



LOVE INTERNATIONAL OUTREACH FELLOWSHIP

SCHOOL OF TRAINING

'PROPHETS' - Class #2

**MINISTRIES OF THE MINOR PROPHETS – Part 1**

## **THE PROPHET HOSEA – Minor Prophet**

### **HOSEA 1:1 – “The Word of the Lord”**

- Prophetic Revelation from God. The Word of the Lord.
- **'HOSEA'**: The Hebrew name. 'Hosea' was probably an abbreviated form of a name that translates: “The Lord has saved.”
- **Hosea's ministry** - probably began in the last decade of Jeroboam's reign.

### **HOSEA 1:2 – ‘Wife of Harlotry’ – Israel / Gomer**

- Israel was God's unfaithful bride.
- Hosea and his wife (Gomer) had three children: two sons and a daughter. They, like Isaiah's children, (Isaiah 7:3; 8:3-4), are given names that bear a prophetic message.

**Notes:**

## THE PROPHET JOEL – Minor Prophet

### JOEL 1:1 – “The Word of the Lord”

- **Prophetic Revelation from God. The word of the Lord.**
  - **‘JOEL’ – Almost nothing is known about him except that his name means: ‘The Lord is God.’**
  - **The references to ‘my vines’ and ‘my fig trees’ in 1:7 may indicate that he was an orchard farmer.** Unlike other superscriptions that appear in the Bible’s prophetic books, this synchronizes his ministry with kings of Israel or Judah. (Isaiah 1:1; Jeremiah 1:1-3; Ezekiel 1:1-3; Hosea 1:1; Amos 1:1).
  - **See Joel 2:28.**
  - **Author and Date: Little is known with certainty about the origins of the **Book of Joel.** This superscription states that its message was given to ‘Joel, the son of Pethuel’ (1:1), but no further information about him or his father, is given in the Old Testament. Internal evidence indicates that Joel, like many of Israel’s prophets, was a passive preacher of repentance, and it appears that he addressed his message to Judah, and Jerusalem in Southern Israel. Beyond that, our curiosity is left unsatisfied.**
- The Book of Joel also contains minimal clues about the time of its composition.** Scholars have proposed dates for the book as early as the ninth century B.C., and as late as the second century B.C., with most estimates falling somewhere between these endpoints. Some commentators, noting that Joel stands in Hebrew Bible between two eighth-century prophets, Hosea and Amos, contend that ancient Jewish scribes identified Joel as a figure of the eighth century as well. Probably the strongest case for a date in the eighth century B.C. situates the book during the early years of Jehoash, king of Judah.

#### **Notes:**

## THE PROPHET AMOS – Minor Prophet

### **Author and date:**

**The Book of Amos** is a collection of sayings and visions that both Jewish and Christian tradition ascribe to Amos, a prophet from Judah in Southern Israel who spoke the word of the Lord to the Northern Kingdom of Israel.

**In the eighth century B.C.**, this tradition is based on the opening verse, which traces the origin of the book to: “Amos, who was among the shepherds of Tekoa.” (1:1)

**The superscription further indicates** he ministered as a prophet during the reigns of king Uzziah of Judah (792-740 B.C.) and king Jeroboam II of Israel (793-753 B.C.).

**This historical window** can be narrowed to the late 760’s if estimates are correct, that the earthquake mentioned in 1:1 occurred around 760 B.C. on this chronology, Amos would be an older contemporary of the prophets Hosea, Isaiah, and Micah.

### **Notes:**

## THE PROPHET OBADIAH – Minor Prophet

### Author and date:

**Nothing certain is known about the prophet who received the ‘vision’ recorded in this book.**

**The superscription in 1:1** provides no biographical information that would help readers to identify Obadiah beyond his name, nor does it provide historical background that would help to place him on the timeline of Old Testament events.

**Jewish tradition describes Obadiah** as a disciple of the prophet Elijah and identifies him with the royal steward in 1 Kings 18:1-16 who served under King Ahaz of Israel in the ninth century B.C. (Babylonian Talmud Sanhedrin 39b)

**These ancient traditions** are not historically impossible, given that a man named Obadiah appears as a prominent figure in 1 Kings 18, but neither are they probable on this basis. At least twelve different individuals spread out over several centuries of Israel’s history, bear this name in the Old Testament.

### **Notes:**

## THE PROPHET JONAH – Minor Prophet

### Author and date:

**Little is known with certainty about the origins of the Book of Jonah.**

Neither the author who penned the Biblical account nor the date of its composition is mentioned in the book.

**Its main character, 'Jonah the son of Amittai' (1:1),** was a prophet from Galilee who lived during the reign of Jeroboam II from 793 to 753 B.C. This information, derived from II Kings 14:25 rather than from the Book of Jonah, seems to set the story in the first half of the eighth century B.C., although the book makes no claim that Jonah himself was responsible for writing it.

**It is conceivable, if one grants the possibility of the story having a basis in history,** that Jonah could have kept memories of such an adventure, which he or someone else relied upon to produce the canonical book. But evidence is lacking to confirm this.

**The authorship of the Book of Jonah thus remains unknown.**

### Notes:

## THE PROPHET MICAH – Minor Prophet

### Author and date:

**The superscription traces the oracle of the book to “Micah of Moresheth” (1:1),** who spoke the word of the Lord in the latter half of the eighth century B.C. during the reigns of the kings of Judah: Jotham (750 - 731 B.C.), Ahaz (735 – 715 B.C), and Hezekiah (729 – 686 B.C.)

**This tells us that Micah ministered at the same time as the prophet Isaiah** and was a younger contemporary of the prophet Hosea. Unfortunately, nothing more is known about him.

**No information is given about his genealogy on background,** although indications within the book suggest that he, like the prophet the prophet Amos, was a man of humble and rural origins. Nevertheless, Micah’s prophecies were sufficiently well-known to be quoted more than a century after his lifetime during the trial of Jeremiah in Jerusalem (Jer. 2:18).

**It is unknown if Micah** himself was responsible for preserving his oracles in writing and compiling them into a book, or whether this was done by a disciple or scribal associate.

### **Notes:**



# SYLLABUS

## Prophets Class #2

### 'MINISTRIES OF THE MINOR PROPHETS' – Part 1

- **INTRODUCTION – Spoken by the instructor.**
- **Minor Prophets Commentary & Study Questions**
- **The Prophet Hosea**
- **The Prophet Joel**
- **The Prophet Amos**
- **The Prophet Obadiah**
- **The Prophet Jonah**
- **The Prophet Micah**

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## MINOR PROPHETS COMMENTARY & STUDY QUESTIONS

**Biblical authority** implicit in these doctrines is God's desire to make Himself known to the world and to enter a loving relationship with every man, woman and child He has created.

**God gave us the Scriptures not just to inform or motivate us; more than anything He wants to save us.** This higher purpose underlies every page of the Bible, indeed every word of it.

**In order to reveal Himself, God used what theologians call 'ACCOMODATION.'**

**Sometimes the Lord stoops down to communicate by 'condescension'** – that is, He speaks as humans speak as if He had the same passions and weakness that we do. (For example, God says He was 'sorry' that He made man in Genesis 6:6).

**Other times, He communicates by 'elevation'**—that is by endowing human words with divine power. (For example, through the Prophets.)

**The numerous examples of divine 'accommodation' in the Bible are an expression of God wise and Fatherly ways.** For a sensitive Father can speak with His children either by **condescension**, as in baby talk, or by **elevation**, by bringing a child's understanding up to a more mature level.