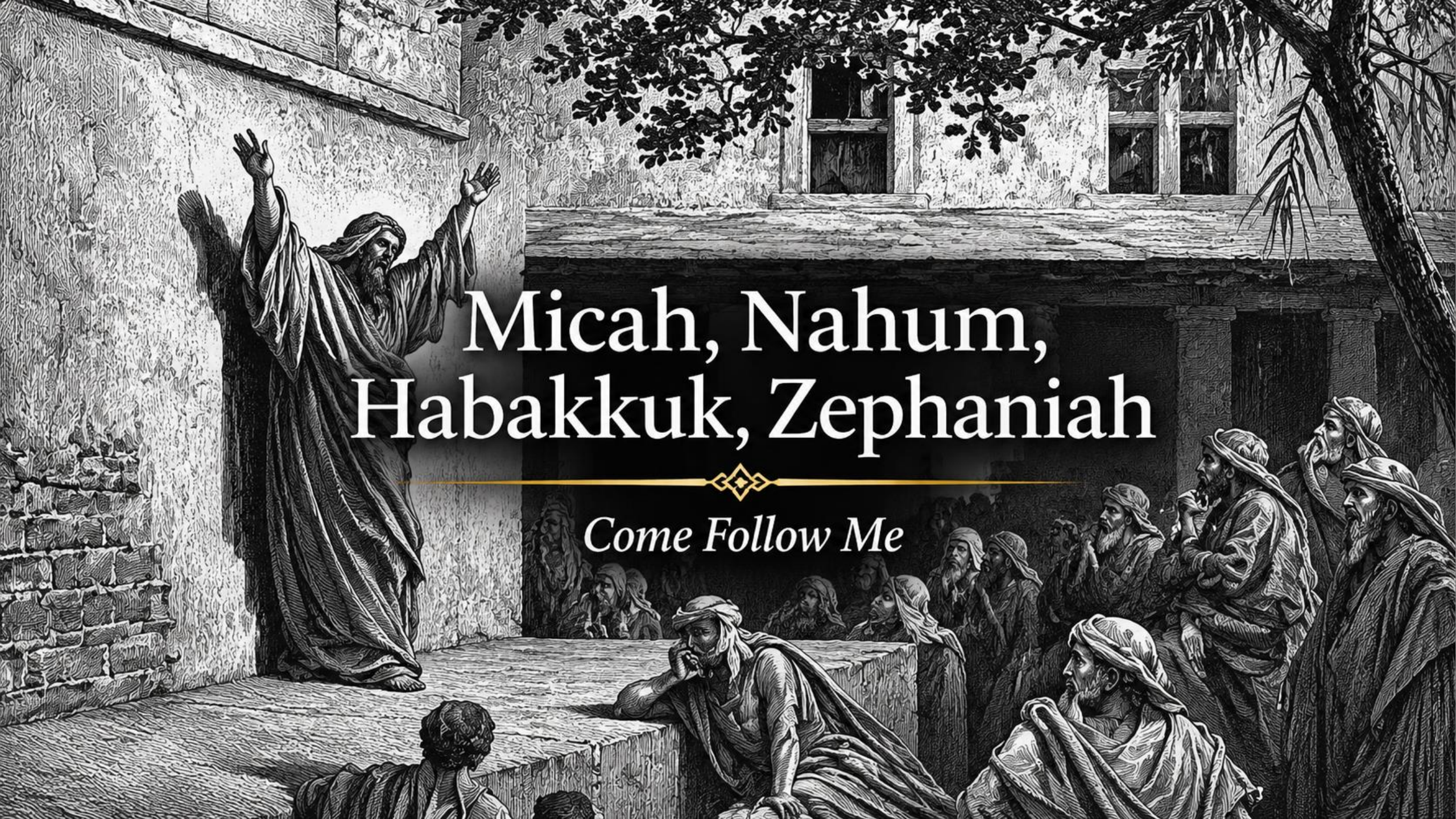


Micah, Nahum, Habakkuk, Zephaniah

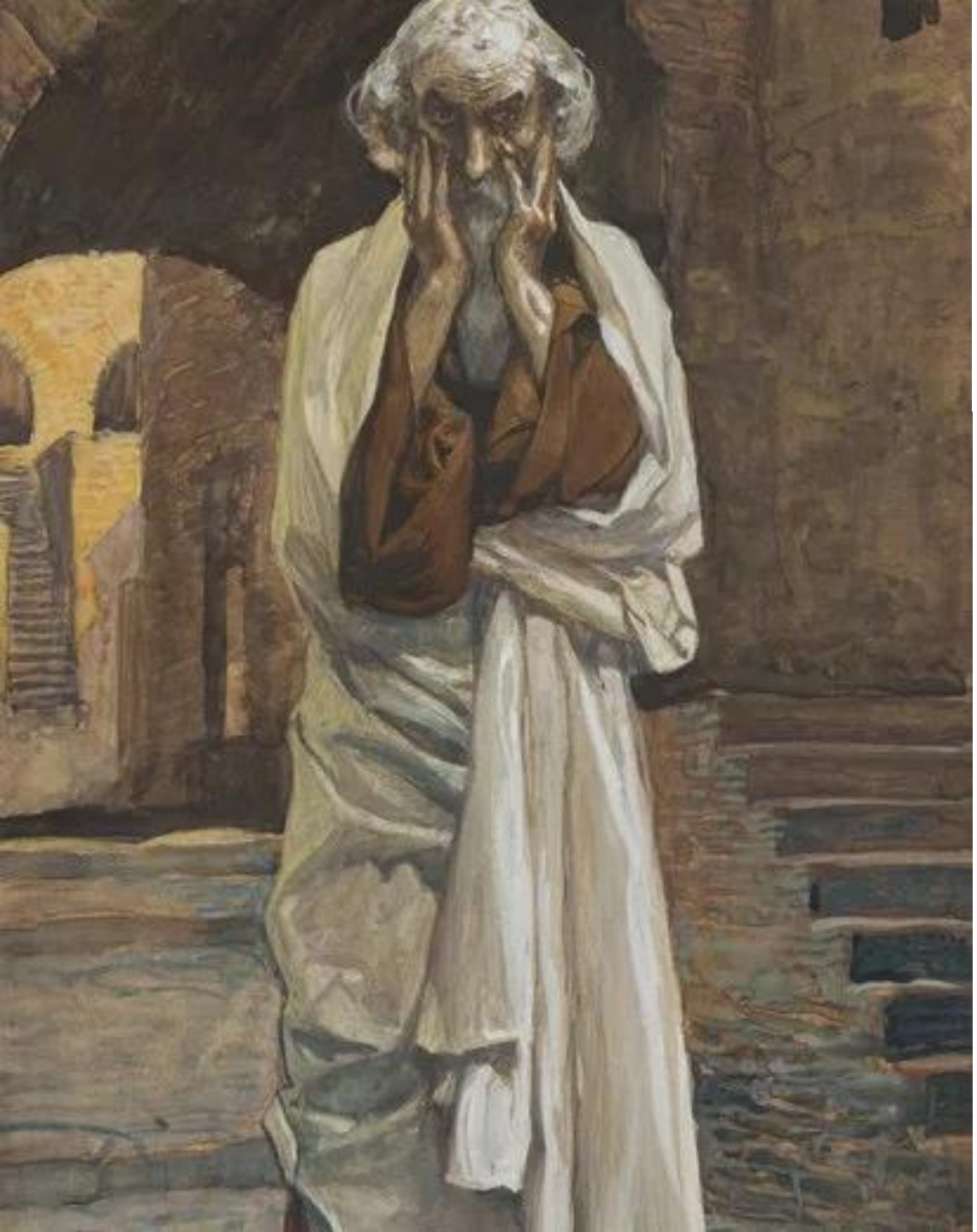
Come Follow Me


HOSEA JOEL AMOS OBADIAH
JONAH MICAH NAHUM
MINOR PROPHETS
HABAKKUK ZEPHANIAH HAGGAI
ZECHARIAH MALACHI

THE MINOR PROPHETS

Names, meanings & approximate dates

01	**Obadiah** "Servant of Jehovah"	845 BC	
02	**Joel** "Jehovah is God"	830 BC	
03	**Jonah** "Dove"	780 BC	
04	**Amos** "Burden-bearer"	755 BC	
05	**Hosea** "Salvation"	750–725 BC	
06	**Micah** "Who is like the Lord?"	740–700 BC	
07	**Zephaniah** "Jehovah Hides"	625 BC	
08	**Nahum** "Consolation"	630–612 BC	
09	**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	



Micah the Prophet

“From the superscription of the Book of Micah it is apparent that the prophet’s ministry was during reigns of Jotham, Ahaz, and Hezekiah, kings of Judah. His preaching, therefore, took place during the years from approximately 740 B.C. to 697 B.C. We may assign to him an approximate date of 725 B.C. This date reveals Micah as a contemporary of the great Isaiah and possibly also of Hosea and Amos.

Micah's Theological Message

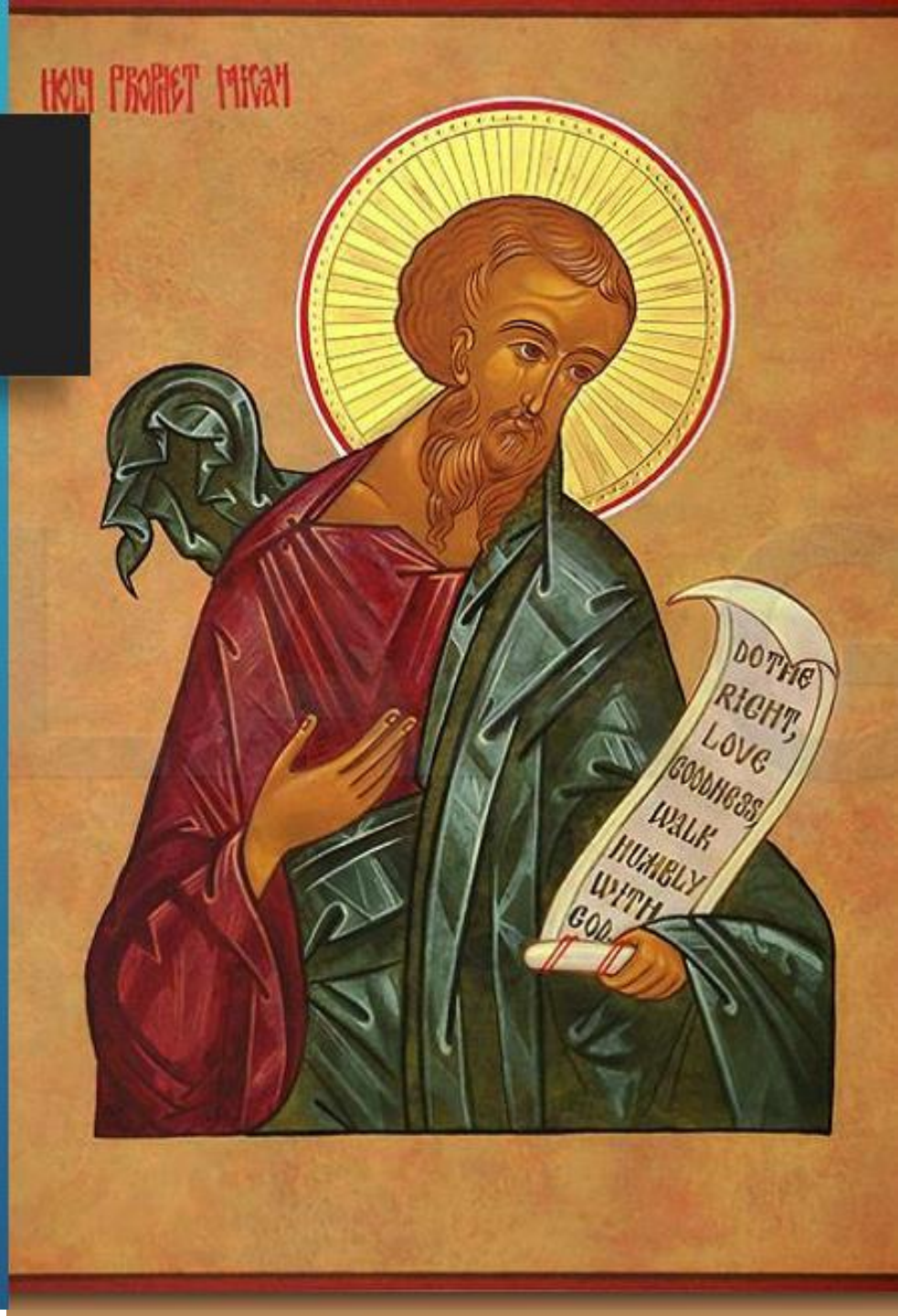
He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

(Micah 6.8)



Issues Micah addresses

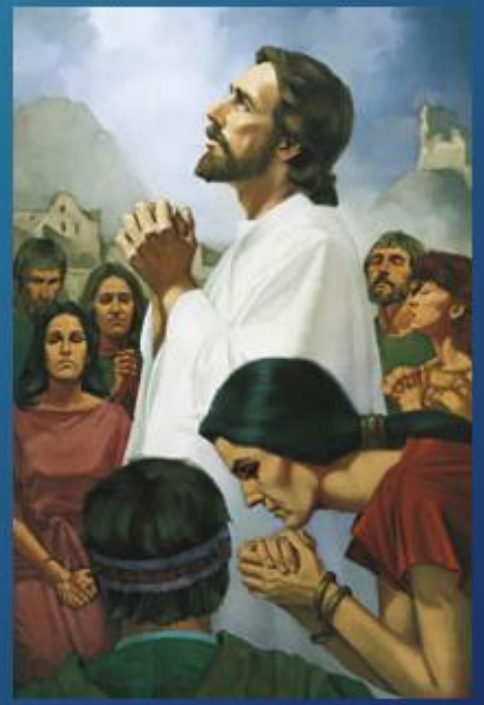
1. How they treated the poor – Micah 2.2,9
2. Corrupt religious leaders – Micah 3.6-11
3. Violent leaders – Micah 6.12



Messianic Prophecies of Micah

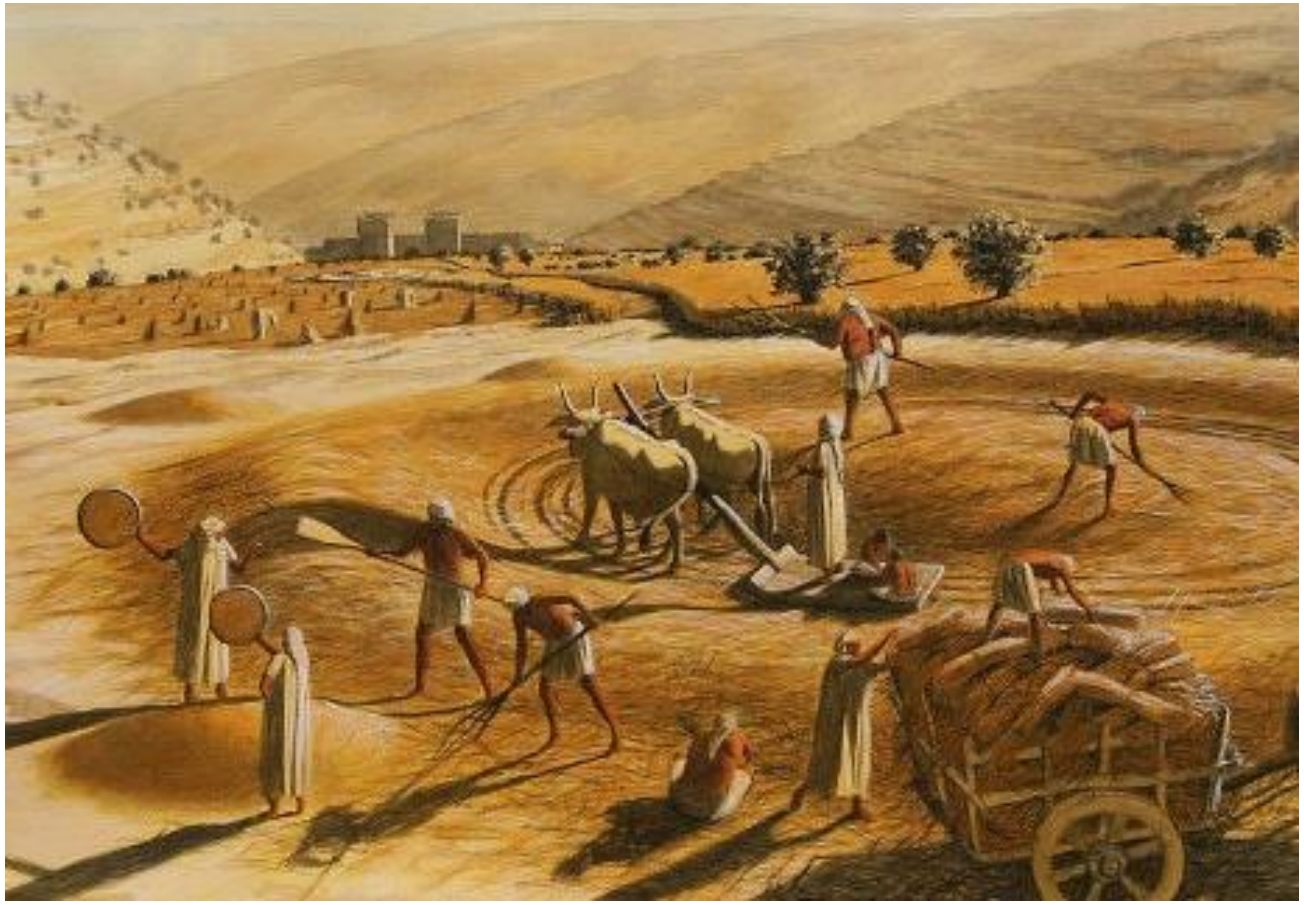
Micah 4 and 5 are prophecies of the Last Days and the Savior Jesus Christ. They should be read together to see their full import.

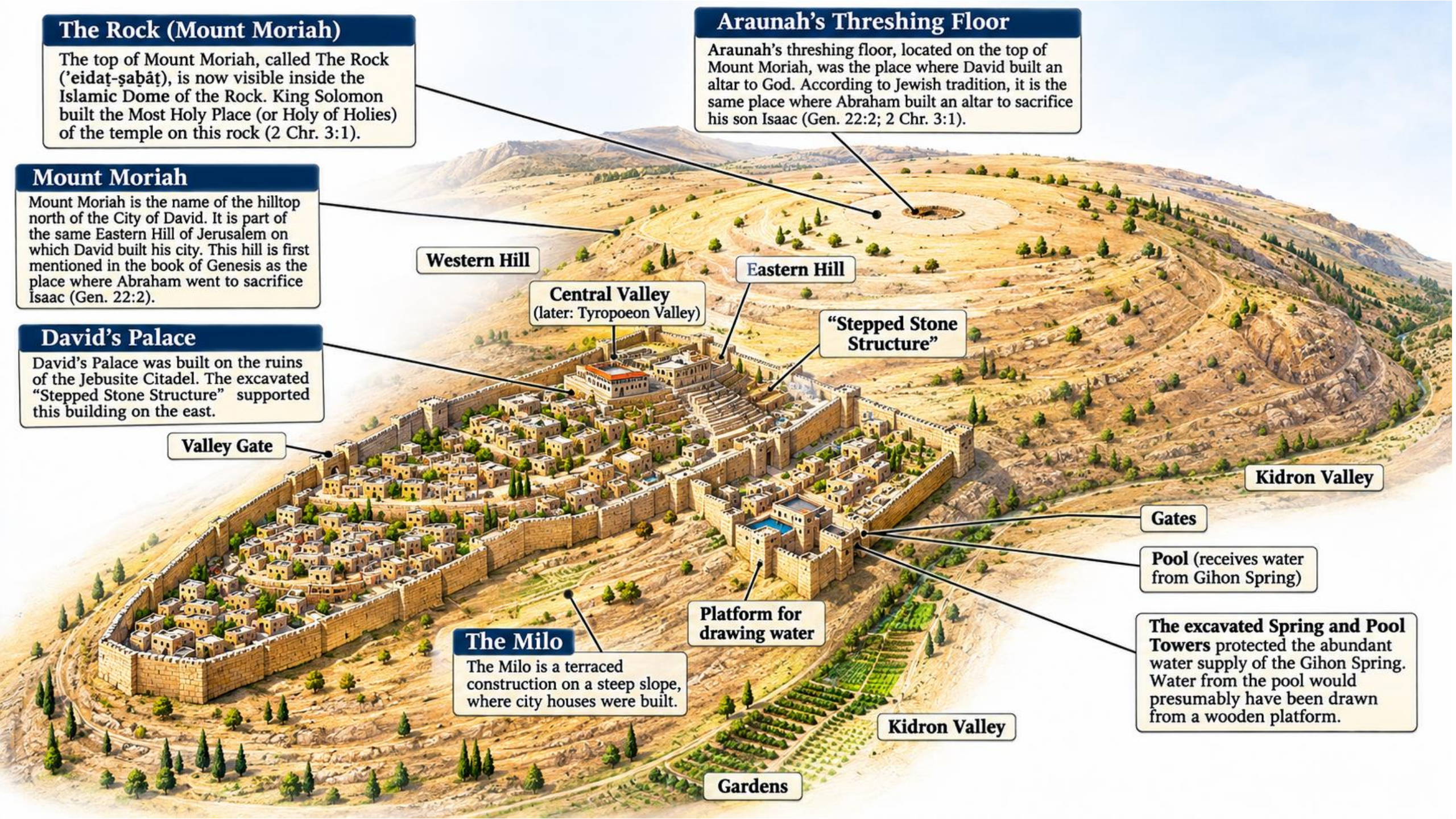




Two passages from Micah quoted by Jesus to the Nephites

The first is from Micah 4.12-13 (cited in 3 Ne. 20.18-19), wherein the Lord, finding other nations gathering against Jerusalem and eyeing her as prey, declared: "But they know not the thoughts of the Lord, neither understand they his counsel: for ***he shall gather them as the sheaves into the floor***. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."




The Rock (Mount Moriah)
The top of Mount Moriah, called The Rock (ʾeidaṭ-ṣaḇâṭ), is now visible inside the Islamic Dome of the Rock. King Solomon built the Most Holy Place (or Holy of Holies) of the temple on this rock (2 Chr. 3:1).
Araunah's Threshing Floor
Araunah's threshing floor, located on the top of Mount Moriah, was the place where David built an altar to God. According to Jewish tradition, it is the same place where Abraham built an altar to sacrifice his son Isaac (Gen. 22:2; 2 Chr. 3:1).
Mount Moriah
Mount Moriah is the name of the hilltop north of the City of David. It is part of the same Eastern Hill of Jerusalem on which David built his city. This hill is first mentioned in the book of Genesis as the place where Abraham went to sacrifice Isaac (Gen. 22:2).
Western Hill
Eastern Hill
Central Valley
(later: Tyropoeon Valley)
"Stepped Stone Structure"
David's Palace
David's Palace was built on the ruins of the Jebusite Citadel. The excavated "Stepped Stone Structure" supported this building on the east.
Valley Gate
Kidron Valley
Gates
Pool (receives water from Gihon Spring)
Platform for drawing water
The Milo
The Milo is a terraced construction on a steep slope, where city houses were built.
The excavated Spring and Pool Towers protected the abundant water supply of the Gihon Spring. Water from the pool would presumably have been drawn from a wooden platform.
Kidron Valley
Gardens


Araunah's Threshing Floor, located on the top of Mount Moriah, was the place where David built an altar to God. According to Jewish tradition, it is the same place where Abraham built an altar to sacrifice his son Isaac (see Gen. 22:2; 2 Chron. 3:1).
Eastern Hill
"Stepped Stone Structure"



Temple and the Threshingfloor

This bringing of the *sheaves into the floor* has **temple connotations**. This *floor* is the *goren* (גֹּרֶן) or the threshing floor of Micah 4.12. (You can see this connected to Ruth 3.1-4, 2 Samuel 24.16-17, 1 Kings 6.19, 8.1-9, 2 Chron. 3.1. The "Jebusite" who "sold" this threshingfloor to David has a name that is related to the Ark of the Covenant. His name is *Ornan* – אָרְנָן, similar to *Arown* – אָרוֹן, the name for the Ark of the Covenant.) **The Ark of the Covenant will eventually find its way on the *goren* when the temple is constructed in Solomon's day**. It is placed on the threshingfloor, the place where the sheaves are gathered and the seeds are separated from the rest of the plant material. This is all about seeds and life, and this is all related to and coming out of ancient Egypt. Indeed, ***the threshingfloor was the origin of theatre, which was all connected to the temple and the New Year's festival***.

The Threshingfloor

As Aranov explains:

In the process of time, ‘theatre’ became entirely secularized utilizing non-sacred scripts directed towards entertainment of ‘the masses.’ Hence, what had originated as a cultic reenactment of the mythology of vegetation ritual performed with the intention of promoting crop fertility eventually proceeded to provide a visual enactment of the dramatic experiences of the gods which afforded a rationale for the seasonal calendar.

Maurice Moshe Aranov, The Biblical Threshing-floor in the light of the Ancient Near Eastern evidence: Evolution of an Institution. Dissertation New York University, 1977. See also: Noegel, The Egyptian Origin of the Ark of the Covenant, in *Israel’s Exodus in Transdisciplinary Perspective: Text, Archaeology, Culture, and Geoscience*, Springer International Publishing, 2015, p. 223-242.

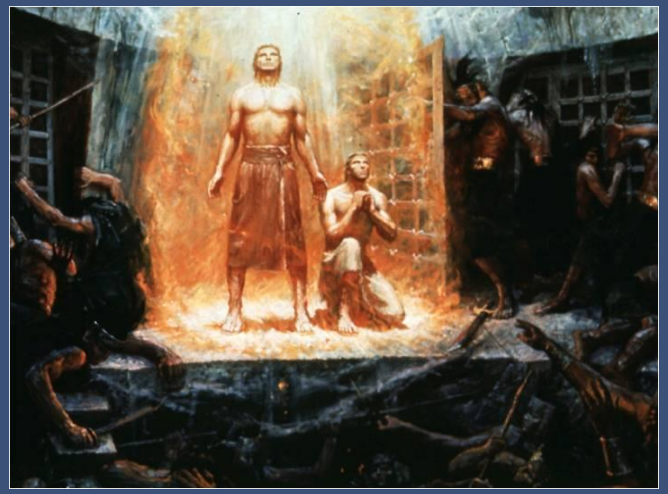
Micah quoted by Jesus to the Nephites

The other passage that the Savior Jesus Christ quotes to the Nephite nation is from Micah 5:8-15 (cited in 3 Ne. 20:16-17; 21:12-21, also quoted by Mormon as well – Mormon 5.24), similar in tone to the previous one: "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off."

Lions among Sheep – Micah 5.8

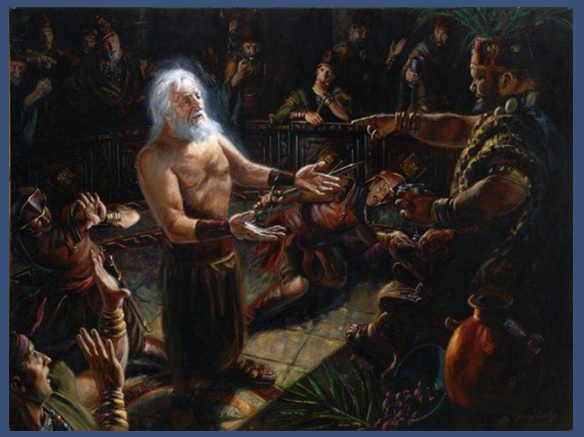


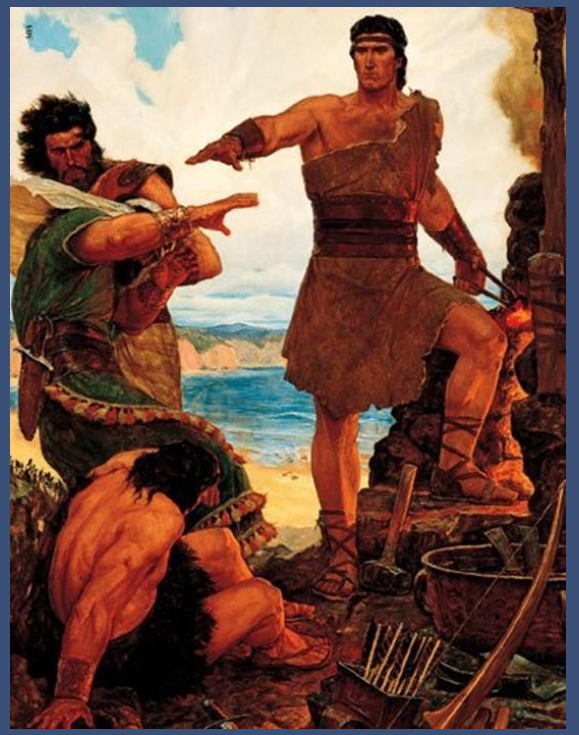












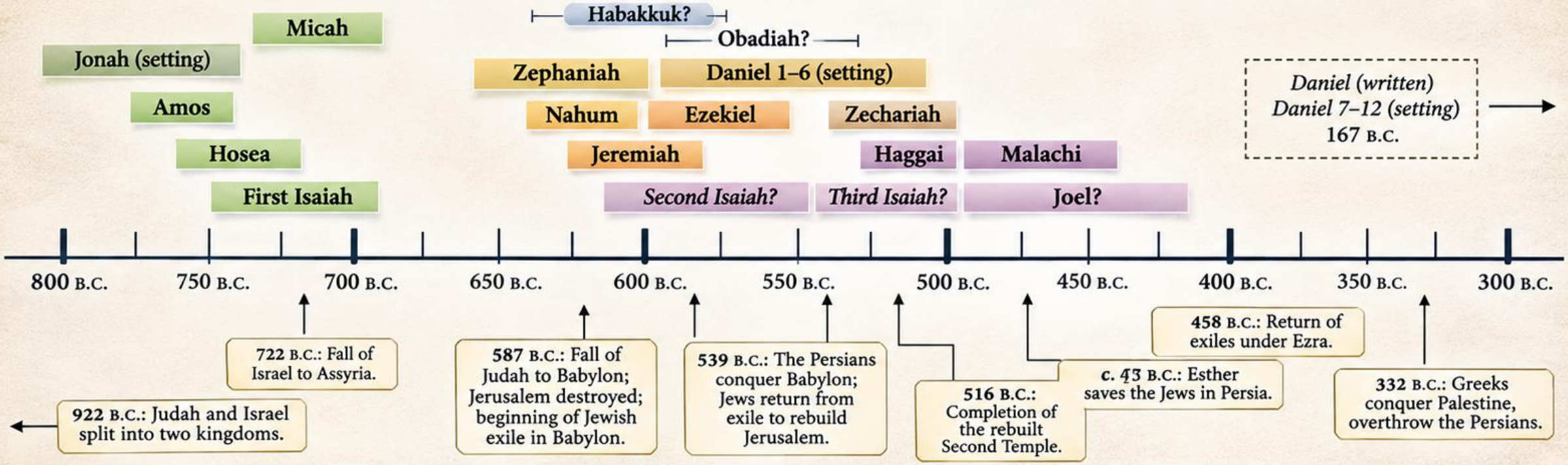

Lions among Sheep – Micah 5.8

The Gathering – Micah 7

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old. (Micah 7:18-20)

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 prophetic activity. 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 questiom marks are not known with certainty.



NOTES ON DATING

Isaiah: Most scholars believe the book of Isaiah was written by more than one person. The possibility that a "first Isaiah" (c. 739–700 B.C.), "second Isaiah" (c. 540 B.C.), and "third Isaiah" (c. 520–450 B.C.) are referenced is widely held.

Jeremiah: Prophesied from 627 B.C. until Jerusalem's fall in 587 B.C.

Daniel: Likely a young man taken from Jerusalem to Babylon in 605 B.C.

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

ESTIMATED DATES OF PROPHECIES

Joel: Likely one of the earliest prophets (9th or early 8th century B.C.).

Obadiah: Possibly 5th–6th century B.C., often linked to Babylon's conquest of Jerusalem.

Nahum: Probably between 625 and 612 B.C.

Malachi: A contemporary of Nehemiah, with a final period in 5th century B.C.

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

The Kingdoms of Israel and Judah at a Glance

United Kingdom of Israel

David (1063 B.C.)

Solomon

(975 B.C.)

Northern Kingdom (Israel)

10 Tribes of Israel

Captivity in Assyria (721 B.C.)

? Lost 10 Tribes

Elijah
Elisha
Amos
Hosea
Jonah

Southern Kingdom (Judah)

Primarily Tribes of Judah & Benjamin

Job
Psalms
Proverbs
Ecclesiastes
Song of Solomon

Obadiah*
Joel*
Isaiah
Micah
Nahum
Habakkuk
Zephaniah
Lamentations
Jeremiah

Captivity in Babylon (587 B.C.)

Babylon

Persia

Ezekiel
Daniel
Esther
Haggai
Zechariah
Ezra
Nehemiah
Malachi

Lehi Departs





Return to Jerusalem

(432 B.C.)



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").

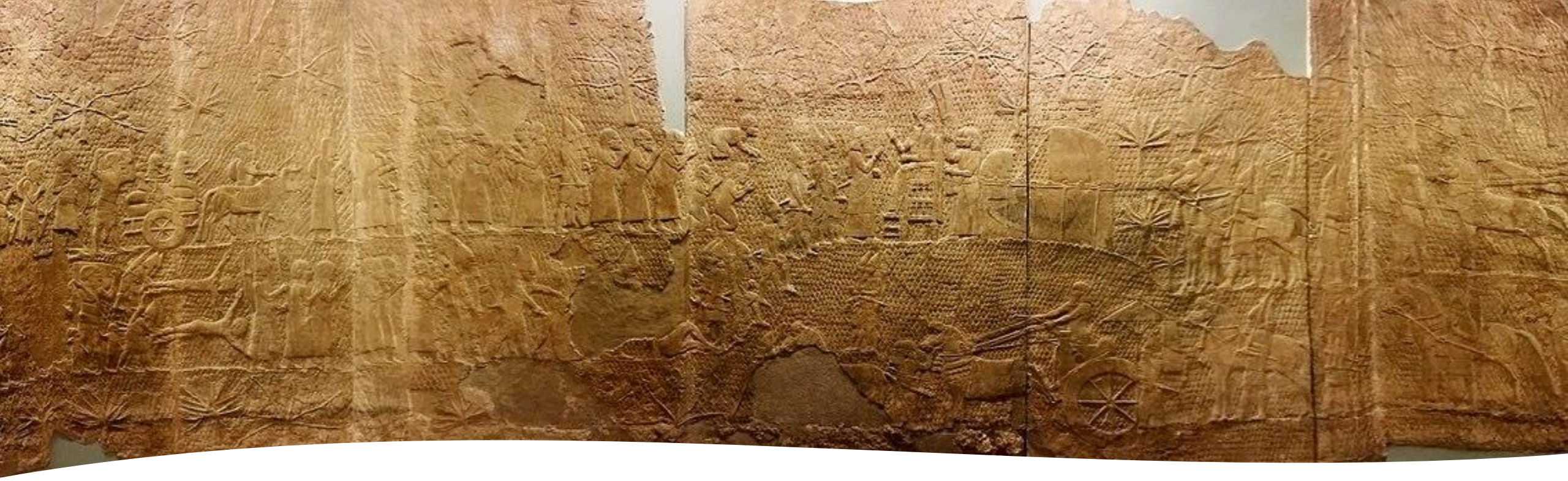
* Time of ministry uncertain

The burden of Nineveh

Nahum (נַחוּם "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!" יְהוָה אֶֽרֶךְ אַפַּ֔יִם (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 (אֶֽרֶךְ אַפַּ֔יִם** *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 carcases; 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.

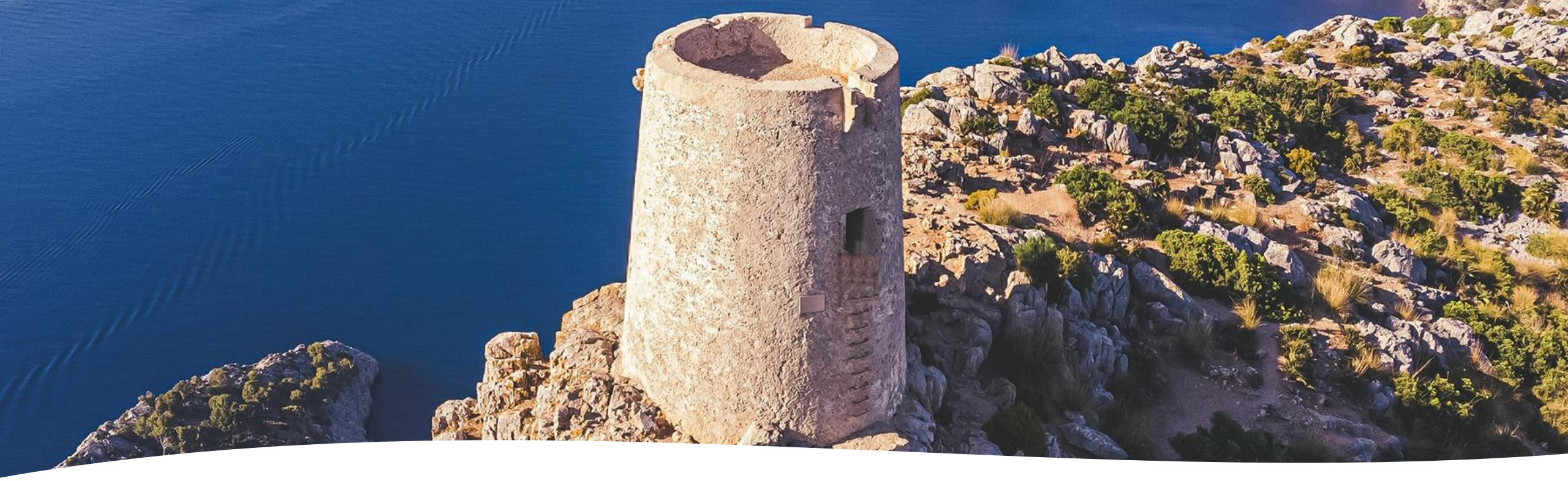
Palmer Robertson, *The Books of Nahum, Habakkuk, and Zephaniah,* Eerdmans, 1990, pp. 34-38.



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 reproval (Hab. 2:1).

God came from Teman: Habakkuk 3.3

God came from Teman, and the Holy One from mount Paran
אֱלוֹהַ מִתֵּימָן יָבוֹא וְקָדוֹשׁ מֵהַר־פָּארָן (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."

Frank Moore Cross, *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel*, Harvard University Press, 1997, p. 86.

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

וְנֹגַהּ כָּאוֹר תִּהְיֶה קַרְנַיִם מִיָּדוֹ לוֹ וְשָׁם חֶבְיוֹן עֻזּוֹ

"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]

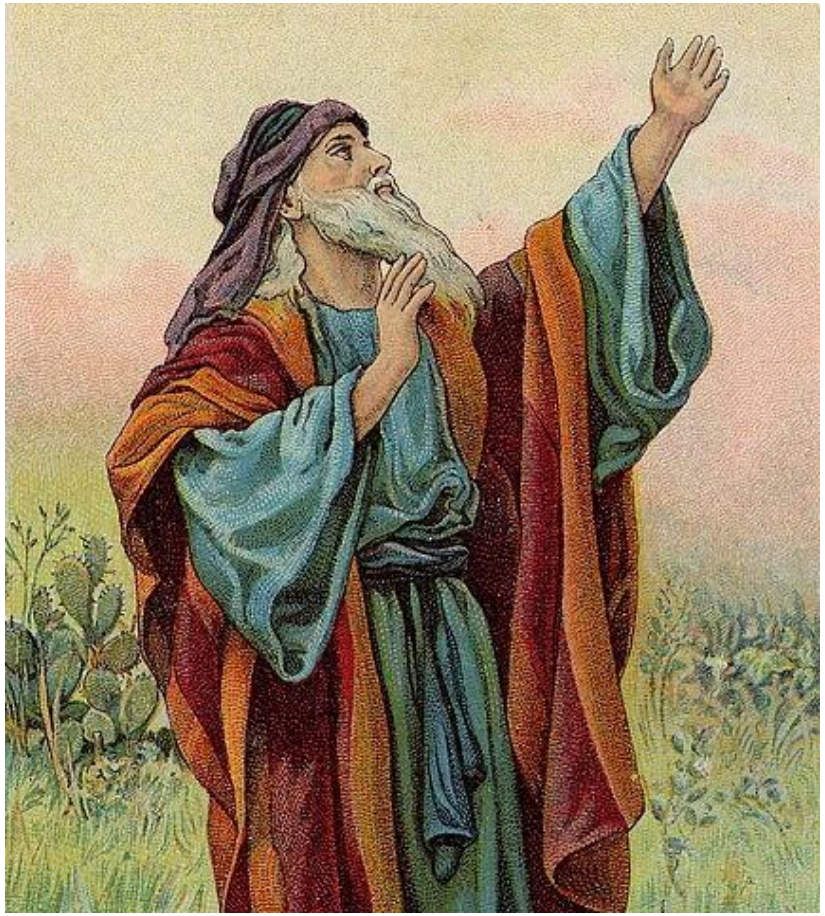


[1] קֶרֶן *qeren*, translated as "horn" at times, can also be word denoting strength, a flask of oil, or something projecting outward, like light. See Brown-Driver-Briggs, *The Brown-Driver-Briggs Hebrew-English Lexicon*, Hendrickson, 2020, p. 901-902. In this rendering of *qeren*, the authors translated 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 (צְפַנְיָה"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).