Minor Prophets*

1st. minor prophet is Hosea 1:1-5 (1) The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.
(2) The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD.
(3) So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.
(4) And the LORD said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.
(5) And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.
Hosea is first in the list of Minor Prophets, so-called because their inspired books are shorter than those of the Major Prophets. Because of the sad experiences in his own personal life, Hosea has occasionally been called "the broken-hearted prophet," just as Jeremiah has been called "the weeping prophet." Hosea, son of Beeri, prophesied about the middle of the eighth century b.c., his ministry beginning during or shortly after that of Amos. Judging from the kings mentioned in verse1, Hosea must have prophesied for at least 38 years, though almost nothing is known about him from sources outside his book. He was the only one of the writing prophets to come from the northern kingdom of Israel, and his prophecy is primarily directed to that kingdom. The first part of the book in chapters 1-3, narrates the family life of Hosea as a symbol to convey the message that the Lord had given for his people. God ordered Hosea to marry an adulterous wife. The marriage produced three children that were each given a

symbolic name representing part of the ominous message. The vises of corruption, drunkenness, idolatry and immorality were rampant in Israel. Eventuality because of the disloyalty of king Hoshea, Samaria was captured and its people exiled in 722-721 B.C., bringing the northern kingdom to its extinction.
2nd. minor prophet is Joel 1:1-3 (1) The word of the LORD that came to Joel the son of Pethuel.
(2) Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?
(3) Tell ye your children of it, and let your children tell their children, and their children another generation.
Joel was a prophet in Judah, probably one of the earliest. However, the date of his prophecy is uncertain, since there are no contemporary kings or other chronological data given. Nothing is known about Joel personally except that he probably lived in Jerusalem and that his father's name was Pethuel. Indications that his prophecy was most likely one of the earliest is the lack of condemnation and no warning of impending invasion by either Assyria or Babylon. Apparently the people to whom Joel spoke had not sunk into a deep moral decay that sometimes characterized the nation of Israel. What Joel saw when he looked at his society was complacency, not corruption. The peoples eyes were no longer upon the Lord, but on themselves. Confirmation of Joel's authorship of his book is in Acts 2:16-21, citing Joel 2:28-32. Peter is noting that a portion of this significant prophecy had been fulfilled in the pouring out of the Holy Spirit upon the early church. Also in chapter 3 is prophecy of the coming Messiah.
3rd. minor prophet is Amos 1:1-2 (1) The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.
(2) And he said, The LORD will roar from Zion, and utter his

voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.
Although Amos lived in Judah, he was greatly disturbed about Israel's increasing departure from the true faith in Jehovah, and so directed his prophecy mostly against the northern kingdom. He was a contemporary of Hosea, tho probably older. Amos makes a special point of the fact that he had been merely a shepherd, rather than a priest or prophet when God called him into the ministry. His prophecies included divine judgments on various other nations, Syria, Philistia, Tyre, Edom, Ammon and Moab, before turning his attention to the sins of Judah and Israel. His judgments envisioned not only Israel, but "the whole family" that God had brought out of Egypt. Turn with me to;
Amos 3:1-2 (1) Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,
(2) You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.
4th minor prophet is Obadiah 1:1-4 (1) The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.
(2) Behold, I have made thee small among the heathen: thou art greatly despised.
(3) The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?
(4) Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.
The one-chapter prophecy of Obadiah is the shortest book in the Old Testament. There is no clear evidence, either internal or external, concerning the date of writing. Obadiah was presumably a prophet of Judah, although this is not absolutely

certain. The main theme of the book is a pronouncement of coming judgment on Edom, the nation descended from Esau, Jacob's brother. Though closely related to the Israelites, the Edomites were almost perpetually at enmity with them, even participating with another unnamed enemy nation in an invasion and destruction of Jerusalem. The ultimate doom of Edom is pronounced in view of both her arrogant pride (Obadiah v 3-4) and also because of her "violence against thy brother Jacob" (Obadiah v 10). Although the complete judgment on Edom was long in coming, eventually Edom and the Edomites disappeared from history.

5th minor prophet is Jonah 1:1-3 (1) Now the word of the LORD came unto Jonah the son of Amittai, saying,
(2) Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.
(3) But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

Most likely Jonah is most familiar of the minor prophets because of the famous story of Jonah and the whale. But because his story involving such a unique miracle, Jonah is the object of more skepticism than any prophet except Daniel. Nevertheless the book has been fully accepted as canonical and historical by both Jews and Christians until modern times. Jonah was a prophet rather early in the line of writing prophets. His home was in Gath-sepher, in Galilee, in the land of Zebulun, and he was identified as a real prophet in Israel, evidently during the reign of Jeroboam. Christ accepted the reality of Jonah's three days and three nights experience , even making it a prophetic type of His own coming death and resurrection. Turn with me to;

Matthew 12:38-40 (38) Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

(39) But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:
(40) For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.
6th minor prophet is Micah 1:1-3 (1) The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.
(2) Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord GOD be witness against you, the Lord from his holy temple.
(3) For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.
Micah was a prophet from southwestern Judah whose prophecy nevertheless dealt also with the northern kingdom, Israel, and its capital in Samaria. He was a contemporary of Isaiah and included some of the same prophecies, compare Micah 4:1-3 to Isaiah 2:2-4. Although Micah preached against the wickedness of both Israel and Judah, he also prophesied the ultimate victory of God and His people through the coming Messiah. Micah is the only book in the old testament that includes the prophecy of Messiah's human birth in Bethlehem, eventually to be fulfilled over seven hundred years later. Turn to;
Micah 5:1-2 (1) Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.
(2) But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. *The fulfillment is recorded in;* Matthew 2:5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,
7th minor prophet is Nahum 1:1-3 (1) The burden of Nineveh.

The book of the vision of Nahum the Elkoshite.
(2) God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.
(3) The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.
His entire prophecy is an indictment of Nineveh and a prophecy of its soon-coming judgment. Although it is not mentioned by Nahum, it had been about 150 years since Nineveh's king and people had all repented of their wickedness and turned to the Lord at the preaching of Jonah. Since that generation, however, Nineveh and the Assyrians had descended into greater depths of cruelty and evil than ever, and God could no longer tolerate such sinfulness. He used Assyria to punish Israel, but now Assyria's time had come, and Nahum's prophecy announced it in no uncertain terms.
8th minor prophet is Habakkuk 3:1-4 (1) A prayer of Habakkuk the prophet upon Shigionoth.
(2) O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.
(3) God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.
(4) And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.
The book of Habakkuk indicates an author of deep spirituality and great concern for the holiness of God. In his third chapter, an eloquent poetic prayer expressing great faith in the ultimate vindication of God's righteousness, he calls himself "Habakkuk the prophet." Teman is synonymous with the land of Edom, and "Paran" is in the adjacent Sinai wilderness. The statement "God came from Teman", does not

mean Teman is God's home. It simply means God had left town. Therefore thus saith the Lord GOD; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword; (Ezekiel 25:13).

9th. minor prophet is Zephaniah 1:14-18 (14) The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.

(15) That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

(16) A day of the trumpet and alarm against the fenced cities, and against the high towers.

(17) And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

(18) Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

The book of Zephaniah is only three chapters long. I cannot recall ever having heard a verse from Zephaniah read in a sermon, altho to me the book is hard to understand. The book of Zephaniah contains both dark pictures of impending doom on Judah and also bright glimpses of a glorious distant future under the reign of the Messiah. Zephaniah himself prophesied during the reign of Josiah, and thus was a contemporary of Jeremiah. It seems likely that his warnings may have contributed to the revival that took place under Josiah, and probably were written during the early years of his reign. His book closes with a wonderful prophecy concerning the future Messianic kingdom when all nations will serve the Lord.

Zephaniah 3:13-15 (13) The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.
(14) Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.
(15) The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is, in the midst of thee: thou shalt not see evil any more.
10th minor prophet is Haggai 1:1-8 (1) In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,
(2) Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD'S house should be built.
(3) Then came the word of the LORD by Haggai the prophet, saying,
(4) Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?
(5) Now therefore thus saith the LORD of hosts; Consider your ways.
(6) Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.
(7) Thus saith the LORD of hosts; Consider your ways.
(8) Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.
Haggai was called by God to rebuke and then encourage the Jews in connection with their divine commission to rebuild the temple. The circumstances are outlined in the books of Ezra and Nehemiah. Haggai's ministry lasted only a few months, but

was successful in accomplishing the purpose of activating the people to work. Note references to his ministry in Ezra 5:1 and 6:14. It is interesting to note that, while there are five books in the Bible with only one chapter, and seven with three chapters, Haggai is the only book with two chapters.

11th minor prophet is Zechariah 1:1-4 (1) In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,
(2) The LORD hath been sore displeased with your fathers.
(3) Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.
(4) Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

Zechariah began his prophetic ministry very soon after Haggai began his. Both prophets urged the people to resume their lagging temple rebuilding project. But more importantly, there are more Messianic prophecies in Zechariah than in any of the other minor prophets. Zechariah chapters 9–14 are largely Messianic, dealing with both the first and second comings of Christ, rejected at His first coming, gladly acknowledged at His second coming. Turn with me to;

Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

12th minor prophet is Malachi 4:5-6 (5) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:
(6) And he shall turn the heart of the fathers to the children,

and the heart of the children to their fathers, lest I come and smite the earth with a curse.
It is appropriate that Malachi, the last Old Testament prophet, should prophesy the coming of John the Baptist in the power of Elijah the prophet in the end times. Turn with me to;
Matthew 17:10-13 (10) And his disciples asked him, saying, Why then say the scribes that Elias must first come?
(11) And Jesus answered and said unto them, Elias truly shall first come, and restore all things.
(12) But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.
(13) Then the disciples understood that he spake unto them of John the Baptist.
His mission was to prepare the way of the Lord acknowledging Christ as the Lamb of God. Because of the peerless value of the death of the Lord, God is offering the blessings of salvation on a grace basis by faith in Christ Jesus. What does that faith consist of, what does it mean? Faith in Christ is the effect of belief in His gospel, thus baptism is the effect of that faith; only those who have believed the testimony of God unto faith, and by that faith repent of their sins, and make the confession of faith that Jesus is the Son of God, and by faith are baptized into His death for remission of sins, have the full and explicit testimony of pardon. This is the gospel power. The invitation to become sons of God is now, also prayer requests for other reasons, in either case come while we persuade with song.

This message approved by
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