# **OT9 Minor Prophets in Historical Order**

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**Pre-Exilic Prophets**

**Obadiah**

**Author**: Obadiah, Obadiah 1:1

**Date of writing:** The date is uncertain, but many place the date around 850 B.C. If this early date is correct, Obadiah’s work is quoted by other prophets who see Gentile nations attacking or failing to help Israel. See also Ezekiel 25:12-14, 35:1-15, Joel 3:19, Amos 9:12, Jeremiah 49:7-22, Isaiah 21:11-12.



**Purpose**: to pronounce judgment on the Edomites who had responsibility and opportunity to assist the Jews during a time of need.

**Idea**: Nations that attempt to destroy Israel will be appropriately judged.

**Development:** The Edomites were descendants of Esau, Jacob’s brother. They had a familial responsibility to assist Israel. Instead, they celebrated Israel’s trouble. The land of Edom is presently in Jordan and modern-day Petra is biblical Bozrah, the site of Christ’s return. In the Millennium Edom remains desolate and the descendants of Esau are destroyed. There is a lot of information in the Bible pertaining to Edom and the yet unfulfilled prophecies should not be ignored.

1. Geographical security will not protect Edom, Obadiah 1-4.
2. Not even a wise man will be left, Obadiah 5-9.
3. For Edom’s eight atrocities they will be destroyed, Obadiah 9-14.
4. The Tribulation will come upon all nations and the houses of Jacob and Joseph will possess the entire region of Edom, Obadiah 15-21.

**Joel**

**Author**: Joel, Joel 1:1

**Date of writing:** The date is uncertain; 835 B.C. is a conservative suggestion.



**Purpose**: to use the occasion of a locust invasion to teach about 3 additional invasions.

**Idea**: Multiple invasions are necessary before the Lord will dwell in Jerusalem.

**Development:**

1. An Army of Locust, 1:1-20.
2. An Army of Demons, 2:1-14.

2:1 “Blow the trumpet.”

* 1. Description of the Day, 2:1-2.
	2. Description of the Army, 2:3-5.
	3. Description of the Attack, 2:6-11.
	4. Exhortation to repent, 2:12-14.
1. The Northern Army, 2:15-3:8.

2:15 “Blow the trumpet.”

* 1. Exhortation to corporate, Jewish, prayer, 2:15-17.
	2. Promise of protection, 2:18-20.
	3. Promise of provision, 2:21-27.
	4. Promise of Jewish revival, 2:28-29.
	5. Promise of Gentile salvation, 2:30-32.
	6. The powerless nations will be judged and treated as they treated Israel, 3:1-8.
1. All the World’s Armies, 3:9-16.
	1. The command for all the armies to come, 3:9-12.
	2. The armies will be destroyed, 3:12-13.
	3. The heavens and earth will participate in the Lord’s judgment of the armies and the protection of Israel, 3:14-16.
2. The Lord’s presence in Zion will protect her forever, 3:17-21.

**Key Passage Exegesis**

* Joel 2:30-31 in connection with the northern invasion, Joel 2:20.
* Armageddon.

**Jonah**

**Author**: Jonah, Jonah 1:1.

**Date of writing:** 760 B.C.



**Purpose**: to demonstrate the grace of God upon the repentant Ninevites.

**Idea**: God is gracious to all who respond.

**Development:**

* 1. Jonah rebels against the Lord, Jonah 1:1-17.
	2. Jonah reflects on punishment, Jonah 2:1-10.
	3. Jonah preaches and the Ninevites believe, Jonah 3:1-10.
	4. God teaches Jonah about His compassion for all, Jonah 4:1-11.

**Key Passage Exegesis**

* Our God is amazingly gracious, Jonah 4:2.

**Amos**

**Author**: Amos, Amos 1:1

**Date of writing:** 755 B.C.



**Purpose**: to preach against the syncretistic false worship established in the northern nation of Israel.

**Idea**: The sin of Israel will be judged, and following judgment will be restoration.

**Development:**

1. The Prologue, Amos 1:1-2. The happy herdsman, Amos, declares that the Lord will roar from Zion.
2. The **Roar of Judgment**, Amos 1:3-2:16.
	1. Judgment against the nations, Amos 1:3-2:5.
	2. Judgment against Israel (for injustice 6, oppression 7a, shameless immorality 7b, desecration 8, and scornful contempt of the Lord's benefits 9-12) will result in their destruction, Amos 2:6-16.
3. **Reasons for Judgment,** Chapters 3-6.
	1. The first message: Israel's false system will come to an end, Amos 3:1-15.
	2. The second message: God's people should not rebel, because He is truly the real God. (Israel's women and worship services are rebellious (1-5) and since the increasingly sever discipline did not deter them (6-11), they will soon meet the real God (12-13), Amos 4:1-13.
	3. The third message: the people are to seek the Lord who made the universe, Amos 5:1-17.
	4. The First Woe: The Day of the Lord will be a time of devastating judgment upon the rebellious house of Israel, Amos 5:18–27.
	5. The Second Woe: God judges everyone, especially the wealthy, famous leaders of Israel, Amos 6:1-14.
4. The **Results of Judgment** in visions, Amos 7:1-9:10.
	1. The averted vision of swarming locusts, Amos 7:1-3.
	2. The averted vision of devouring fire, Amos 7:4-6.
	3. The devastatingly accurate plumb-line vision requires Israel's desolation, Amos 7:7-17.
	4. The prophet Amos stands his ground against Israel's finest opposition, Amos 7:10-17.
	5. The vision of summer fruit symbolizes the ephemeral nature of the wicked whose bodies will cover the ground. The economic sins will bring massive earthquakes, darkness, mourning, and silence from God, and complete destruction of the false religious system. While the false system of Israel will also be destroyed, this chapter best describes the destruction of the false religious system Israel develops under the covenant with the Antichrist, Amos 8:1-14.
	6. The vision of the avenging Lord striking the top of the pillars of the temple, Amos 9:1-8.
5. The **Restoration after Judgment**. The godly Jews will be returned to their productive land where they will rule over all of their enemies and all the believing gentiles, Amos 9:9-15.

**Key Passage Exegesis**

* The role of prophets in God’s program, Amos 3:7.

**Hosea**

**Author**: Hosea, Hosea 1:1. Hosea prophesied to the northern nation of Israel.

**Date of writing:** 710 B.C.[[1]](#footnote-1)



**Purpose**: to demonstrate to rebellious Israel God’s heart of love.

**Idea**: God’s love allows for restoration.

**Development:**

1. A prostitute and her children parallel Israel and the Lord 1:1-3:5
	1. Jezreel (son #1) is the name of a valley and relates to the destruction of Jehu’s dynasty and the Assyrian invasion in 722, 1:3-5.
	2. LoRuhamah (daughter) means “no mercy on Israel during Assyrian captivity, but God will save Judah, 1:6-7.
	3. LoAmmi (son #2) means “not my people”; God is temporarily rejecting the Jews and turning His attention to the Gentiles, 1:8-9.
	4. Although there are many, many Jews, Gentiles in Israel will be called the Sons of God, 1:10 [Reference to the Crusades.]
	5. Judah and Israel will regather as a single nation, come up from the land, and there will be a great Day of Jezreel; Gentiles become the people of God and the Jews are loved, 1:11-2:1. [The Northern Invasion, cf. Joel 2, Acts 2, Ezekiel 38-39.]
	6. Although Israel (combined) will persist in not following the Lord (2:2-5, Hebrew 2:4-7), God will continue to care for her in hopes of her return (2:6-8, Hebrew 2:8-10), 2:2-8. [Israel’s current contention since 1948.]
	7. God will punish Israel with trouble, declining, exposure (2:9-10), removal of the Jewish religion (2:11), and destruction of her many foreign political deals (2:12-13), 2:9-13 [Israel’s experience during the first half of the Tribulation.]
	8. From the foreign lands to the desert, God will lure Israel back to Himself and she will respond out of love, 2:14-15 [During the second half of the Tribulation the Jews will make their way to Petra for protection from the Antichrist.]
	9. Israel will forget the foreign gods (her masters), she will have safety in the land and they will believe and walk with the Lord, 2:16-20. [At the conclusion of the Tribulation all Israel believes and is saved.]
	10. The earth will be incredibly productive after Jezreel (Armageddon), 2:21-22. [The condition of the earth in the Millennium.]
	11. Israel will be planted in the Land in mercy and the Gentiles will be the people of God, 2:23. [A summary of the preceding sections.]
	12. For many, many years Israel will not be in a relationship with the Lord nor with other gods, but in the end, they will walk with the Lord, in their land, and under the leadership of resurrected David, 3:1-5.

1. The Message of Hosea: God’s Love for Unfaithful People, Hosea 4-14.
	1. Round One (Indictment), Hosea 4:1-6:3.
	2. Round Two (Judgment), Hosea 6:4-11:11.
	3. Round Three: (Restoration), Hosea 11:12-14:9.

**Key Passage Exegesis**

* The restoration of Israel, Hosea 3:1-5.
* Hosea is famous for his figures of speech, cf. Hosea 4:16.

**Micah**

**Author**: Micah, Micah 1:1. Micah prophesied to both the northern and southern kingdoms. He also saw the fall of Israel in 722.

**Date of writing:** 735-710 B.C.



**Purpose**: to warn about immanent judgment on Israel and remind believers of the coming kingdom.

**Idea**: Although God judges sin, those who believe (the Remnant) will be pardoned and dwell in the land of Israel in truth, peace, and love.

**Development:**

1. Introduction, Micah 1:1.
2. The coming Lord will judge the world, 1:2-16.
3. Evil damages the whole family, 2:1-11.
4. The Remnant will be saved, 2:12-13.
5. Evil leaders, prophets, and priests will be judged, 3:1-12.
6. The Remnant will be the center of truth and peace, 4:1-8.
7. The everlasting Ruler from Bethlehem will save Israel from the Northern Invasion, 4:9-5:15.
8. God is innocent; Israel is evil, 6:1-16.
9. Micah testifies about sin, judgement, and imputed righteousness, 7:1-13.
10. God will forgive the sin of the Remnant and they will dwell in truth and love, 7:14-20.

**Key Passage Exegesis**

* The Millennial Kingdom, Micah 4:1-3.
* The Northern Invasion, Micah 4-5.
* Bethlehem, Micah 5:2.

**Nahum**

**Author**: Nahum, Nahum 1:1.

**Date of writing:** about 660 B.C. He wrote about 100 years after Jonah and when Assyria was at its peak. Mosel is the modern city of Nineveh. Israel has been deported.



**Purpose**: to provide details of Nineveh and Asshur’s future eradication.

**Idea**: The global military, economic, and religious power of Asshur will come to a permanent end; its king and queen will be destroyed and Israel will plunder their kingdom.

**Development:**

1. The Title; God will take vengeance on His enemies. Nahum 1:1-3.
2. God uses nature to lure and destroy Asshur to Israel for total destruction. Nahum 1:4-10
3. The evil King of Asshur will be destroyed. 1:11-14.
4. Israel will keep the feasts and vows and then attack Asshur, Nahum 1:15-2:4.
5. Asshur will be unable to marshal a defense, 2:5-3:3.
6. The Queen of Asshur will be humiliated and destroyed, 3:4-17
7. Asshur is destroyed on the mountains, 3:18-19.

**Key Passage Exegesis**

* Nineveh will be completely destroyed, Nahum 1:9-14.

**Zephaniah**

**Author**: Zephaniah, Zephaniah 1:1. Zephaniah was a descendant of Hezekiah, had access to the royal court, and saw a revival during his prophesying.

**Date of writing:** 630-625 B.C.



**Purpose**: to prophesy about the Day of the Lord and the Millennial reign of Christ.

**Idea**: Global judgement results in the remnants’ salvation with the Lord in their midst.

**Development:**

1. Introduction, Zephaniah 1:1.
2. All wicked people will be destroyed, including the Jews, 1:2-6.
3. The Day of Judgment is near when everyone—from leaders to slaves—will be judged, 1:7-9.
4. Jerusalem’s wealthy and complacent people will be judged, 1:10-13.
5. The Day of the Lord will be a terrifying, sudden, destruction of Jerusalem and all the earth, 1:14-18.
6. Gentiles should seek the Lord now, before the coming judgment, 2:1-15.
	1. Seek the Lord now, 2:1-3.
	2. Neighboring nations will be destroyed, 2:4-10.
	3. The global judgement will include Cush, Ashur, and Nineveh, 2:11-15.
7. Jerusalem will not escape judgement, 3:1-4.
8. God is righteous in his judgement of Jerusalem and the nations, 3:5-8.
9. The Day of the Lord will purify the earth, 3:9-20
	1. All will worship with a single language, 3:9.
	2. From Africa they will come to worship, 3:10.
	3. The Jews will no longer sin, but walk with the Lord, 3:11-13.
	4. Jerusalem will rejoice in God, 3:14-16.
	5. God will rejoice over Israel, 3:17-20.

**Key Passage Exegesis**

* Epitome of pride, Zephaniah 2:15.
* The return and salvation of the Remnant, Zephaniah 3:9-20.

**Habakkuk**

**Author**: Habakkuk, Habakkuk 1:1, 3:1

**Date of writing:** Near the beginning of the deportation of Judah, 607 B.C.

**Purpose**: to answer the question, “Why doesn’t God judge the wicked?”.

**Idea**: God manages the nations as He sees fit to the end that Christ will rule with those who walk by faith.

**Development:**

1. Introduction, Habakkuk 1:1.
2. The Prophet’s Problems: The Righteousness of God, Habakkuk 1:2-2:20.
	1. First Problem: Israel’s Sin and God’s Silence, Habakkuk 1:2-11.
	2. Second Problem: Babylon’s Cruelty and God’s Silence, Habakkuk 2:12-20.
3. The Prophet’s Prayer: The Right Response to a Righteous God, Habakkuk 3:1-19.[[2]](#footnote-2)

**Key Passage Exegesis**

* The just shall live by his faith, Habakkuk 2:4.
* The second coming of Christ, Habakkuk 3:3-4.

**Post-Exilic Prophets**

**Haggai**

**Author**: Haggai, Haggai 1:1, 3, 12, 13, 2:1, 10, 13, 14, 20).

**Date of writing:** 520 B.C.



**Purpose**: to encourage the people returned to the land to build the temple.

**Idea**: One always has adequate resources to do God’s will.

**Development:**

1. First Message: Neglecting the Temple, Haggai 1:1-15.
2. Second Message: The Glory of the Temple, Haggai 2:1-9.
	1. The Glory of the Present Temple, Haggai 2:1-5.
	2. The Glory of the Future Temple, Haggai 2:6-9.
3. Third Message: The Blessing of Rebuilding the Temple, Haggai 2:10-19.
4. Fourth Message: The Kingdom is Coming, Haggai 2:20-23.

**Key Passage Exegesis**

* It all belongs to God, Haggai 2:8.

**Zechariah**

**Author**: Zechariah

**Date of writing:** 520 B.C., a contemporary with Haggai.

**Purpose**: to encourage the people to rebuild both the temple and the city.

**Idea**: Since Jerusalem will be the center of worship for the world (Zechariah 14:16), the people should follow the Lord and rebuild it.

**Development:**

1. The Call to Repentance, Zechariah 1:1–6.
2. The Visions of Zechariah, Zechariah 1:7–6:15.
3. The Questions Concerning Fasts, Zechariah 7:1–8:23.
4. The Oracles Concerning the Future, Zechariah 9:1–14:21.
	1. The First Oracle, Zechariah 9:1–11:17.
		1. The victories of Alexander the Great, Zechariah 9:1–8.
		2. The comings of the King, Zechariah 9:9–10.
		3. The victories of the Maccabees, Zechariah 9:11–17.
		4. The blessings from Messiah, Zechariah 10:1–12.
		5. The rejection of the Shepherd, Zechariah 11:1–17.
	2. The Second Oracle, Zechariah 12:1–14:21.
		1. The Lord’s care for Jerusalem, Zechariah 12:1–14.
		2. The Lord’s cleansing of Jerusalem, Zechariah 13:1–9.
		3. The Lord’s second coming to Jerusalem, Zechariah 14:1–21.[[3]](#footnote-3)

**Key Passage Exegesis**

* Armageddon and the Second Coming of Christ, Zechariah 14:1-21.

**Malachi**

**Author**: Malachi, Malachi 1:1

**Date of writing:** 430 B.C. He probably wrote about 100 years after Haggai and Zechariah.



**Purpose**: to stir up the people to a renewed commitment to the Lord.

**Idea**: Indifference is a sin God judges.

**Development:**

1. God’s love and disappointment with His people, Malachi 1:1-14.
2. God’s disappointment with the priests, Malachi 2:1-17.
	1. The priests have corrupted the Law, Malachi 2:1-9.
	2. The priests preside at mixed marriages, Malachi 2:10-12.
	3. The priests permit divorce, Malachi 2:13-16.
	4. The priests are tired of their interaction with the Lord, Malachi 2:17.
3. The Jewish world will be prepared for the Remnant, Malachi 3:1-18.
4. Before the Return of Christ there will be judgment and Elijah, Malachi 4:1-6.

**Key Passage Exegesis**

* The closing verses of the Old Testament, Malachi 4:5-6.



1. Ryrie, C. C. (1995). *Ryrie study Bible: New American Standard Bible, 1995 update* (Expanded ed., p. 625). Chicago: Moody Press. [↑](#footnote-ref-1)
2. G. Michael Cocoris, 2016 Euclid #20, Santa Monica, CA 90405, *The Bible: Book by Book*, 2000, internet paper. [↑](#footnote-ref-2)
3. Ryrie, C. C. (1995). *Ryrie study Bible: New American Standard Bible, 1995 update* (Expanded ed., p. 1460). Chicago: Moody Press. [↑](#footnote-ref-3)