



Nahum, Habakkuk, Zephaniah

Come Follow Me

A classical painting of a church interior, featuring a large, ornate 'M' in the background. The scene is dimly lit, with light streaming through a window at the bottom. The text is overlaid on the painting.

HOSEA JOEL AMOS OBADIAH
JONAH MICAH NAHUM

MINOR PROPHETS

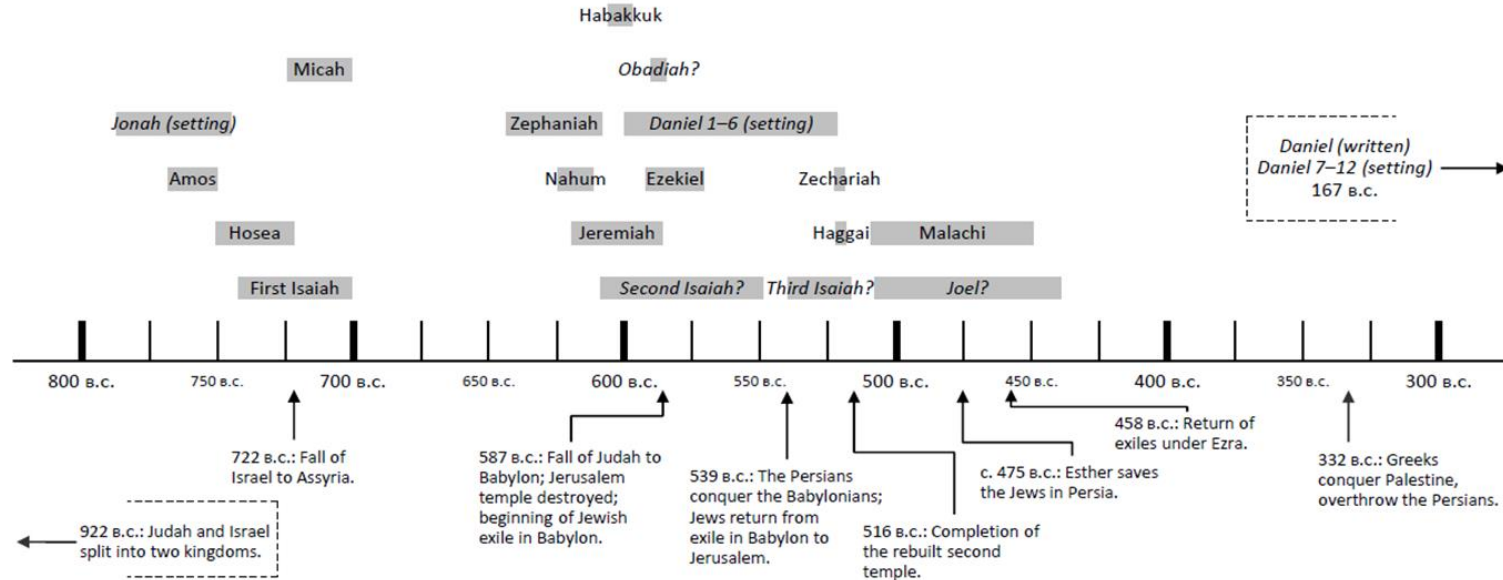
HABAKKUK ZEPHANIAH HAGGAI
ZECHARIAH MALACHI

The Minor Prophets

1. [Obadiah](#) - "Servant of Jehovah" (845 BC)
2. [Joel](#) - "Jehovah is God" (830 BC)
3. [Jonah](#) - "Dove" (780 BC)
4. [Amos](#) - "Burden-bearer" (755 BC)
5. [Hosea](#) - "Salvation" (750-725 BC)
6. [Micah](#) - "Who is like the Lord?" (740-700 BC)
7. [Zephaniah](#) - "Jehovah Hides" (625 BC)
8. [Nahum](#) - "Consolation" (630-612 BC)
9. [Habakkuk](#) - "Embrace" (612-606 BC)
10. [Haggai](#) - "Festive or Festival" (520 BC)
11. [Zachariah](#) - "Whom Jehovah Remembers" (520-518 BC)
12. [Malachi](#) - "My Messenger" (445-432 BC)

Timeline of the Old Testament Prophets

The books of prophecy at the end of the Old Testament are not arranged in chronological order. This chart places the prophets in order by the dates of their prophecies. In many cases, the books attributed to them may have been written, edited, or compiled long after they lived. Some prophets can be dated based on references in their books to external events; those with question marks are not known with certainty.



Isaiah: Most scholars believe the book of Isaiah was written by more than one person. The prevailing view is that chapters 1–39 were written by Isaiah, son of Amoz, who prophesied from about 740 to 700 B.C. Chapters 40–55 (“Second Isaiah”) are believed to have been written sometime between 559 and 530 B.C., but quotations from these chapters in the Book of Mormon indicate it was at least partially written before 600 B.C. Chapters 56–66 (“Third Isaiah”) are thought to have been written between 538 and 515 B.C., after the return of the Jews from captivity in Babylon; since the Book of Mormon has no quotations from this section, there is no concern with accepting this part of the theory.

Jeremiah prophesied from 621 B.C. until he escaped to Egypt in 587 B.C.

Ezekiel prophesied from 593 B.C. to at least 571 B.C.

Daniel: The dating problems of this book are numerous. Daniel was taken as a young man from Jerusalem to Babylon in 605 B.C., but the message and language of the prophetic parts of the book have led many to conclude that it was written in the 2nd century B.C.; the stories in the first half of the book probably date to the Babylonian exile.

Hosea: This prophet of the northern kingdom of Israel was active between 750 and 722 B.C.

Joel has traditionally been considered one of the earliest prophets (late 9th or early 8th century), but current scholarship places him at the end of the line of Old Testament prophets, possibly somewhere between 515 and 440 B.C.

Amos prophesied from about 760 B.C. to about 750 B.C.

Obadiah: The shortest book in the Old Testament concerns itself with events of the Babylonian conquest of Jerusalem, so it’s dated sometime around 587 B.C.

Jonah is mentioned in 2 Kings 14:25, which dates him between 788 and 747 B.C.

Micah’s prophetic writings probably date from 722 to 701 B.C.

Nahum: Probably between 625 and 612 B.C.

Habakkuk: A contemporary of Lehi; 609 to 597 B.C.

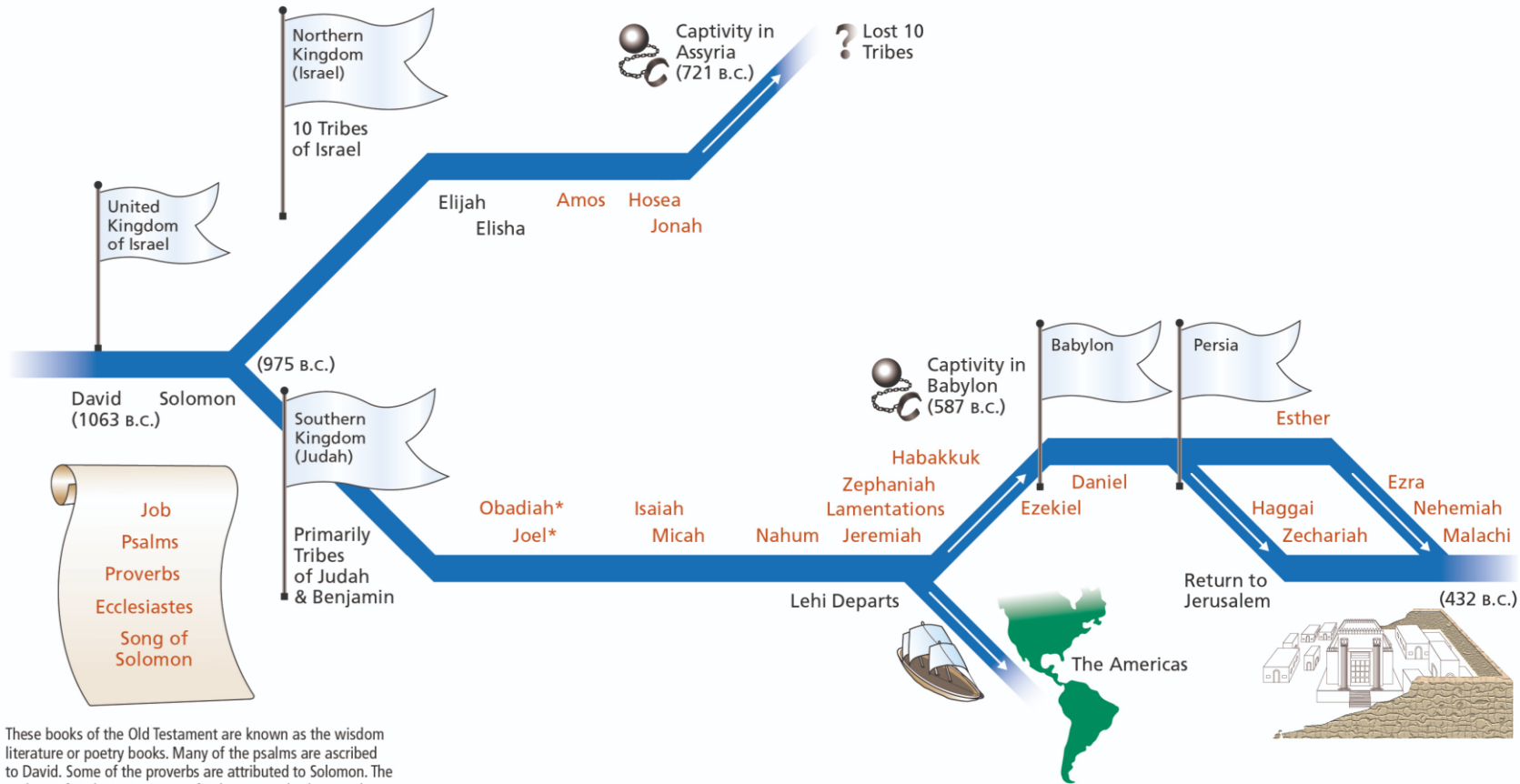
Zephaniah: A little earlier than Habakkuk; 640 to 609 B.C.

Haggai: Definitely a post-exile prophet, his ministry can be dated to a three-month period in 520 B.C.

Zechariah: A contemporary of Haggai; 520 to 518 B.C.

Malachi: The date of his prophecies is not known exactly, but likely come from the first half of the 5th century B.C. This chart suggest somewhere between 510 and 450 B.C.

The Kingdoms of Israel and Judah at a Glance



These books of the Old Testament are known as the wisdom literature or poetry books. Many of the psalms are ascribed to David. Some of the proverbs are attributed to Solomon. The authors of Ecclesiastes, Song of Solomon, and Job are unknown. When Job lived is also unknown. The Joseph Smith Translation "states that 'the Songs of Solomon are not inspired writings' " (Bible Dictionary, "Song of Solomon").

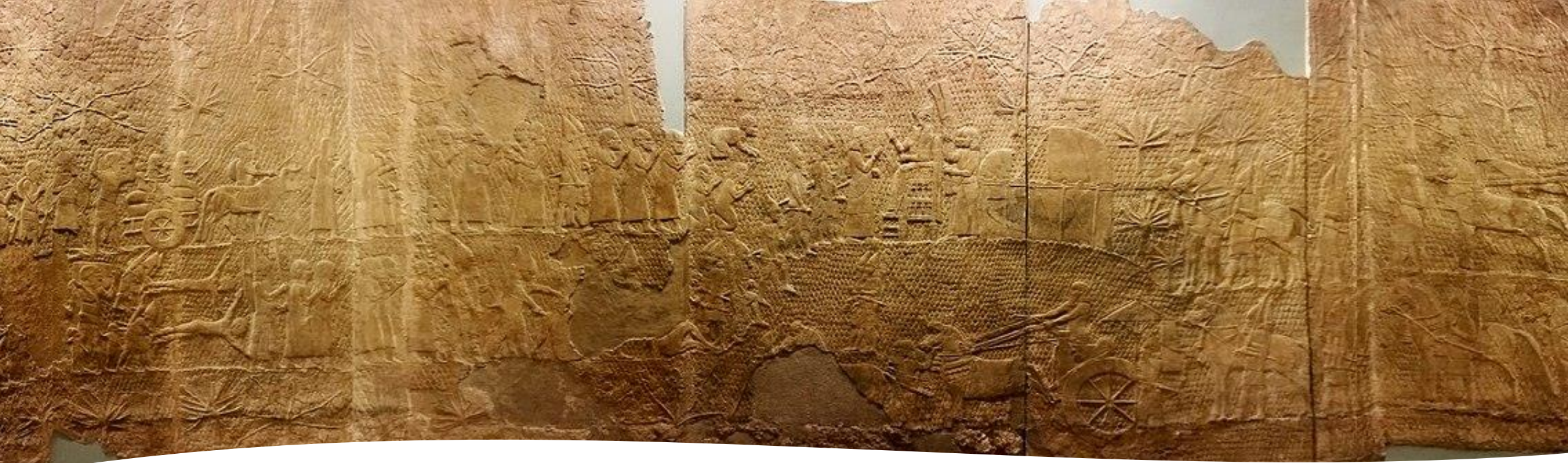
* Time of ministry uncertain

The burden of Nineveh

Nahum (נְחֻם "Consolation" or "Comfort") depicts God as being upset with Nineveh. Nahum's message, however, does not end there. **It is clear from his writings that Nineveh is a type of things to come**, just as Babylon and other cities were types (see Isa. 13-14; 1 Pet. 5:13; Rev. 14:8; 17; 18; D&C 1:16; 133:5, 7, 14). The Lord declared several times in modern scripture, "What I say unto one I say unto all" (D&C 61:18, 36; 93:49). The hard message of Nahum to Nineveh is a hard message to nations and peoples in all ages, particularly in these last days preceding the Second Coming (Nahum 1).

Kelly Ogden, "The Book of Nahum," [*Studies in Scripture*](#), Vol. 4: 1 Kings to Malachi, Deseret Book, (ed. Kent Jackson), 2004.





Nahum:
Between 663-
612 BCE.

Nahum was a prophet of the kingdom of Judah who prophesied late in the seventh century B.C., perhaps shortly before the fall of Nineveh in 612. The reference to the conquest and sack of the Egyptian capital of Thebes (No-amon) as a past event in Nahum 3.8 indicates that the book was composed later than this event (663). The question of how much later remains open.

Sennacherib's wall panels are currently in the British Museum and can be see [here](#) and depict the 701 BCE siege of Lachish.

Yahweh is slow to anger!

"Yahweh is long in the nostrils!" יהוה ארך אפים (Nah. 1.3).

When a person gets angry his nose is visibly enlarged as he/she expresses his/her indignation. The fact that God has a very long nose (nose is even plural here) is a beautiful [ancient Hebrew expression](#) signifying that God is very slow to anger.

“The Lord, the Lord God, compassionate and gracious, **slow to anger** (אָרַךְ אִפַּיִם *prounced: erech apaim*), and abounding in lovingkindness and truth; who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin.” (Ex. 34:6-7, NASB)

Psalm 18:7 which depicts God’s anger, saying “Smoke poured from his nostrils.” The psalmist evokes the image of flared nostrils and a nose that’s red with rage. **Because God is slow to anger, it takes a long time for his nose to get red.**





Nahum 2.3-6 – Chaos in the streets of Nineveh

The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared. The gates of the rivers shall be opened, and the palace shall be dissolved.

(The "Mask of Sargon of Akkad" (dated circa 2250 BC) was found in 1931 in Nineveh: it was probably mutilated during the destruction of Nineveh by the Medes and Babylonians in 612 BC.)

Woe unto the bloody city! - Nahum 3.1

Woe to the bloody city! it is all full of lies and robbery; the prey departeth not (Nah. 3.1)

The horseman lifteth up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcasses; and there is none end of their corpses; they stumble upon their corpses: Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts (Nah. 3.3-4).

Nineveh is laid waste!

And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee? (Nah. 3.7)

Right: The Fall of Nineveh, by John Martin



Habakkuk חֲבַקּוּק ("Embrace")

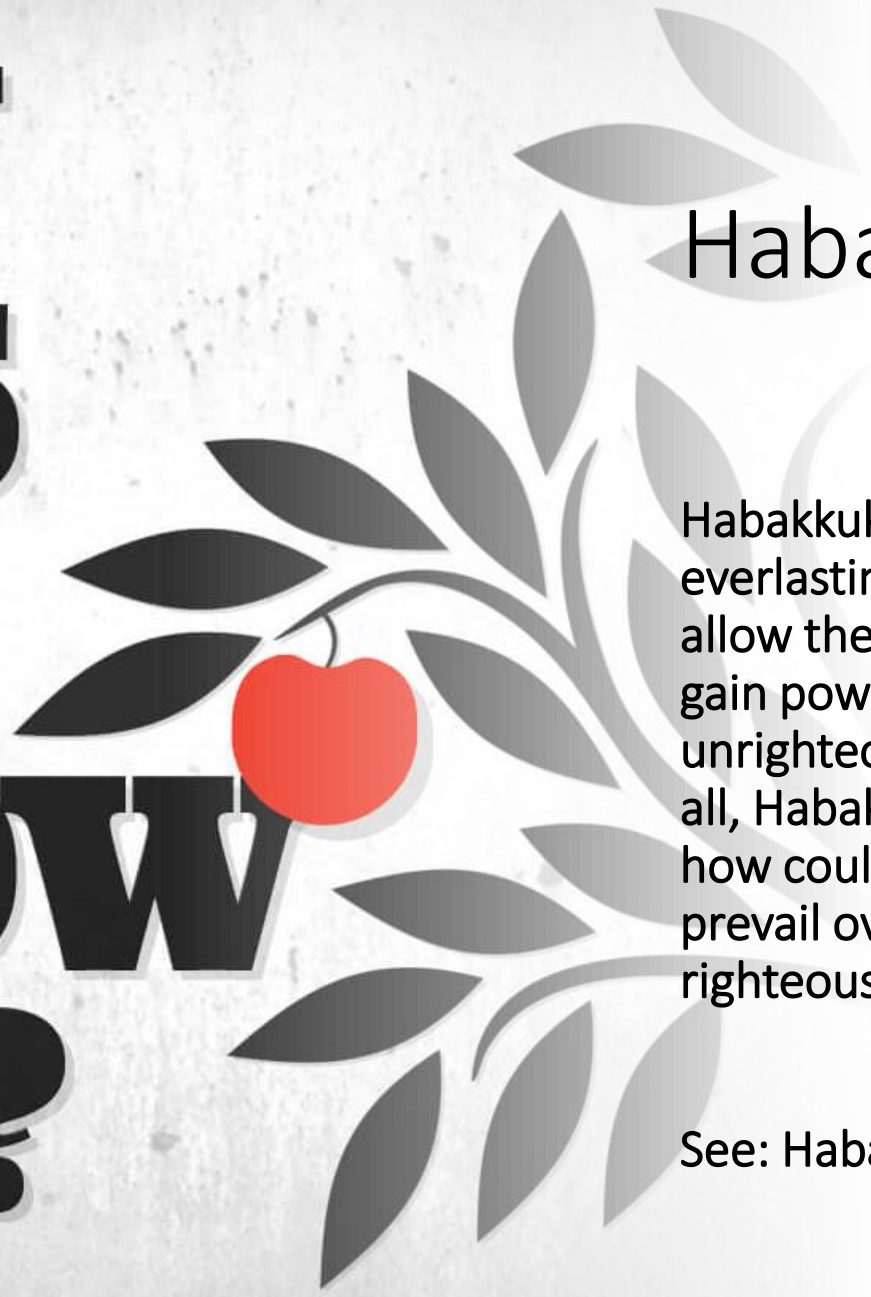
Habakkuk was a **Judahite prophet** who lived **during** the time when **Jeremiah, Lehi**, Nahum, Zephaniah, and other prophets taught in Jerusalem (see 1 Ne. 1:4). Habakkuk questioned the Lord about the decadence of his people and the power which the wicked seemed to have over the righteous (Hab. 1:1-4). He was also concerned about the ominous Babylonian (also called Chaldean) threat which the people of Judah were experiencing, and he was even more worried about the promised destruction of his country by Babylon. Very little is known about his life and background, although scholars are united in dating his pronouncements around 600 B.C.

**WHY
DOES
GOD
ALLOW
EVIL?**

Habakkuk 1.13

Habakkuk protested that an everlasting, holy God would not allow the wicked Babylonians to gain power over God's own people, unrighteous as they might be. After all, Habakkuk complained, how could the wicked heathens prevail over those who are more righteous?

See: Habakkuk 1.13





Habakkuk on the watchtower

Finally, in a mood of desperation and resignation similar to that of Elijah (1 Kgs. 19:1-14), Job (Job 31), and Mormon (Morm. 3:9-16), Habakkuk stepped aside, retreated to his watchtower, and awaited the Lord's response. Like Abraham (Gen. 18:32), Habakkuk had pushed the Lord as far as he dared and sensed that he might even have gone too far. So he now waited for the Lord's answer or reproof (Hab. 2:1).

God came from Teman: Habakkuk 3.3

God came from Teman, and the Holy One from mount Paran
אֱלֹהִים מִתֵּימָן יָבוֹא וְקָדוֹשׁ מִהַר־פָּאֵרָן (Hab. 3.3).

In this theophany, the Lord is coming from the south: Both Teman and Mount Paran (v. 3) are in the south from a Judahite perspective (cf. Deut. 33.2; Judg. 5.4).



The Divine Warrior

“Exodus 15.1-18 treats both Exodus and Conquest; Deuteronomy 33.1-3, 26-29; Judges 5.4-5; Psalms 68.8-9; and Habakkuk 3.3-7, ***all describe the Divine Warrior marching in conquest from the Southland.*** In these poems one finds the language of **the theophany of the Divine Warrior** utilizing mythical elements from the theophany of the storm-god as warrior.”

Horns coming out of his hand? (Hab. 3.4)

וְנִגְהָ כְּאוֹר תִּתְהַיֶּה קִרְנָיִם מִיָּדוֹ לוֹ וְשָׁם חִבְיוֹן עֲזָה

“And his brightness was as the light; he had **horns**^[1] coming out of his hand: and there was the **hiding** of his power” (Hab. 3.4, KJV). This can also be translated as “And a brilliant light which gives off rays on every side – therein his glory is enveloped.”^[2]

[1] קִרְן *qeren*, translated as “horn” at times, can also be word denoting strength, a flask of oil, or something projecting outward, like light. See Brown-Driver-Briggs, *The Brown-Driver-Briggs Hebrew-English Lexicon*, Hendrickson, 2020, p. 901-902. In this rendering of *qeren*, the authors translated this as lightning flashes that Jehovah has coming from his presence.

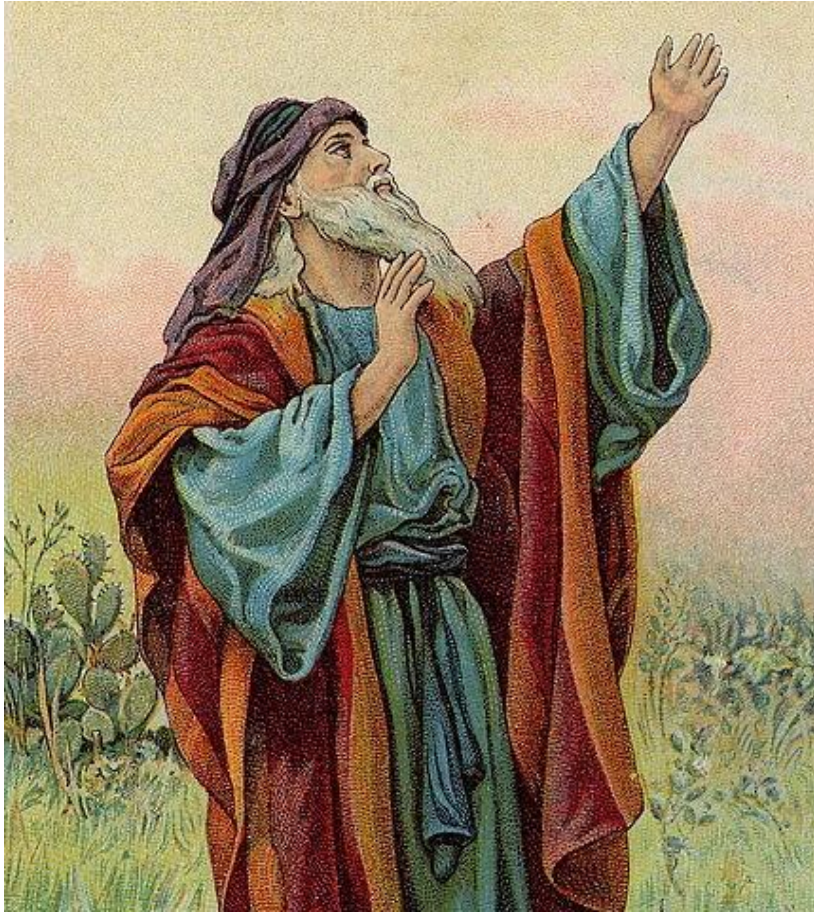
[2] *The Jewish Study Bible*, p. 1231. Robert Alter (p. 1337) renders it “And the radiance is like light. Beams from his hand he has, and there his might is hidden.”



Zephaniah

(צִפְנְיָה "Jehovah has treasured/hidden away")

Very little is known about Zephaniah the man. The only solid information about him is in the superscription that opens his book (Zeph. 1:1). He is described as "the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah," or, as this last name is more commonly rendered in English, Hezekiah (Zeph. 1:1).



Zephaniah

The opening chapter also contains the Lord's indictment against the kingdom of Judah. The catalog of trespasses includes idol and astral worship (Zeph. 1:4-5; cf. 2 Kgs. 21:1-7, 19-21), spiritual cynicism and indifference toward religious duties (Zeph. 1:6, 12), adoption of foreign fashions and superstitions (Zeph. 1:8-9), and the acquisition of wealth through "violence and deceit" (Zeph. 1:9).

Latter-day Judgments and Gathering – Zeph. 1.14-15

From the time of Joseph Smith, modern prophets have seen in the visions of Zephaniah a multilayered view of the future with great significance for Latter-day Saints. Citing Zephaniah's declaration that "the great day of the Lord is near" (Zeph. 1:14), **Elder Bruce R. McConkie** declared: "He is speaking of our day. We live in the last days, when the day of the Lord is near." [\[1\]](#) Zephaniah described the day of the Lord as 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" (Zeph. 1:15). **Elder Neal A. Maxwell** applied this prophecy to the wickedness and resultant misery of the latter days, observing that the "coming decades will be times of despair." [\[2\]](#)

[\[1\]](#) Bruce R. McConkie, *The Millennial Messiah*, Deseret Book, 1982, p. 497.

[\[2\]](#) Neal A. Maxwell, in *Conference Report*, Oct. 1982, p. 96.

All the writing prophets of the eighth and seventh centuries, except Hosea, pronounced oracles against foreign nations

Thus, in the second chapter of Zephaniah the anger of Jehovah shifts from Judah to her traditional enemies at each of the points of the compass: Philistines to the west, Moab and Ammon on the east, Egypt on the south (the reference to Ethiopians seems to be a taunt based on Ethiopian domination of Egypt), and Assyria on the north (Zeph. 2:4-15)

Zephaniah 3.9 One Language

For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

See also: D&C 133.23.

Zephaniah 3 ends in HOPE

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. **Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.** 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** (Zeph. 3.13-15).

Zephaniah 3 ends in HOPE

Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time **will I bring you again**, even in the time that **I gather you**: for **I will make you a name** and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD (ZEPH. 3.19-20).