah and declared the righteousness and justice of <i>Yahweh</i> showing He was just in disciplining them	...the fall of Nineveh as the retribution of God against the wicked Assyrians of Nineveh... written to bring comfort to Judah.	...perplexity over the coming invasion of the wicked Babylonians. ...a defense of God's goodness and power in view of the problem of evil.	... judgment or the coming of the day of the Lord... retribution or judgment for sin, a call for repentance, and a promise of future redemption or blessing.	to encourage and exhort the returned remnant to rebuild the Temple... (1) God blesses His people when they put Him first, (2) we should not grow weary in the service of the Lord, (3) God's promises for tomorrow...the foundation for our confidence for today.	...to encourage the returned remnant to complete their work in rebuilding the temple. ...also showed that God was at work in the world restoring Israel to their spiritual inheritance in preparation for the coming Messiah	...sincerity toward God and a holy manner of life are absolutely essential in the Lord's eyes, if His favor is to be bestowed... Israel must live up to her high calling as a holy nation and wait for the coming of the Messiah...
Key Words	emphasizing God's sovereignty is the word "prepared." God prepared the wind, tempest, fish, gourd, worm, and an east wind.	"transgress" and "transgression" ... 12 times	"harlot" and "harlotry" ...19 times	Judgment on Edom. Combined, Edom and Esau ...9 times.	Day of <i>Yahweh</i> .	"hear" ... 9x...with the focus on judgment for failing to hear are words like "desolation," "desolate," and "destruction," occur 4 times... restoration: "gather" or "assemble" 7x.	...the judgment of Nineveh, but the words that stand out in this connection are "avenging" and "vengeance" occurring 3 times in the opening chapter (1:2).	"why" as Habakkuk struggled with the issues here and the other is "faith" as declared in 2:4, "the just shall live by faith."	"...day of the Lord," "that day," "the day," which combined occur some 20 times. The key idea is that of judgment and restoration in the day of the Lord.	... "house" as it is used in relation to the Temple focuses ...attention on the <i>reconstruction of the Temple</i> as the key focus of the book.	"The Word of the Lord" (13x) and "The Lord of Hosts" (53x) ...stress...the divine nature of Zechariah's message, ... prominent idea of the book <i>preparing for the coming Messiah</i> "you say" (11 times) or "you also say" (once). Also, the word curse or cursed occurs 7 times in 4 verses.
Key Verses	2:8-9; 3:10; 4:2	3:1-2; 4:11-12; 8:11-12	3:1; 4:1; 4:6; 11:7-9.	1:10, 15, 21	2:11 2:28-32	1:5-9; 6:8 7:18-20	1:7-8 3:5	2:4 3:17-19	1:7, 12 1:14-15 2:3	1:7-8 1:14 2:7-9	8:3 9:9-10	2:17 3:1 4:5-6
Christ as Seen in the Book	Through Jonah, Christ is portrayed in His resurrection (Matt. 12:40), seen as a prophet to the nations (though obviously not reluctantly like Jonah), and as the Savior of the nations. In Jonah's life, He is seen as the Savior and Lord (2:9).	Amos presents Christ as the One who will rebuild David's dynasty (9:11) and as the one who will restore His people (9:11-15).	...Messiah is presented as the Son of God (11:1), as the only Savior of His people (13:4), as the one who will ransom us from the dead (13:14), as the one who loves us with great compassion (11:4), and as the one who heals those who will return to Him (6:1).	Christ is seen in Obadiah as the judge of the nations (15-16), the Savior of Israel (17-20), and the Possessor of the kingdom (21).	In Joel, Christ is presented as the one who will give the Holy Spirit (cf. 2:28 with John 16:7-15 ; Acts 1:8), who judges the nations (3:2, 12), and who is the refuge and stronghold of Israel (3:16).	Micah presents Christ as the God of Jacob (4:2), the Judge of the nations (4:3), and the Ruler who would be born in the city of Bethlehem (cf. 5:2 with Matt. 2:1-6). The priests and scribes quoted Micah 5:2 in answer to Herod's question about the birthplace of Messiah.	While there are no direct Messianic prophecies in Nahum, in keeping with the basic christological spirit of all prophecy, Nahum sees Christ as the jealous God and avenger of His adversaries (1:2f).	"salvation," which appears three times in 3:13 and 18, is the root word from which the name "Jesus" is derived... the Holy One (cf. 1:12), the one who justifies the righteous by faith (2:4), and the one who will one day fill the earth "with the knowledge of the glory of the Lord, as the waters cover the sea" (2:14).	Though not specifically mentioned in this book, Messiah is presented as the Righteous One within the nation of Israel (3:5) who is also their King (3:15).	Here Messiah is portrayed as the Restorer of the Temple's glory (2:7-9) and the Overthrower of the kingdoms of the world (2:22).	...Christ...as both Servant and King, as the Angel of the Lord (3:1), the Righteous Branch (3:8), the Stone with the seven eyes (3:9), ...the pierced One (12:10), the coming...humble King (9:9-10), the smitten Shepherd who will be abandoned (13:7), the coming Judge...righteous King (14).	Wilkinson and Boa have an excellent summary: Malachi predicts the coming of the messenger who will clear the way before the Lord (3:1; cf. Is. 40:30). John the Baptist later fulfills this prophecy, but in the next few verses (3:2-5) jump ahead to Christ in His second advent...