

THE TWELVE

The God Who Keeps His Promises

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The Minor Prophets in History

Power & Period	Israel	Judah
Assyria (870–626 BC) 8 th –early 7 th century	Jonah (ca. 770) Amos (ca. 760) Hosea (ca. 760–730)	Isaiah (ca. 740–700) Micah (ca. 737–690) Nahum (ca. 650)
Babylon (626–539 BC) Late 7 th –early 6 th century		Habakkuk (ca. 630) Jeremiah (ca. 627–580) Zephaniah (ca. 622) Joel (ca. 600?) Obadiah (ca. 586?) Ezekiel (ca. 593–570 in Babylon)
Persia (539–323 BC) Late 6 th –5 th century		Haggai (ca. 520) Zechariah (ca. 520–518) Malachi (ca. 433)

The Twelve at a Glance

Hosea	Yahweh's has a case against you; return to the Lord!
Joel	For Yahweh's day of wrath is near; you must repent.
Amos	Prepare to meet your God! The kingdom awaits the repentant.
Obadiah	Pride and hatred have no place in God's kingdom.
Jonah	Don't be like Jonah and not embrace Yahweh's full character!
Micah	You're guilty! Will God punish or preserve you?
Nahum	He will punish all his unrepentant enemies.
Habakkuk	His day of wrath will come; only people of faith will survive.
Zephaniah	Your only hope is to seek the Lord together and wait for him.
Haggai	Take your sin and his presence seriously.
Zechariah	He will bring his kingdom by his Spirit through his Messiah.
Malachi	You must fear and honor God for blessing to overcome curse.

HOSEA (760–730 BC): “The God who keeps covenant love”

◆ The structure:

- ❖ Heading (1:1)
- ❖ Yahweh’s unfaithful bride (1:2–3:5)
- ❖ Yahweh case against Israel (4:1–14:8)
- ❖ Closing (14:9)

◆ **Yahweh's unfaithful bride (1:2–3:5)**

- ❖ The problem (1:2)
- ❖ The judgments (2:2–15)
- ❖ The hope:
 - ❖ God will fulfill the Abrahamic promises (1:10–2:1).
 - ❖ God will make a new covenant with creation (2:18).
 - ❖ God will save through a second exodus under the new David in the latter days (3:5).

◆ **Yahweh's case against Israel (4:1–14:8)**

- ❖ The case (4:1–3)

- ❖ The charges developed:

- ❖ **No knowledge** (4:4–6:3)

- ❖ Charges: 4:6, 10; 5:4, 15)

- ❖ Hope: 6:1–3

- ❖ **No steadfast love/loyalty** (6:4–11:11)

- ❖ Charges: 6:4–7; 8:1; 11:1–2

- ❖ Hope: 8:8–11

- ❖ **No faithfulness/truth** (11:12–14:8)

- ❖ Charges: 11:12–12:2; 13:4–8

- ❖ Hope: 14:4–8

◆ Closing (14:9)

Summary of Hosea

Yahweh will reconcile with a multi-ethnic new Israel who will have new knowledge, loyalty, and truth as they engage in a new exodus following and finding refuge in a new David, who will bear God's wrath on their behalf and who will be the agent of a new creation. The wise will understand.

JOEL (600 BC?):

“The God who rejects apathy”

◆ The structure:

- ❖ Heading (1:1)
- ❖ Call for Lamentation and Repentance (1:2–2:17)
- ❖ Promise of Salvation and Restoration (2:18–3:21)

◆ Links with Hosea:

- ❖ Yahweh the roaring lion (Hos 11:10; 13:7; Joel 3:16)
- ❖ The wise will understand (Hos 14:9; Joel 1:2–3).

◆ **Call for Lamentation and Repentance (1:2–2:17)**

- ❖ **1st Appeal:** Curses should yield repentance (1:2–20)
 - ❖ Covenant curses: locust (1:4; cf. Deut 28:38–39, 42), fire (1:19–20; cf. Deut 28:24), drought (1:20; cf. Deut 28:22–24)
 - ❖ The day of the Lord is coming (1:15)!
- ❖ **2nd Appeal:** The Day of Yahweh is coming (2:1–17)
 - ❖ The horror (2:1–10)
 - ❖ The question (2:11)
 - ❖ The hope for refuge (2:12–14)

◆ **Promise of Salvation and Restoration (2:18–3:21)**

- ❖ **1st Announcement:** Restoration of God-Nation-Land Relationship (2:18–32)
 - ❖ Restoration blessings: renewal of Yahweh’s favor (2:18, 27) and presence (2:28–29; cf. Deut 30:3, 9); new creational bounty (2:19, 22, 24; cf. Deut 30:9); power over enemies (2:20; cf. Deut 30:7); restoration of worship and faithfulness (2:26, 28; cf. Deut 30:6, 8); covenant renewal (2:26–27; cf. Deut 4:31)
 - ❖ 2:28–32 in Acts 2:17–21
- ❖ **2nd Announcement:** Defeat of Israel’s Enemies (3:1–21)
 - ❖ 3:1–2
 - ❖ 3:16–21

Summary of Joel

The recent destruction identifies that the coming day of the Lord will be horrific, and only those who return to Yahweh by calling on his name can expect to be saved and to enjoy his refuge and Spirit at his new creational mountain.

AMOS (760 BC): “The God who roars against sin”

◆ The structure:

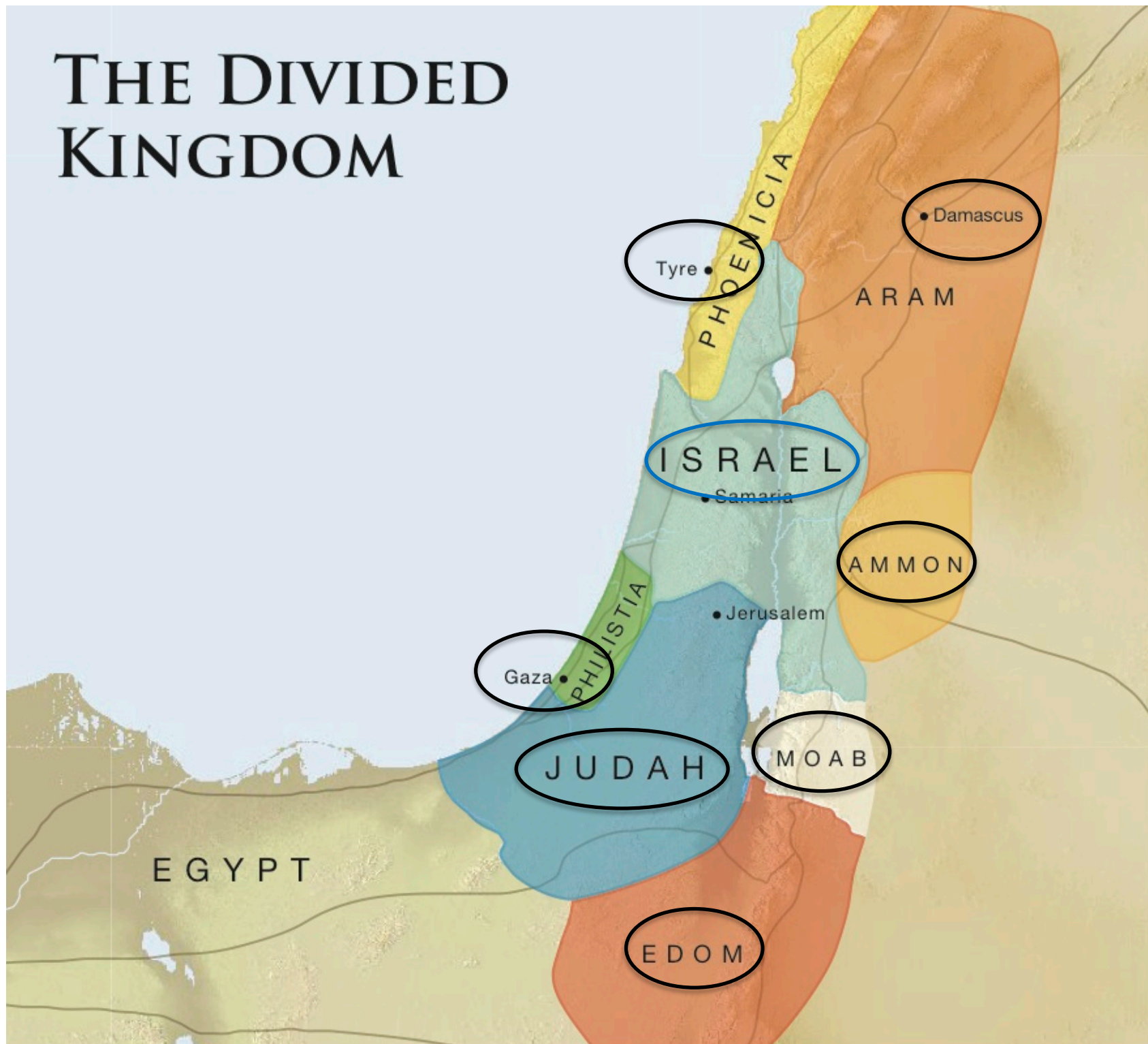
- ❖ Heading (1:1)
- ❖ Yahweh declares Israel’s guilt (1:2–2:16)
- ❖ Yahweh shapes his case against Israel (3:1–6:14)
- ❖ Yahweh sentences Israel (7:1–9:10)
- ❖ Closing: Hope for a New Davidic Kingdom (9:11–15)

◆ Link to Joel

- ❖ Yahweh the roaring lion (Joel 3:16; Amos 1:2; 3:8)

◆ **Yahweh declares Israel's guilt (chs 1–2)**

THE DIVIDED KINGDOM



◆ **Yahweh shapes his case against Israel (chs 3–6)**

- ❖ Some Israelites grow strong at others expense, so God will humble them through another's oppression.
 - ❖ 3:10–11
 - ❖ 4:1–3
- ❖ Israel has failed to learn from Yahweh's discipline, so the people must “prepare to meet your God!”
 - ❖ 4:6, 7–8, 9, 10, 11, 12
 - ❖ Cf. Lev 26:18, 21, 23–24, 27–28

- ❖ Seeking Yahweh is Israel's only hope for life.
 - ❖ 5:4, 6, 14–15
- ❖ Yahweh declares “Woe!” against those:
 - ❖ Who desire the day of the Lord (5:18);
 - ❖ Who are falsely secure in Zion (6:1);
 - ❖ Who delight in pleasure without grieving over sin (6:4–6).

◆ **Yahweh sentences Israel (7:1–9:10)**

- ❖ Because Israel does not meet God's standard, he will no longer disclose himself to them but will desolate them (7:8–9).
- ❖ What is now ripe and picked will soon rot (8:2–3).
- ❖ There will be a famine for God's word (8:11–12).

◆ **Closing: Hope for a new Davidic kingdom (9:11–15)**

- ❖ Yahweh will restore the Davidic kingdom in a way that includes the nations (9:11–12; cf. Acts 15:17–18).
- ❖ Yahweh will make the land a fruitful new creation (9:13–15).

Summary of Amos

Israel must prepare to meet their God, recognizing that he will punish them and that their only hope to participate in the new creational Davidic restoration is by returning to Yahweh.

OBADIAH (586 BC?): **“The God who judges pride”**

◆ The structure:

- ❖ Heading (1:1a)
- ❖ Staging for battle (1:1b)
- ❖ Edom’s humiliating punishment (1:2–10)
- ❖ Edom’s heinous sin (1:11–14)
- ❖ Reasons why Edom should have never sinned (1:15–21)

◆ Link to Amos

- ❖ Edom’s “possession” (Amos 9:12; Obad 18–21)

◆ **Staging for battle (1:1b)**

◆ **Edom's humiliating punishment (1:2–10)**

- ❖ The declaration of Edom's humiliation (1:2–4)
- ❖ The description of her humiliation (1:5–10)
 - ❖ Provisions lost (1:5–7)
 - ❖ Protections lost (1:8–10)

◆ **Edom's heinous sin (1:11–14)**

- ❖ Its essence: brother sought to kill brother, as Esau joined in ruining Jacob (1:11)
- ❖ Its description (1:12–14)
 - ❖ Delighting in Jacob's ruin (1:12)
 - ❖ Pillaging rather than protecting Jacob (1:13–14)

◆ **Reasons why Edom should have never sinned (1:15–21)**

- ❖ Yahweh will destroy Edom with all his enemies (1:15–16)
- ❖ Yahweh will exalt Mount Zion and establish his kingdom (1:17–21)
 - ❖ The preserved will possess Edom (1:17–18)
 - ❖ The preserved will possess Edom (1:19–21)

Summary of Obadiah

- ◆ **The coming exaltation of Yahweh's kingdom among the restored Israel at Mount Zion means a day of doom for the proud of Edom and the world.**

JONAH (570 BC):

“The God who is free in his steadfast love”

◆ **The structure:**

- ❖ The hope of Yahweh’s steadfast love for one (1:1–2:10)
- ❖ The offense of Yahweh’s steadfast love for all (3:1–4:11)

◆ **Link to Obadiah**

- ❖ “And the word of the LORD came” (Jon 1:1)
- ❖ Jonah is a picture of Israel whose hatred toward Nineveh resembles Edom’s toward Jacob. Israel must be warned, lest they incur Edom’s fate!

◆ Link to Joel

- ❖ Joel 2:32. Everyone who *calls* on the name of the LORD shall be saved.
- ❖ Jon 1:14–15. [The sailors] *called* out to the LORD, “O LORD, let us not perish for this man’s life.” ... And the sea ceased from its raging.
- ❖ Jon 2:1–2. Then Jonah prayed to the LORD his God from the belly of the fish, saying, “I *called* out to the LORD, out of my distress, and he answered me.”
- ❖ Jon 3:8–10. [The king of Nineveh prayed,] “Let them *call* out mightily to God.... Who knows? God may turn and relent.” ... God relented of the disaster that he said he would do to them.

◆ **The hope of Yahweh's steadfast love (1:1–2:10):** Jonah moves from resistance to personal acceptance.

- ❖ Yahweh initially calls for a mission of steadfast love (1:1–2)
- ❖ Jonah personally needs steadfast love (1:3–16)
- ❖ Yahweh demonstrates steadfast love (1:17)
- ❖ Jonah positively responds to Yahweh's steadfast love (2:1–10)

◆ **The offense of Yahweh's steadfast love (2:1–10):** Jonah moves from compliance to resentment.

- ❖ Yahweh calls again for a mission of steadfast love (3:1–2)
- ❖ Nineveh corporately needs steadfast love (3:3–9)
- ❖ Yahweh demonstrates steadfast love (3:10)
- ❖ Jonah negatively responds to Yahweh's steadfast love (4:1–3)
- ❖ Conclusion: Yahweh's steadfast love is for all who call on him (4:4–11)

Characterization

◆ **The Flow:**

- ❖ Yahweh calls Jonah to Nineveh.
- ❖ Yahweh sends the storm when Jonah disobeys, and Yahweh intensifies it to keep the sailors from rescuing him.
- ❖ The sailors call on Yahweh.
- ❖ Yahweh provides a great fish to rescue the prophet.
- ❖ We learn that Jonah calls on Yahweh.
- ❖ Yahweh is the object of Jonah's praise from the belly of the fish.
- ❖ Yahweh graciously sends Jonah a second time to Nineveh and causes the prophet's message to be received.
- ❖ The Ninevites call on Yahweh.
- ❖ Yahweh relents from destroying Nineveh.
- ❖ Yahweh provides the plant, the worm, and the scorching east wind to instruct Jonah in Yahweh's ways.

◆ **Conclusion:** *Jonah is but a foil to exalt God and his amazing steadfast love.*

Summary of Jonah

Yahweh's pity moves him to extend steadfast love to all who call upon him, both in Israel and throughout the world.

MICAH (737–690 BC): “The God who testifies against sin”

◆ The structure:

- ❖ Heading (1:1)
- ❖ Destruction and consolation for Israel and Judah (“Hear!”) (1:2–2:13)
- ❖ Devastation and renewal for God’s people (3:1–7:20)
 - ❖ Degradation and exaltation (“And I said, ‘Hear!’”) (3:1–5:15)
 - ❖ Condemnation and consolation (“Hear!”) (6:1–7:20)

◆ Links to Hosea

- ❖ *Rîb*, n = “legal case”; v = “legally contend, plead”:
Hos 2:2; 4:1, 4; 12:2; Mic 6:1; 7:9 (cf. Amos 7:4;
Hab 1:3)
- ❖ *Ḥesed* (“steadfast love”): Hos 2:19; 5:1; 6:4, 6;
10:12; 12:6; Mic 6:8; 7:18, 20 (cf. Joel 2:13; Jon
2:8; 4:2; Zech 7:9)

◆ **Destruction and consolation for Israel and Judah (“Hear!”) (1:2–2:13)**

- ❖ Promise of judgment beginning with northern Israel (1:2–2:11)
 - ❖ 1:2, 6–9
 - ❖ 2:6
- ❖ Promise of deliverance for a remnant (2:12–13)

◆ Devastation and renewal for God's people (3:1–7:20)

- ❖ Degradation and exaltation (“And I said, ‘Hear!’”)
(3:1–5:15)
 - ❖ The people’s iniquity, false confidence, and coming devastation (3:1–12)
 - ❖ 3:1–3
 - ❖ 3:11–12; cf. Jer 26:18
 - ❖ The future exaltation of Yahweh’s multi-ethnic kingdom in Zion after Israel’s exile (4:1–5:1)
 - ❖ 4:1–4, 6–8
 - ❖ The arrival of God’s Shepherd-King and the restoration and purification of the remnant (5:2–15)
 - ❖ 5:2–5a

- ❖ Condemnation and consolation (“Hear!”) (6:1–7:20)
 - ❖ Yahweh’s legal case against Israel (6:1–16)
 - ❖ 6:2, 8
 - ❖ 6:13–16
 - ❖ Micah’s woe and hope for the nation (7:1–13)
 - ❖ The woe (7:1–6)
 - ❖ The hope (7:7–13)
 - ❖ Yahweh’s call for his King to shepherd his people in a second exodus and to judge his enemies (7:14–17)
 - ❖ Micah’s confidence in Yahweh’s coming pardon, steadfast love, and faithfulness to fulfill his promises to Abraham (7:18–20)

Summary of Micah

Countering the destruction of Jerusalem due to Israel's rebellion and fulfilling his Abrahamic promises, Yahweh will restore in the latter days a pardoned and purified multi-ethnic people at Mount Zion through his Shepherd-King who will lead a second exodus and judge all God's enemies.