# Minor Prophets

Small in Size, Mighty in Message
A 12-Week Journey Through the Minor Prophets

# Introduction

Small in Size, Mighty in Message is a 12-week Bible study journey through the twelve Minor Prophets—Hosea through Malachi. Although these prophetic books are called “minor” because of their shorter length, their messages are anything but minor. Together, they reveal God's holiness, justice, mercy, faithfulness, and unwavering desire to restore His people.

Throughout the series, participants will explore the historical setting and central message of each prophet while discovering how these ancient words continue to speak powerfully to believers today. The study will examine recurring themes such as spiritual unfaithfulness, idolatry, injustice, pride, repentance, judgment, restoration, faithful living, and hope.

Each week will introduce the prophet, explain the historical context, examine key passages and major themes, identify connections to Christ and the New Testament, and provide practical applications for Christian living. Participants will also see how the twelve books fit within the larger biblical story—from Israel's divided kingdom and the Assyrian and Babylonian invasions, through exile and restoration, to Malachi's anticipation of the coming Messiah.

***The books may be minor in length, but their message about God and His***

# Syllabus

- Week 1 (9/9):  Hosea — wedding ring or broken/restored heart
- Week 2 (9/16):  Joel — locusts
- Week 3 (9/23):  Amos — scales of justice
- Week 4 (9/30):  Obadiah — mountain/cliff representing Edom and pride
- Week 5 (10/7):  Jonah — sea/great fish
- Week 6 (10/14):  Micah — scales/justice
- 10/21: **KAHOOT TIME! What did you remember?**
- Week 7 (10/28):  Nahum — Nineveh/ancient city
- Week 8 (11/4): Habakkuk — watchtower
- Week 9 (11/11):  Zephaniah — trumpet or approaching day
- Week 10 (11/18): Haggai — rebuilding the Temple
- Week 11(11/25): Zechariah — lampstand/visions
- Week 12(12/2): Malachi — messenger or sunrise
- 12/9: **KAHOOT TIME! What did you remember?**

# MINOR PROPHETS

SMALL IN SIZE BUT MIGHTY IN MESSAGE.

## Kahoot! TIME!

### BIBLE STUDY TRIVIA

JOIN US FOR A FUN REVIEW!

**WEDNESDAY, OCTOBER 21, 2026**

**7PM**

Let's test what we've learned about the Minor Prophets with a fun and interactive Kahoot! trivia game!

**If you haven't attended yet, you can still learn something!**

All are welcome — come and be a part of the fun!




EVERY WEDNESDAY | 7PM

zoom | YouTube

ID: 538 095 5668 | PASSCODE: 1001

REV. DIANNE TAM
CED COORDINATOR

# Why Were They called Minor Prophets?

They are called the Minor Prophets because their books are shorter, not because the prophets themselves—or their messages—were less important.

The Old Testament prophetic books are traditionally grouped into two categories:

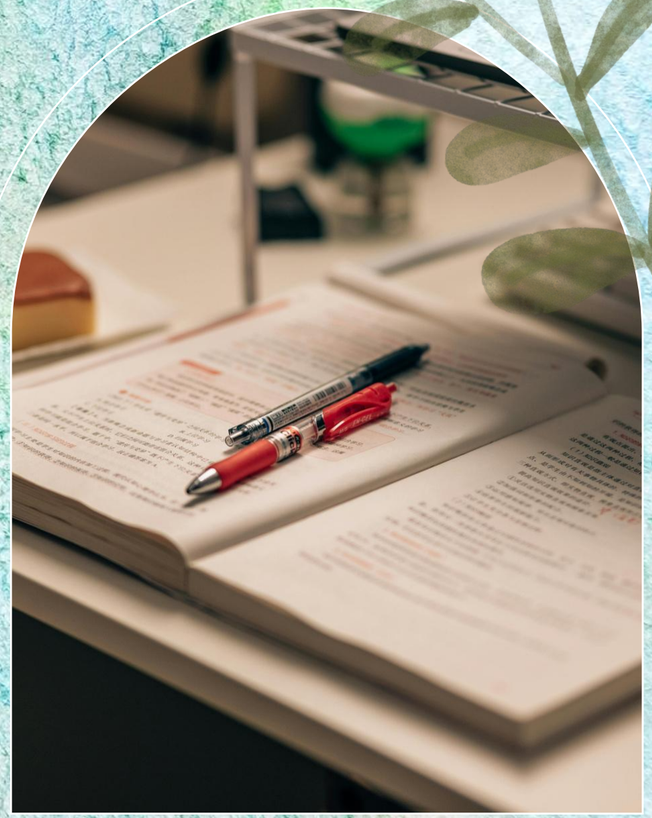
- Major Prophets: Isaiah, Jeremiah, Ezekiel, and Daniel. These books are generally much longer.
- Minor Prophets: Hosea through Malachi—the final 12 books of the Old Testament. These writings are considerably shorter.

The word “minor” refers to length, not significance.

For example, Obadiah has only 21 verses, while Isaiah has 66 chapters. Yet Obadiah's message concerning pride, judgment, justice, and God's sovereignty is still significant.
Why are the 12 grouped together?

In the Hebrew tradition, these twelve prophetic books were collected together as a single collection often called “The Twelve.” Because the individual books were short, placing them together on one scroll also helped preserve them as a collection.

Each prophet may have given us a relatively short book, but each carries a powerful message from God concerning sin, justice, repentance, judgment, mercy, restoration, hope, and the coming Messiah.



# Where in History do the Minor Prophets Fit?

| Prophet | Approx. Date | Biblical-History Setting | Primary Audience | Main Historical Connection |
|---|---|---|---|---|
| Hosea | 755–715 BC | Divided Kingdom; shortly before Israel falls | Northern Kingdom — Israel | Israel's spiritual unfaithfulness; Assyria rising |
| Joel | Date debated | Setting uncertain; often placed either before exile or after exile | Judah | Locust devastation; repentance; Day of the LORD |
| Amos | 760–750 BC | Divided Kingdom; prosperous period before Israel's fall | Northern Kingdom — Israel | Jeroboam II; prosperity, injustice and spiritual complacency |
| Obadiah | Likely c. 586 BC* | Jerusalem destroyed; Babylonian crisis | Edom | Edom's response to Jerusalem's destruction |
| Jonah | c. 785–760 BC | Divided Kingdom; Assyria growing in power | Nineveh/Assyria | God sends an Israelite prophet to Israel's enemy |
| Micah | 740–700 BC | Assyrian crisis; Israel falls in 722 BC | Judah & Israel | Samaria's fall; Jerusalem threatened |
| Nahum | c. 650–630 BC | Assyria still powerful but approaching judgment | Nineveh/Assyria | Predicts Nineveh's fall, which occurs in 612 BC |
| Habakkuk | c. 609–597 BC | Babylon rising; Judah approaching destruction | Judah | Babylon will be God's instrument of judgment |
| Zephaniah | c. 640–609 BC | Reign of King Josiah; before Jerusalem's fall | Judah | Coming Day of the LORD; call to repentance |
| Haggai | 520 BC | After Babylonian exile; Jews returned to Jerusalem | Returned exiles | Rebuilding the Temple |
| Zechariah | 520–518 BC+ | After exile; restoration period | Returned exiles | Encourages Temple rebuilding and future hope |
| Malachi | c. 450–430 BC | Post-exilic Jerusalem; Temple restored | Judah | Spiritual complacency after the return from exile |

# Book Resources


1. The Holy Bible
2. Mark J. Boda — The Message of the Twelve: Hearing the Voice of the Minor Prophets
3. T. Desmond Alexander & David W. Baker, eds. — Dictionary of the Old Testament: Prophets
4. Gordon D. Fee & Douglas Stuart — How to Read the Bible for All Its Worth
5. Andrew E. Hill & John H. Walton — A Survey of the Old Testament
6. Tremper Longman III — Old Testament Commentary Survey

# Where in History do the Minor Prophets Fit?

**Understanding when the prophets spoke helps us understand why they spoke.**

**1. Before the Exile — Warning is coming**
Jonah • Amos • Hosea • Micah • Nahum • Zephaniah • Habakkuk
*(Joel may belong here depending upon dating.)*

**2. Around Jerusalem's Fall — Judgment has arrived**
**Obadiah** — connected by many interpreters with Jerusalem's destruction around 586 BC.

**3. After the Exile — God is restoring His people**
Haggai • Zechariah • Malachi
*(Joel is placed here by many scholars who favor a post-exilic date.)*

Jonah / Amos / Hosea → Micah → Nahum / Zephaniah → Habakkuk → OBADIAH → Haggai / Zechariah → Malachi

Divided Kingdom → Assyrian Crisis → Israel Falls (722 BC) → Babylon Rises → Jerusalem Falls (586 BC) → Babylonian Exile → Return (538 BC) → Temple Rebuilt (516 BC) → Post-Exilic Community

**Bottom takeaway:**
*The prophets didn't speak in a vacuum. God sent His messengers into real historical circumstances with a specific word for His people.*

# Week 6: Micah

**What Does the Lord Require?**

**Big Idea: God requires justice, mercy, and humble fellowship with Him—not empty religious activity.**

**Key Scripture: Micah 6:8**

*"He has shown you, O mortal, what is good.*
*And what does the LORD require of you?*
*To act justly and to love mercy*
*and to walk humbly[a] with your God." (NIV)*



# Week 6 : Micah

**Key Themes:**

- Judgment for sin
- Justice and righteousness
- Compassion and mercy
- True worship
- The coming Messiah
- Restoration and hope



# Week 6 : Micah

**Who Was Micah?**
**Name:** Micah means **“Who is like the LORD?”**
**Hometown:** Moresheth, a small town southwest of Jerusalem.

**Ministry:** Approximately **8th century BC**, during the reigns of Jotham, Ahaz, and Hezekiah of Judah (Micah 1:1).

**Contemporary prophets:**
- Isaiah
- Hosea

Micah was a country prophet speaking boldly against corruption in both **Israel and Judah**.

**Interesting contrast:**
Isaiah ministered primarily in Jerusalem among kings and leaders. Micah came from a rural community and frequently spoke about how powerful people mistreated ordinary people.

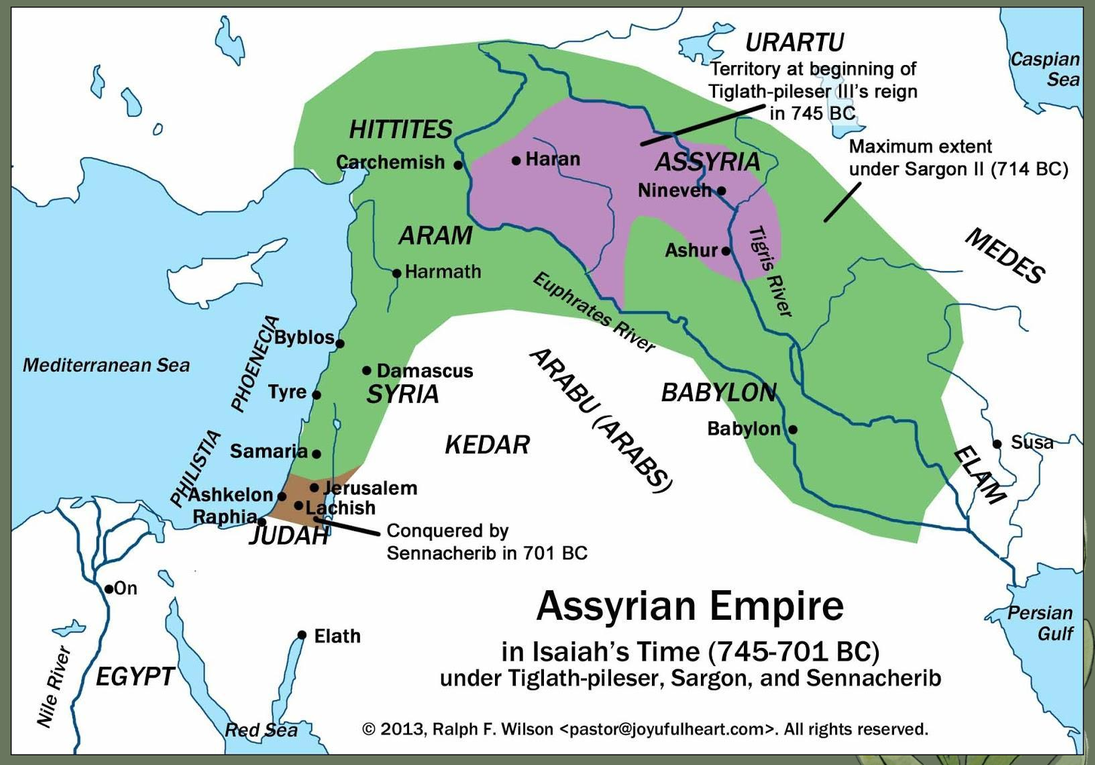


# Week 6 : Micah

**Where Micah Fits in Biblical History**
Micah witnessed the growing threat of the **Assyrian Empire** and the fall of the Northern Kingdom.

| Period | What Was Happening |
|---|---|
| c. 760–700 BC | Micah's ministry |
| 722 BC | Assyria destroys Samaria/Northern Kingdom |
| 701 BC | Assyria invades Judah |
| Micah's warning | Jerusalem will eventually face judgment |
| 586 BC | Babylon destroys Jerusalem |

**Teaching Point:**
Micah's message wasn't theoretical. Judgment was unfolding around him.



# Week 6 : Micah

**Micah's Message in Three Movements**

An easy way to teach Micah is to notice the repeated pattern:
**Judgment → Hope**

**Chapters 1–2**
**Sin and coming judgment**
Yet God promises restoration.

**Chapters 3–5**
**Corrupt leadership and Jerusalem's judgment**
Yet God promises a coming King.

**Chapters 6–7**
**God brings His case against His people**
Yet Micah ends with mercy and forgiveness.

**Teaching Point:**
God's judgment is serious, but judgment is **not the final word**.

# Week 6 : Micah

## GOD CONFRONTS SIN

### God Comes Down

**Micah 1:2-5 New International Version**

2 Hear, you peoples, all of you,
listen, earth and all who live in it,
that the Sovereign LORD may bear witness against you,
the Lord from his holy temple.

**Judgment Against Samaria and Jerusalem**

3 Look! The LORD is coming from his dwelling place;
he comes down and treads on the heights of the earth.
4 The mountains melt beneath him
and the valleys split apart,
like wax before the fire,
like water rushing down a slope.
5 All this is because of Jacob's transgression,
because of the sins of the people of Israel.
What is Jacob's transgression?
Is it not Samaria?
What is Judah's high place?
Is it not Jerusalem?

# Week 6 : Micah

**GOD CONFRONTS SIN**

**God Comes Down**
**Micah 1:2–5**

Micah pictures God coming from His dwelling place to confront the sins of Israel and Judah.
The mountains melt beneath Him and the valleys split apart.

**Why judgment?**

- Idolatry
- Rebellion
- Injustice
- Corrupt leadership
- Exploitation of the vulnerable

**Discussion:**
Why do you think Scripture sometimes uses frightening imagery when describing God's judgment?

# Week 6 : Micah

**When Greed Becomes Oppression**

**Micah 2:1–2**
**Human Plans and God's Plans**
**2** Woe to those who plan iniquity,
to those who plot evil on their beds!
At morning's light they carry it out
because it is in their power to do it.
**2** They covet fields and seize them,
and houses, and take them.
They defraud people of their homes,
they rob them of their inheritance.

Micah condemns people who lie awake planning how to take:

- Fields
- Houses
- Property
- Inheritances
- They had power—and used that power to exploit others.

**Key Principle:**
God cares about **how we treat people**, not simply how religious we appear.

**Modern Application:**
How might people today use money, position, influence, or authority to take advantage of others?

# Week 6 : Micah

**Corrupt Leadership**

**Micah 3:1–12**
**Leaders and Prophets Rebuked**
**3** And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment?
2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;
3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.
4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.
5 Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.
6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.
7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.
8 But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.
9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.
10 They build up Zion with blood, and Jerusalem with iniquity.
11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us.
12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

# Week 6 : Micah

**Corrupt Leadership**
**Micah 3:1–12**

Micah confronts three groups:
**Political leaders** — abused their authority.
**Religious leaders** — distorted justice.
**Prophets** — sometimes shaped their message according to who paid them.

Yet they still claimed:
**“Is not the LORD among us?” — Micah 3:11**

**Teaching Point:**
They confused **God's presence with God's approval.**

**Discussion:**
Can people participate in religious activities while living contrary to God's will?

# Week 6 : Micah

**PART II — HOPE IS COMING**

**Swords Into Plowshares**

**Micah 4:1–4**
**4** But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.
**2** And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.
**3** And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.
**4** But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

Micah suddenly moves from judgment to a beautiful picture of God's future kingdom.
“They shall beat their swords into plowshares…”
War gives way to peace.
Fear gives way to security.
Conflict gives way to God's rule.

**Powerful phrase:**
“None shall make them afraid.”
**Teaching Point:**
God's ultimate plan is not destruction—it is **restoration**.

# Week 6 : Micah

**A Ruler From Bethlehem**
**Micah 5:2**
“But thou, Bethlehem Ephratah… out of thee shall he come forth unto me that is to be ruler in Israel…”

About **700 years before Jesus' birth**, Micah identifies **Bethlehem** as the birthplace of the coming ruler.
**Fulfilled in Jesus Christ**
See **Matthew 2:1–6**.
When the wise men asked where the Messiah would be born, the religious leaders quoted **Micah 5:2**.







# Week 6 : Micah

**The Shepherd King**

**Micah 5:4**
4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

The coming ruler will:
**Stand → Shepherd → Strengthen → Secure**

Micah describes a King whose greatness will reach **“unto the ends of the earth.”**

**Christ Connection:**
Jesus is not merely a political ruler.
He is the **Shepherd-King** who cares for His people.

Compare:
- John 10:11 — “I am the good shepherd.”
- Matthew 2:6 — Jesus will shepherd God's people.

# Week 6 : Micah

**WHAT DOES GOD REALLY WANT?**
**God's Courtroom**
**Micah 6:1–5**
**6** Hear ye now what the LORD saith; Arise, contend thou before the mountains, and let the hills hear thy voice.
**2** Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.
**3** O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.
**4** For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.
**5** O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.

Micah pictures a **courtroom scene**.
**God:** brings His case.
**Israel:** stands accused.
**The mountains:** serve as witnesses.

But notice God's question:

“O my people, what have I done unto thee?”
God reminds Israel of everything He had done for them.

- Delivered them from Egypt
- Redeemed them from slavery
- Provided leadership
- Protected them

**Teaching Point:**
Before God discusses what Israel owes Him, He reminds them of **what He has already done for them.**

# Week 6 : Micah

**What Can I Bring God?**
**Micah 6:6–7**

6 Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?
7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

The people ask:

**What does God want?**
More sacrifices?
Thousands of rams?
Rivers of oil?
Something even more costly?

They assume that perhaps **more religion** will solve the problem.
But God wasn't asking for a bigger offering.
He wanted **transformed lives**.

# Week 6 : Micah

**What Does the Lord Require?**

**Micah 6:8**
“He hath shewed thee, O man, what is good…”

**DO JUSTLY**
Treat people fairly and stand for what is right.
**LOVE MERCY**
Don't merely show mercy reluctantly—**love mercy.**

**WALK HUMBLY WITH GOD**
Live every day recognizing your dependence upon God.
**Justice → How I treat others**
**Mercy → What flows from my heart**
**Humility → How I walk with God**

**Teaching Question:**
Which of these three is most challenging for Christians today—justice, mercy, or humility?

# Week 6 : Micah

**Religion vs. Relationship**

Micah exposes an important spiritual danger:

**Religious Activity**
- Worship
- Offerings
- Sacrifices
- Ritual

Without

**Godly Character**
- Justice
- Mercy
- Humility
- Obedience

God isn't rejecting worship.
He's rejecting **worship disconnected from the way we live.**

**Application:**
Our Sunday worship should affect our **Monday behavior**.

# Week 6 : Micah

**MICAH ENDS WITH HOPE**
**“But As for Me…”**

**Micah 7:7**
But as for me, I watch in hope for the LORD,
I wait for God my Savior;
my God will hear me.

After describing the darkness around him, Micah declares:
“Therefore I will look unto the LORD; I will wait for the God of my salvation…”

Micah makes three decisions:
**I will LOOK.**
**I will WAIT.**
**I will TRUST.**

**Devotional Thought:**
Faith doesn't require everything around you to look good before you trust God.

# Week 6 : Micah

**When I Fall, I Shall Arise**

**Micah 7:8**
“When I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me.”

Micah doesn't say:
**“I will never fall.”**
He says:
**“When I fall, I shall arise.”**

**Encouragement**
Failure doesn't have to be final.
Darkness doesn't have to be permanent.
God can bring **restoration after failure**.

# Week 6 : Micah

## Who Is a God Like You?
## Micah 7:18–19(NIV)

Who is a God like you,
who pardons sin and forgives the transgression
of the remnant of his inheritance?
You do not stay angry forever
but delight to show mercy.
19 You will again have compassion on us;
you will tread our sins underfoot
and hurl all our iniquities into the depths of the sea.

Micah ends where his own name points:

**“Who is a God like unto thee?”**

God:

- Pardons sin
- Forgives transgression
- Delights in mercy
- Has compassion
- Casts sins into the depths of the sea

**Beautiful Ending**

Micah begins with a God who **comes down in judgment**.
Micah ends with a God who **delights in mercy**.

**That's the Gospel:**

God takes sin seriously—but His mercy is extraordinary.

# Week 6 : Micah

## Micah and Jesus

| Micah | Jesus |
|---|---|
| Micah 5:2 | Born in Bethlehem |
| Micah 5:4 | Shepherd of God's people |
| Micah 5:5 | Bringer of peace |
| Micah 6:8 | Perfect example of justice, mercy & humility |
| Micah 7:18–19 | Forgiveness offered through Christ |

**Big Picture:**
Micah's hope ultimately points beyond Israel's circumstances toward **Jesus Christ—the promised Shepherd-King.**

# Week 6 : Micah

**If Micah Were Preaching Today, Who Would He Speak To?**

**1. The Church and religious leaders.**
Micah would challenge churches, pastors, teachers, and other spiritual leaders to make sure our public worship matches our private and public conduct. Micah 3:11 describes leaders who claimed, *“Is not the LORD among us?”* while tolerating corruption. His question today might be: **Are we seeking God's presence while ignoring God's standards?**
**2. Government and civic leaders.**
Micah strongly confronted rulers who abused authority and distorted justice (Micah 3:1–3, 9–11). Today his message would reach anyone entrusted with public power: **Leadership is stewardship, and God cares about whether power is exercised justly.**
**3. Business leaders and people with economic power.**
Micah 2:1–2 condemns people who coveted property and used their power to take it from others. He would challenge employers, corporations, landlords, financial institutions—and individuals—to consider whether profit or personal advancement comes at someone else's expense.
**4. People who are comfortable while others suffer.**
Micah would challenge those of us who can easily overlook suffering because it doesn't affect us personally. Biblical justice isn't merely an abstract social issue; it concerns **how we treat the people God places around us**, particularly those with less power.
**5. Everyday believers—including us.**
This may be the most important audience. It would be easy to teach Micah as though his message were only for politicians, wealthy people, or corrupt leaders. But Micah 6:8 brings the message home to **every believer**:
“He hath shewed thee, O man, what is good…”

That means Micah would speak to **the pulpit, the pew, the boardroom, the courtroom, the government office—and our homes.**

# Week 6 : Micah

**Bringing Micah Into 2026**

Micah challenges us to ask:

**Justice:**
Do I treat people fairly—even when I have the advantage?

**Mercy:**
Am I as eager to forgive as I am to be forgiven?

**Humility:**
Am I walking with God—or simply doing things for God?

**Worship:**
Does my lifestyle agree with what I profess in church?

**Hope:**
When darkness comes, do I still believe God can restore?



# Discussion

What is the difference between **doing religious things** and truly **walking with God**?



# Discussion

What does it practically mean to **“do justly”** today?



# Discussion

Why does Micah say to **“love mercy”** rather than simply “show
mercy”?



# Discussion

What does walking **humbly with God** look like in everyday life?



# Discussion

What encouragement do you find in Micah 7:8?

**Micah 7:8 New International Version**
**Israel Will Rise**

8 Do not gloat over me, my enemy!
Though I have fallen, I will rise.
Though I sit in darkness,
the LORD will be my light.

# Conclusion

**Micah asks us to examine whether our walk matches our worship.**

**Do justice.**
**Love mercy.**
**Walk humbly with your God.**

And when we fail, Micah reminds us that we serve a God who **pardons, restores, and delights in mercy.**

# Thank You

Presented by Rev. Dianne Tam