

Gospel Truth

Biblical Instruction and Encouragement
for the Mission Field Worldwide.

HEAR THE PROPHETS

He that heareth, let him hear. —Ezekiel 3:27

God has been faithful from the beginning to give clear instruction so His people could live in the center of His blessing. When they began to wander, He did not leave them without warning. He sent prophets to speak before He executed judgment, giving people opportunity to turn. The issue has never been God’s silence — it has always been man’s refusal to hear and obey.

In the Old Testament, Israel and Judah repeatedly dismissed prophetic warnings. God, in His love, would speak, yet the people continued in disobedience. Prosperity and religious routine gave them a false sense of security. The prophets warned of coming judgments, and that judgment came exactly as God said it would — literal, specific, and unavoidable. The prophecies and their fulfillment in the fall of nations are proof that God will do what He says.

Even when judgment was announced, God always left room for repentance. When people humbled themselves, He showed mercy. Restoration and forgiveness were never accidental. Promised beforehand, they reveal God’s very nature.

Consider Nineveh. God sent Jonah to proclaim impending judgment because their wickedness

was great. The people of Nineveh listened, believed, and turned their hearts toward God. In compassion, God heard their cry and withheld His judgment. Yet later generations returned to evil, and judgment fell. Temporary repentance never cancels future accountability. Hearing God once does not replace the need for ongoing obedience.



When the prophets of God today proclaim the Word of God, you had better listen! God has always spoken through imperfect vessels, but the authority is in the Word, not the man. When the Word is preached under the anointing of the Holy Spirit, God is speaking.

To reject the message of the Lord is to invite judgment.

Divine warnings carry weight far beyond human ideas and opinions. Hear the prophets of today. Take to heart the truths that are proclaimed, and respond in obedience to the Lord. Ezekiel’s call remains for us now: “He that heareth, let him hear.” The God who spoke through the prophets has not changed; His Word still confronts, corrects, and calls us to walk in truth. Those who hear and obey will find His mercy, and those who refuse will face the consequences of ignoring His voice. ■

“Divine warnings carry weight far beyond human ideas and opinions.”

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The Book of the Twelve

In Hebrew Scripture, the twelve minor prophets were kept together on one scroll because of their shorter length, forming what became known as “The Book of the Twelve.” Each prophet spoke in a different setting, addressing God’s people in times of decline, captivity, and rebuilding.

Micah, Zephaniah, and Habakkuk were covered in Issue 55. This issue completes the Twelve by introducing the remaining prophets. Their message calls God’s people to repent, warns that judgment follows persistent rebellion, and reminds us that restoration comes only by returning to the Lord.

(Note: The prophets are arranged according to the traditional order of The Book of the Twelve, not by chronological sequence.)

MAJOR WRITING PROPHETS

Isaiah – c. 740 BC
Jeremiah – c. 626 BC
Ezekiel – c. 593 BC
Daniel – c. 605 BC

MINOR WRITING PROPHETS

THE TWELVE

Hosea – c. 755 BC
Joel – *date uncertain (pre-exilic)*
Amos – c. 760 BC
Obadiah – c. 586 BC
Jonah – c. 770 BC
Micah – c. 735 BC
Nahum – c. 640 BC
Habakkuk – c. 610 BC
Zephaniah – c. 630 BC
Haggai – c. 520 BC
Zechariah – c. 520 BC
Malachi – c. 450 BC



NON-WRITING PROPHETS

(Prophets mentioned in Scripture who did not write books)

Samuel – c. 1050 BC
Nathan – c. 1000 BC
Gad – c. 1000 BC
Iddo – c. 940 BC
Ahijah – c. 930 BC
Shemaiah – c. 930 BC
Hanani – c. 900 BC
Jehu son of Hanani – c. 875 BC
Elijah – c. 870 BC
Azariah son of Oded – c. 870 BC
Elisha – c. 850 BC
Micaiah son of Imlah – c. 850 BC
Zechariah son of Jehoiada – c. 825 BC
Oded – c. 732 BC

PROPHETESSES

Miriam – c. 1446 BC
Deborah – c. 1200 BC
Huldah – c. 620 BC
“The Prophetess” (*Isaiah’s wife, unnamed*) – c. 730 BC

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HOSEA

THE PROPHET OF FAITHFUL LOVE



DATES: c. 755–715 BC

ROLE: Prophet

LOCATION: Northern Kingdom of Israel (centered in Samaria)

BOOK: Hosea

THEMES: Covenant unfaithfulness, idolatry, judgment, God’s faithful love, restoration

Hosea’s name means “*salvation*,” and his ministry reveals the contrast between Israel’s unfaithfulness and God’s faithful love. Scripture identifies him as the son of Beeri and places his work during the final years of the Northern Kingdom, beginning near the end of Jeroboam II’s reign. Those were prosperous years outwardly, but spiritually the nation was deeply corrupt. Hosea continued through the political collapse that followed. Scripture gives no additional personal details about Hosea.

The opening chapters of Hosea describe his marriage to Gomer and how it pictured the condition of God’s people (1–3). Gomer was a woman known for unfaithfulness, and her actions reflected Israel’s spiritual wandering. She eventually left Hosea and became involved with another man, but the Lord told Hosea to go again, find her, and bring her home (3:1–3). Even the names of their children carried God’s message: Jezreel (“*God will scatter*”), Lo-Ruhamah (“*no compassion*”), and Lo-Ammi

(“*not My people*”) (1:4–9). Yet the Lord promised that these judgments would one day be reversed and His people restored (1:10–11; 2:14–23).

The middle chapters of the book expose Israel’s idolatry, empty worship, and misplaced trust in political alliances (4–10). Their religion had become hollow, and Israel’s sin was bringing them close to the time of God’s judgment. Hosea warned that turning to Assyria or Egypt would not save them (7:11; 8:9).

The closing chapters reveal God’s desire to heal and restore His people (11–14). The Lord disciplines, but His purpose is always to bring His people back to Himself. Hosea ends with a clear call to return and a promise that God will receive and revive those who turn to Him (14:1–9).

His message remains clear today: God does not give up on the unfaithful, and He stands ready to forgive and restore all who return to Him. ■

JOEL

THE PROPHET OF THE DAY OF THE LORD



DATES: Uncertain

ROLE: Prophet

LOCATION: Jerusalem, Judah

BOOK: Joel

THEMES: The Day of the LORD, judgment, repentance, restoration, the Spirit poured out

Joel’s name means “*the Lord is God*,” and Scripture gives no personal details about him beyond his father’s name (1:1). The exact dates of his ministry are uncertain, yet the spiritual condition he addresses and the themes he emphasizes fit well with other pre-exilic prophets. Joel ministered during a time of

national crisis, when a devastating locust plague had stripped the land. He called the elders, priests, and people to gather, fast, and cry out to the Lord.

Joel used this disaster to warn of a greater reality—the coming “day of the LORD.” He described a future northern army with the

(Joel, continued)

imagery of locusts and urged the nation to return to the Lord with all their hearts. Joel reminded the people that God is gracious and merciful, slow to anger, and abounding in steadfast love (2:13). The Lord responded with compassion, promising to remove the threat and to “restore to you the years that the locust hath eaten” (2:25). Joel also announced God’s future work: “I will pour out my Spirit upon all flesh” (2:28–32), a promise fulfilled at Pentecost as Peter declared in Acts 2.

Joel’s message concludes with a vision of God gathering the nations for judgment in the Valley of Jehoshaphat, also called the “valley of decision” (3:14). This is not a place where people decide for God, but where God renders His decision—a picture of His final judgment.

Joel reminds us that the Day of the LORD is coming, and we must all prepare for that day. ■

AMOS

THE PROPHET OF JUSTICE



DATES: 760–750 BC

ROLE: Prophet

LOCATION: Tekoa, Judah; ministered in Israel

BOOK: Amos

THEMES: Justice and righteousness, judgment, false worship, restoration

Amos’s name means “burden” and Scripture presents him as a working man from Tekoa in Judah. He was a shepherd and a dresser of sycamore-fig trees (1:1; 7:14), tending flocks in the hill country and cultivating the lowland sycamore-fig fruit. He was not trained in any prophetic school, nor was he part of the priesthood. His language is plain and forceful, and much of his imagery comes from the fields and flocks he worked among. God called him from Judah and sent him north into Israel as an outsider with a strong message. His ministry began two years before a notable earthquake, a detail that anchors his message in a moment of historical urgency.

His ministry took place during the reigns of Uzziah in Judah and Jeroboam II in Israel, a time of political strength and economic prosperity. Israel’s borders expanded, wealth increased, and society appeared stable. Yet beneath the prosperity lay deep corruption: injustice, exploitation of the poor, moral decay, and empty religious ritual. Amos confronted Israel’s false sense of security—the belief that their history,

worship, or prosperity would shield them from judgment.

Amos announced that the Lord would judge the nations for their moral injustice, even though they were not under the Mosaic Law. He delivered God’s judgment in widening circles—first against Israel’s neighbors for their cruelty, then against Judah for rejecting God’s law, and finally against Israel with the longest and sharpest indictment of all. Their brutality violated basic standards of right and wrong to which all societies are accountable. He then declared that Israel, who was under God’s covenant, would face judgment for breaking God’s law—oppressing the poor, corrupting the courts, practicing immorality, and offering worship that had no obedience behind it.

Amos ended with hope. God would keep a remnant and restore His people, and the nations would come to His name. One of Amos’s sharpest warnings still speaks today: “Woe to them that are at ease in Zion” (6:1). ■

OBADIAH

THE PROPHET OF EDMOM'S DOOM



DATES: c. 586 BC

ROLE: Prophet

LOCATION: Judah (audience)

BOOK: Obadiah

THEMES: Judgment on Edom, pride and downfall, God's justice

Obadiah's name means "*Worshiper of Yahweh*" but nothing is known about him personally. Scripture gives no details about his family, background, or vocation. His book is the shortest in the Old Testament, with only 21 verses, yet it delivers a concentrated message of God's justice (v. 1). Many scholars date the prophecy to the years immediately following the fall of Jerusalem in 586 BC, when Edom rejoiced over Judah's suffering and took advantage of their distress (vv. 10–14; cf. Psalm 137:7). The book reflects this moment of national crisis and divine accountability.

Obadiah announces God's judgment on Edom, a nation southeast of Judah. Edom was Israel's long-standing relative and rival (vv. 1–9). The hostility between the two nations stretched back to Jacob and Esau (Genesis 25:21–26) and continued through centuries of conflict.

In Obadiah's day, Edom acted with pride and cruelty—standing aloof when Judah fell, joining in the plunder, and cutting down fugitives who tried to escape (vv. 10–14). Their arrogance, trusting in their mountain strongholds, alliances, and wisdom, would lead to their downfall (vv. 3–4, 7–8). Obadiah's message illustrates the truth that pride goes before destruction (Proverbs 16:18).

The prophet also broadens the horizon beyond Edom. He declares that "the day of the LORD" is near for all nations and that God will repay them according to their deeds (vv. 15–16). Yet the book does not end with doom. Obadiah promises that God will preserve a remnant, restore His people, and establish His kingdom (vv. 17–21). Mount Zion will be delivered, and "the kingdom shall be the LORD's" (v. 21). ■

JONAH

THE RELUCTANT PROPHET



DATES: 793–753 BC

ROLE: Prophet

LOCATION: Gath-hepher, Zebulun (Israel)

BOOK: Jonah

THEMES: God's compassion, repentance, obedience

Jonah's name means "*dove*" and he was the son of Amittai from Gath-hepher in the territory of Zebulun (2 Kings 14:25). Scripture gives no details about his birth, death, or family beyond his father's name. He ministered during the reign of Jeroboam II, a time when Israel enjoyed political strength but suffered deep spiritual decline. Jonah had earlier prophesied that Israel's borders would expand under Jeroboam, and that word came to pass (2 Kings 14:25). He was

a Hebrew prophet (1:9) and a historical figure affirmed by Jesus Himself (Matt. 12:39–41).

The book of Jonah records God's call for him to go to Nineveh, a major Assyrian city known for its violence and cruelty (1:1–2). Instead of obeying, Jonah attempted to flee to Tarshish. The Lord sent a storm, and Jonah was thrown into the sea and swallowed by a great fish, where he remained three days and three nights before being delivered by God's command (1:17; 2:10).

(Jonah, continued)

After this, Jonah went to Nineveh and proclaimed God's warning: "Yet forty days, and Nineveh shall be overthrown" (3:4). The people, from the king to the commoner, responded with repentance (3:5–10).

Jonah struggled with God's mercy toward the Assyrian nation, revealing Israel's own reluctance to embrace its calling to be a light to the nations. He was angry when God relented and had compassion. God used a plant, a worm,

and a scorching wind to teach Jonah about His mercy and His concern for all people (4:6–11). The book highlights God's sovereignty over creation, His readiness to forgive, and His desire that all nations turn to Him.

Jonah's story stands as a reminder that God's compassion reaches far beyond Israel and that His purposes cannot be hindered. It calls readers to obedience, humility, and a heart aligned with God's mercy. ■

NAHUM

THE PROPHET OF NINEVEH'S FALL



DATES: 663–612 BC

ROLE: Prophet

LOCATION: Elkosh

BOOK: Nahum

THEMES: God's judgment on Nineveh, comfort for Judah, God's justice

Nahum delivers a focused message concerning the fall of Nineveh, the capital of the Assyrian Empire. Scripture identifies him only as "*Nahum the Elkoshite*" (1:1), though the location of Elkosh is uncertain. His name means "*comfort*," a fitting description of the message he brought to Judah. His prophecy belongs to the period between the fall of Thebes in 663 BC and the fall of Nineveh in 612 BC.

At the time of Nahum's ministry, Assyria was the dominant world power and a source of terror for surrounding nations. The empire was notorious for its violence and cruelty, and Nineveh was known as a "city of blood" (3:1). Assyria had already destroyed the Northern Kingdom in 722 BC and repeatedly threatened Judah. Jonah had preached to Nineveh over a century earlier, and the city had repented for a time, but its return to arrogance and oppression set the stage for Nahum's message.

The book opens by declaring the character of God: slow to anger, yet great in power, and certain to judge evil. He is slow to anger but will not leave the guilty unpunished (1:2–3).

Nahum emphasizes that God is not indifferent to injustice. Though judgment may seem delayed, it is never forgotten. The Lord is a refuge for those who trust Him, but an avenger against those who persist in wickedness.

Nahum then vividly describes the downfall of Nineveh. Using strong poetic imagery, he portrays the city's defenses collapsing, its warriors failing, and its wealth plundered (2–3). The prophet exposes Assyria's pride, deceit, brutality, and bloodshed, declaring that these very sins would bring about its destruction. Nahum makes clear that Nineveh's fall is not accidental or political alone—it is the direct act of God's judgment.

Though Nahum contains no explicit call to repentance, it offers comfort to God's people. The destruction of Nineveh assures Judah that the Lord reigns over the nations and will ultimately bring justice. Nahum's message affirms that oppressive power does not last forever and that God will vindicate those who trust Him. ■

HAGGAI

THE PROPHET OF THE TEMPLE



DATES: 520 BC

ROLE: Prophet

LOCATION: Jerusalem, Judah

BOOK: Haggai

THEMES: Obedience, priorities, rebuilding the temple, God's presence, future glory

Haggai ministered in the early post-exilic period, during the second year of Darius I of Persia (520 BC). Scripture gives few personal details about him, identifying him simply as “Haggai the prophet” (1:1). His name likely means “festive” or “festival,” and some have suggested he may have been elderly. His ministry was brief but decisive, consisting of four messages delivered in four months.

He addressed the Jewish remnant that had returned from Babylon to Jerusalem. Though the people had laid the temple foundation years earlier, opposition, hardship, and spiritual apathy caused the work to stop for roughly sixteen years. The community focused on their own homes while the house of the Lord remained unfinished. Haggai confronted this misplaced priority, calling the people to “consider your ways” and recognize that their lack of blessing was tied to neglecting God’s work (1:5–11).

Through Haggai, God summoned Zerubbabel the governor, Joshua the high priest, and the people to resume rebuilding the temple. Their response was immediate and obedient. The Lord assured them of His presence, declaring, “I am with you” (1:13), and strengthened their resolve.

Haggai also addressed the discouragement of those who remembered the former temple. He reminded the people that God’s glory would fill the new temple and that its latter glory would surpass the former—not in outward splendor, but in God’s presence and redemptive purpose (2:6–9). He emphasized holiness, obedience, and God’s sovereign rule over the nations, culminating in a promise to Zerubbabel that pointed toward God’s future Messianic work.

Haggai’s message shows that when God’s people respond in obedience, the Lord is with them and strengthens the work He has given them to do. ■

ZECHARIAH

THE MESSIANIC PROPHET



DATES: Beginning in 520 BC

ROLE: Prophet and Priest

LOCATION: Jerusalem, Judah

BOOK: Zechariah

THEMES: Spiritual renewal, temple restoration, Messianic hope, future glory

Zechariah ministered in the early post-exilic period, beginning in 520 BC during the second year of Darius I of Persia. Scripture identifies him as the son of Berechiah and the grandson of Iddo (1:1), linking him to a priestly family. He returned from Babylon with the first group of exiles, likely early in his life.

He spoke to a discouraged community living amid the ruins of Jerusalem. The temple foundation had been laid years earlier, but opposition, hardship, and spiritual weariness had stalled the work. While Haggai confronted the people’s misplaced priorities, Zechariah addressed their deeper spiritual condition. He

(Zechariah, continued)

opened his ministry with a call to repentance, reminding the people that their ancestors suffered judgment for refusing to listen to the prophets (1:2–6). Restoration, he insisted, required returning to the Lord with sincerity.

The first half of the book contains a series of eight symbolic night visions that assured the people God had not abandoned Jerusalem and that His purpose would be accomplished “not by might, nor by power, but by my Spirit” (4:6). These visions encouraged Zerubbabel and Joshua in their leadership and renewed the community’s confidence in God’s presence.

The latter chapters look far beyond Zechariah’s own day. He speaks extensively of the coming Messiah—humble yet

kingly, rejected yet triumphant. He foretells a King entering Jerusalem on a donkey, a Shepherd who would be struck, and a future cleansing from sin (9–14). These chapters contain some of the clearest Messianic prophecies in the Old Testament.

Zechariah’s message blends repentance, encouragement, and hope. He reminds God’s people that true restoration begins with returning to the Lord, is marked by faithful obedience, and finds its fulfillment in God’s promised King and His kingdom. ■

MALACHI

THE MESSENGER PROPHET

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DATES: 450–430 BC

ROLE: Prophet

LOCATION: Jerusalem, Judah

BOOK: Malachi

THEMES: Covenant faithfulness, sincere worship, justice, the coming Messenger, the Day of the Lord

Malachi ministered in the late post-exilic period after the temple had been rebuilt and worship restored. Scripture gives no personal details about him beyond his name, which means “my messenger” (1:1). The book presents him as a prophetic voice sent by God to confront the spiritual drift of the restored community.

He spoke to Judah when the people’s hearts were far from the Lord. Though sacrifices were being offered, reverence had faded (1:6–14). Priests treated holy things lightly, the people brought defiled offerings, and many questioned whether serving God made any real difference (2:17; 3:13–15).

A central theme of Malachi’s message is covenant faithfulness. He rebuked the priests for dishonoring God’s name and failing to teach His law (2:1–9). He confronted the people for breaking covenant commitments—especially in marriage (2:10–16). He addressed injustice and oppression (3:5) and exposed the withholding of tithes (3:8–12). Through these rebukes, he called the community to return to obedience and trust the Lord’s provision.

Malachi’s disputation style exposes the people’s spiritual blindness. God states His charge, the people respond with a skeptical question, and the Lord answers with evidence (1:2–7; 2:14–17; 3:7–15). Though they had lost their sense of sin, they were still invited to return: “Return unto me, and I will return unto you” (3:7).

The book closes with hope. Malachi announces the coming of a messenger who would prepare the way for the Lord (3:1) and speaks of a future day of judgment and restoration (4:1–3). He ends with a call to remember God’s law and a promise that “Elijah” would come before the day of the Lord (4:4–6)—a promise the New Testament identifies with John the Baptist.

Malachi’s message is a fitting conclusion to the prophets: God desires sincere worship, faithful obedience, and hearts fully turned toward Him as His people wait for His promised deliverance. ■

HOLINESS UNTO THE LORD



APP



WEBSITE