

## Synopsis of the Twelve Minor Prophets

### Their distinctive characteristics and common features

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- A. The Headings
- B. Formulae Introducing Divine Speeches
- C. Formulae Referring to God's Speaking
- D. The Geographic Horizon of the Prophets
- E. Key Ideas and Special Features

The purpose of the Synopsis is to give the reader a bird's eye view of the twelve books. In A, B, and C we present an overview of the formal aspects of the texts, which have never, as far as we know, been taken systematically into consideration. Sections D and E are about the prophets' personal conception of the world as well as their distinctive characteristics, which can cast fresh light on the features they have in common. In the Observations we shall limit ourselves to basic aspects, leaving the drawing of conclusions to the reader. We hope that the Synopsis will prove to be a helpful tool to study the interrelationship between the various books of the collection.

Moreover, this may pave the way to a fresh approach to the interrelationship between the Book of the Twelve and the three Major Prophets, Isaiah, Jeremiah, and Ezekiel, because there are indications that some books of the Twelve stand in the Isaiah and Jeremiah prophetic traditions, while others stand in the priestly prophetic tradition of Ezekiel.

#### A. The Headings

<p><b>Hosea</b></p> <p>Separate verse:</p> <p>The word of YHWH that came (היה) to Hosea the son of Be-e'ri, in the days of Uzziah, Jotham, Ahaz and Hezekiah kings of Judah and in the days of Jeroboam the son of Joash, king of Israel.</p> <p>Dated.</p>	<p><b>Joel</b></p> <p>Separate verse:</p> <p>The word of YHWH that came (היה) to Joel, the son of Pethuel.</p> <p>Not dated.</p>	<p><b>Amos</b></p> <p>Separate verse:</p> <p>The words of Amos, who was among the shepherds of Tekoa, which he saw (הורה) concerning Israel in the days of Uzziah king of Judah and in the days of Jeroboam son of Joash, king of Israel, two years before the earthquake.</p> <p>Dated.</p>
<p><b>Obadiah</b></p> <p>No separate verse. 1a is integral within the first verse, the only case among the twelve.</p> <p>The vision (הזוון) of Obadiah.</p> <p>No particulars.</p> <p>Not dated.</p>	<p><b>Jonah</b></p> <p>No heading.</p> <p>No particulars.</p> <p>Not dated.</p>	<p><b>Micah</b></p> <p>Separate verse:</p> <p>The word of YHWH that came (היה) to Micah of Mo'resheth, in the days of Jotham, Ahaz and Hezekiah kings of Judah, concerning Samaria and Jerusalem.</p> <p>Dated.</p>
<p><b>Nahum</b></p> <p>Separate verse:</p> <p>An oracle (מושא) concerning Nineveh. The book (ספר) of the vision (הזוון) of Nahum of Elkosh.</p> <p>Not dated.</p>	<p><b>Habakkuk</b></p> <p>Separate verse:</p> <p>The oracle (מושא) of God which Habakkuk the prophet saw (הורה).</p> <p>No particulars.</p> <p>Not dated.</p>	<p><b>Zephaniah</b></p> <p>Separate verse:</p> <p>The word of YHWH which came (היה) to Zephaniah the son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah, in the days of Josiah the son of Amon, king of Judah.</p> <p>Dated.</p>
<p><b>Haggai</b></p> <p>Separate verse:</p> <p>In the second year of Darius the king, on the first day of the month, the word of YHWH came by (היה ביד) Haggai the prophet to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, <i>saying</i>:</p> <p>Dated.</p>	<p><b>Zechariah</b></p> <p>Separate verse:</p> <p>In the eighth month, in the second year of Darius, the word of YHWH came (היה) to Zechariah the son of Berechiah, son of Iddo, the prophet, <i>saying</i>:</p> <p>Dated.</p>	<p><b>Malachi</b></p> <p>Separate verse:</p> <p>Oracle. The word of YHWH to Israel by Malachi <b>מושא דבר-יהוה אל-ישראל ביד מלאכי</b>.</p> <p>No particulars.</p> <p>Not dated.</p>

**Observations regarding A** Ten of the eleven books have the heading in a separate verse. The book of Jonah has no heading, probably because it is a *story about* a prophet. Obadiah's heading (1a) is the only one which is intergral within the first verse. This is, in our opinion, a matter of conscious design in order to achieve **1040** (40x26) verses in the twelve prophecies excluding their headings. If we subtract the **10** verses containing headings from the grand total of 1050 verses, we get **1040** which symbolizes the fortyfold presence of YHWH through his name in the prophecies. In this way the twelve prophecies have been finalized and sealed as a coherent literary entity.

From a numerical point of view, two headings stand apart, being structurally not part of the prophecies: the 2-word heading of Obadiah (1a), because the prophecy (1b-21) are made up of **289** (17x17) words, and the 18-word heading of Micah (1,1), because the opening paragraph (1,2-5) is made up of **52** (2x26) words. The headings of Hosea, Joel, Amos, Nahum, Habakkuk, Zephaniah, Haggai, and Zechariah are structurally part and parcel of the prophecies.

Six of the twelve books are dated: Hosea, Amos, Micah, Zephaniah, Haggai, and Zechariah.

## B. Formulae introducing the divine speeches

<p><b>Hosea 197 vss YHWH 46x</b></p> <p>A distinctive feature of Hosea is the relative scarcity of introductory formulae; of the 39 DSs only 5 are introduced:</p> <p>ויאמר יהוה אל-הושע 1,2b  ויאמר יהוה אליו 1,4  ויאמר לו 1,6  ויאמר יהוה אלי 3,1  ויאמר 1,9</p> <p>It shares this feature with Joel and Zephaniah; and to a degree with Amos, Micah, Haggai, and Malachi.</p>	<p><b>Joel 73 vss YHWH 33x</b></p> <p>Except the heading (1,1) no introductory formulae.</p> <p>דבר-יהוה אשר 1,1  יהוה אל-יואל בן-פתואל:</p> <p><b>Amos 146 vss YHWH 81x</b></p> <p>Of the 45 DSs no less than 21 are lacking introductory formulae. See p. 7 of <a href="#">Amos</a>.</p> <p>A distinctive feature of Amos is the great variety of the formulae:</p> <p>כה אמר יהוה 1,3.6.9.11.13;  2,1.4.6; 3,12  שמעו את-הדבר הזה אשר 3,1  דבר יהוה עליכם בני ישראל  לכן כה אמר אדני יהוה 3,11</p>	<p><b>Amos Continued</b></p> <p>נשבע אדני יהוה בקדשו 4,2  כי כה אמר אדני יהוה 5,3  כי כה אמר יהוה לבית ישראל 5,4  לכן כה-אמר יהוה אלהי צבאות אדני 5,16  נשבע אדני יהוה בנפשו 6,8  ויאמר יהוה אלי 7,8a, 8,2b  ויאמר אדני 7,8b  ויאמר אלי יהוה 7,15b  לכן כה-אמר יהוה 7,17  ויאמר 8,2a  נשבע יהוה בגאון יעקב 8,7  יאמר 9,1</p>
<p><b>Obadiah 21 vss YHWH 7x</b></p> <p>The words introducing God's words כה-אמר אדני יהוה לאדום 1,1b are clearly meant to relate to the book as a whole.</p> <p>There is no reason to understand the referring formula at the end of v. 18 as marking the end of YHWH's words and to ascribe vs. 19-21 to Obadiah. See my analysis of <a href="#">Obadiah</a> and Observation 2.</p>	<p><b>Jonah 48 vss YHWH 26x</b></p> <p>All six DSs are introduced, of which two are in separate verses (1,1 and 3,1): For particulars, see p. 5 of <a href="#">Jonah</a>.</p> <p>יהוה דבר-יהוה אל-יונה בן-אמתי לאמר: 1,1  ויאמר יהוה לדג 2,11  יהוה דבר-יהוה אל-יונה שנית לאמר: 3,1  ויאמר יהוה 4,4  ויאמר אלהים אל-יונה 4,9a  ויאמר יהוה 4,10</p>	<p><b>Micah 105 vss YHWH 40x</b></p> <p>Only four of the 14 DSs are introduced, of which just one is in a separate verse (3,5). For particulars, see page 5 in the analysis of <a href="#">Micah</a>.</p> <p>לכן כה אמר יהוה 2,3  כה אמר יהוה על הנביאים המתעים 3,5  את-עמי הנשכים בשניהם וקראו שלום ואשר לא-יתן על-פיהם וקדשו עליו מלחמה:  שמעו-נא את אשר-יהוה אמר 6,1  קול יהוה לעיר יקרא ותושיה יראה שמך 6,9</p>
<p><b>Nahum 47 vss YHWH 13x</b></p> <p>Two of the four divine speeches (1,12-13; 1,14; 2,14; 3,5-7) have an introductory formula:</p> <p>כה אמר יהוה 1,12  וצוה עליך יהוה 1,14</p>	<p><b>Habakkuk 56 vss YHWH 13x</b></p> <p>One of the two DSs (1,5-6; 2,2-3) is opened by an introductory formula:</p> <p>ויעני יהוה ויאמר 2,2</p>	<p><b>Zephaniah 53 vss YHWH 34x</b></p> <p>Except the heading (1,1), no introductory formulae.</p> <p>דבר-יהוה אשר יהוה אל-צפניה בן-כוש בן-גדליה בן-אמריה בן-חזקיה בימי אישיהו בן-אמון מלך יהודה:</p>

<b>Haggai 38 vss YHWH 35x</b>	<b>Zechariah 211 vss YHWH 133x</b>	<b>Zechariah Continued</b>
Seven of the ten DSs have introductory formulae (exceptions: 2,6-9; 2,14; 2,15-19):	The words spoken by YHWH's earthly agents are taken as divine speech. The book opens with words ascribed to YHWH himself with a dated introduction.	<p><b>ויהי דברייהוה אלי לאמר:</b> 6,9  <b>ויהי דברייהוה צבאות אלי לאמר:</b> 7,4  <b>ויהי דברייהוה אל-זכרניה לאמר:</b> 7,8  <b>ויהי דברייהוה צבאות לאמר:</b> 8,1  <b>ויהי דברייהוה צבאות אלי לאמר:</b> 8,18  <b>כה אמר יהוה אלהי</b> 11,4  <b>ויאמר יהוה אלי</b> 11,13a  <b>ויאמר יהוה אלי</b> 11,15  <b>נאסיהוה נשה שמים ויסד ארץ</b> 12,1  <b>ויצר רוח-אדם בקרבו:</b></p>
<p><b>בשנת שנים לדריוש המלך</b> 1,1-2a  <b>בחדש הששי ביום אחר אחר לחדש היה דברייהוה ביד-חגי הנביא אל-זרבבל בן-שאלתיאל פחת יהודה ואליהושע בןיהוצדק הכהן הגדול לאמר:</b>  <b>כה אמר יהוה צבאות לאמר</b> 1,3  <b>ויהי דברייהוה ביד-חגי הנביא לאמר:</b>  <b>כה אמר יהוה צבאות</b> 1,7  <b>ויאמר חגי מלאך יהוה במלאכות יהוה לעם לאמר</b> 1,13  <b>בשבעי בעשרים ואחד לחדש היה דברייהוה ביד-חגי הנביא לאמר:</b>  <b>בעשרים וארבעה לתשיעי בשנת שנים לדריוש היה</b> 2,10-11a  <b>דברייהוה אל-חגי הנביא לאמר: כה אמר יהוה צבאות ויהי דברייהוה שנית אל-חגי בעשרים וארבעה לחדש לאמר:</b> 2,20</p>	<p><b>בחדש השמיני בשנת שנים לדריוש היה דברייהוה אל-זכריה</b> 1,1  <b>בן-ברכיה בן-עדו הנביא לאמר:</b>  From 1,9b onwards to 2,2 agents speak.  In 2,4 the agent speaks as if he were God.  In 2,6; 2,8-9 and 2,10-17 Angels speak.  In 3,2 it is the Adversary.  In 3,4a; 3,4b; 3,5a; 3,6-10 it is an Angel speaking to Joshua and the bystanders.  In 4,2 onwards to 6,5-6 it is an Angel who speaks to the Prophet.  In 6,7 the Angel speaks to the steeds and in 6,8 he speaks again to the Prophet.  From 6,9-14 until the end of the book it is only YHWH who speaks: 24 DSs, of which only 9 are introduced:</p>	<p><b>Malachi 55 vss YHWH 46x</b>  Except the heading (1,1), no introductory formulae.</p> <p><b>משא דברייהוה אל-ישראל ביד מלאכי:</b> 1,1</p>

**Observations regarding B** For the addressees of the divine speeches, see the table “Words ascribed to God” in the analysis of the book in question.

The books of Joel, Zephaniah, and Malachi stand out by having a heading but no introductory formulae. As regards the phrasing, the introductory formulae in relation to its number of verses (38), the book of Haggai exhibit a great variety in contradistinction to the more or less stereotyped phrasing in the other books. This also applies to the books of Amos and Jonah. See the table below.

The book of Zechariah stands out by the major part played in 1,9-6,8 by YHWH's earthly agents and spokesmen: an Angel (26 times in 1,9b-6,8), a Man (1,10), and a Surveyer (2,6b), while YHWH himself speaks only three times: 1,1-6, 2,4b, and 3,2. From 6,9 onwards to 14,2 it is only YHWH who speaks. For particulars, go to pages 9-10 and the Hebrew text in the analysis of [Zechariah](#).

#### Phrasing of introductions to divine speeches in relation to the number of verses (in %)

<b>Hosea</b> 2.54 %	<b>Joel</b> 1.37 %	<b>Amos</b> 10.27 %
<b>Obadiah</b> 4.76 %	<b>Jonah</b> 12.50 %	<b>Micah</b> 3.81 %
<b>Nahum</b> 4.26 %	<b>Habakkuk</b> 1.79 %	<b>Zephaniah</b> 1.89 %
<b>Haggai</b> 18.42 %	<b>Zechariah</b> 4.74 %	<b>Malachi</b> 1.82 %

### C. Formulae referring to God's speaking

<p><b>Hosea 197 vss</b></p> <p>As in the book of Ezekiel, such formulae are integral parts of the words ascribed to God.</p> <p><b>נִאֲמֵי־יְהוָה</b> (4x: 2,15; 2,18; 2,23; 11,11).</p> <p>For particulars, see the DS table and the Hebrew text in the analysis of <a href="#">Hosea</a>.</p>	<p><b>Joel 73 vss</b></p> <p>As in Isaiah and Jeremiah, such formulae are the words of the author/redactor.</p> <p><b>נִאֲמֵי־יְהוָה</b> (1x: 2,12).</p> <p>For particulars, see the DS table and the Hebrew text in the analysis of <a href="#">Joel</a>.</p> <p><b>Amos 146 vss</b></p> <p>As in Isaiah and Jeremiah, such formulae are the words of the author/redactor.</p> <p><b>אָמַר אֲדֹנָי יְהוָה</b> (2x: 1,8; 7,6).</p> <p><b>אָמַר יְהוָה</b> (4x: 1,5; 1,15; 2,3; 7,3).</p>	<p><b>Amos Continued</b></p> <p><b>אָמַר יְהוָה אֱלֹהֶיךָ</b> (1x: 9,15).</p> <p><b>אָמַר יְהוָה אֱלֹהֵי־צְבָאוֹת שְׁמוֹ</b> (1x: 5,27).</p> <p><b>נִאֲמֵי אֲדֹנָי יְהוָה</b> (4x: 4,5; 8,3; 8,9; 8,11).</p> <p><b>נִאֲמֵי־אֲדֹנָי יְהוָה אֱלֹהֵי הַצְבָּאוֹת</b> (1x: 3,13).</p> <p><b>נִאֲמֵי־יְהוָה אֱלֹהֵי הַצְבָּאוֹת</b> (1x: 6,14).</p> <p><b>נִאֲמֵי־יְהוָה</b> (14x: 2,11; 2,16; 3,10; 3,15; 4,3; 4,6; 4,8; 4,9; 4,10; 4,11; 5,17; 9,7; 9,8; 9,13).</p> <p><b>נִאֲמֵי־יְהוָה עֲשֵׂה זֹאת</b> (1x: 9,12).</p> <p>For particulars, see the DS table and the Hebrew text in the analysis of <a href="#">Amos</a>.</p>
<p><b>Obadiah 21 vss</b></p> <p>None.</p>	<p><b>Jonah 48 vss</b></p> <p>None</p>	<p><b>Micah 105 vss</b></p> <p>As in the book of Ezekiel, such formulae are integral parts of the words ascribed to God.</p> <p><b>נִאֲמֵי־יְהוָה</b> (2x: 4,6; 5,9).</p> <p>For particulars, see the DS table and the Hebrew text in the analysis of <a href="#">Micah</a>.</p>
<p><b>Nahum 47 vss</b></p> <p>As in Isaiah and Jeremiah, such formulae are the words of the author/redactor.</p> <p><b>נִאֲמֵי יְהוָה צְבָאוֹת</b> (2x: 2,14; 3,5).</p> <p>For particulars, see the DS table and the Hebrew text in the analysis of <a href="#">Nahum</a>.</p>	<p><b>Habakkuk 56 vss</b></p> <p>None</p>	<p><b>Zephaniah 53 vss</b></p> <p>As in the book of Ezekiel, such formulae are integral parts of the words ascribed to God.</p> <p><b>אָמַר יְהוָה</b> (1x: 3,20).</p> <p><b>דַּבְרֵי־יְהוָה עֲלֵיכֶם</b> (1x: 2,5).</p> <p><b>נִאֲמֵי־יְהוָה</b> (4x: 1,2; 1,3; 1,10; 3,8).</p> <p><b>נִאֲמֵי יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל</b> (1x: 2,9).</p> <p>For particulars, see the DS table and the Hebrew text in the analysis of <a href="#">Zephaniah</a>.</p>
<p><b>Haggai 38 vss</b></p> <p>As in the book of Ezekiel, such formulae are integral parts of the words ascribed to God.</p> <p><b>אָמַר יְהוָה</b> (1x: 1,8).</p> <p><b>כֹּה אָמַר יְהוָה צְבָאוֹת</b> (1x: 1,5).</p> <p><b>נִאֲמֵי־יְהוָה</b> (3x: 1,13; 2,14; 2,17).</p> <p><b>נִאֲמֵי יְהוָה צְבָאוֹת</b> (1x: 1,9).</p> <p>For particulars, see the DS table and the Hebrew text in the analysis of <a href="#">Haggai</a>.</p>	<p><b>Zechariah 211 vss</b></p> <p>As in the book of Ezekiel, such formulae are integral parts of the words ascribed to God.</p> <p><b>נִאֲמֵי־יְהוָה</b> (4x: 10,12; 11,6; 12,4; 13,8).</p> <p><b>נִאֲמֵי יְהוָה צְבָאוֹת</b> (2x: 13,3; 13,7).</p> <p>For particulars, see the DS table and the Hebrew text in the analysis of <a href="#">Zechariah</a>.</p>	<p><b>Malachi 55 vss</b></p> <p>As in Isaiah and Jeremiah, such formulae are the words of the author/redactor.</p> <p><b>אָמַר יְהוָה</b> (3x: 1,2; 1,13; 3,13).</p> <p><b>אָמַר יְהוָה צְבָאוֹת</b> (19x: 1,8; 1,9; 1,10; 1,11; 1,13; 1,14; 2,2; 2,4; 2,8; 2,16; 3,1; 3,5; 3,6; 3,10; 3,11; 3,12; 3,17; 3,19; 3,21).</p> <p><b>אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל</b> (1x: 2,16).</p> <p><b>אָמַר יְהוָה צְבָאוֹת לָכֶם</b> (1x: 1,6).</p> <p><b>כֹּה אָמַר יְהוָה צְבָאוֹת</b> (1x: 1,4).</p> <p><b>נִאֲמֵי־יְהוָה</b> (1x: 1,2).</p> <p>For particulars, see the DS table and the Hebrew text in the analysis of <a href="#">Malachi</a>.</p>

#### Observations regarding C Obadiah, Jonah, and Habakkuk lack formulae referring to God's speaking.

In the books of Hosea, Micah, Zephaniah, Haggai, and Zechariah such formulae are integral within the divine speeches, that is to say, from the outset ascribed to God, as in the book of Ezekiel. This suggests that they stand in the priestly-prophetic tradition of Ezekiel.

In Joel, Amos, Nahum, and Malachi, however, such formulae were inserted into the divine speeches by the author/redactor to form part of the words ascribed to God, as in the books of Isaiah and Jeremiah, which suggests that they stand in the prophetic tradition of Isaiah and Jeremiah.

## D. The Geographic Horizon of the Prophets: cities, places, countries, regions, nations

<p><b>Hosea 197 vss</b></p> <p>the house of Jehu 1x, Jezreel 3x, the house of Israel 5x, Israel 31x, the valley of Jezreel 1x, the house of Judah 3x, (not) My people 8x, the people of Israel 6x, Children-of-the-Living-God 1x, the people of Judah 1x, the Valley of Achor 1x, Egypt 12x, Judah 9x, Gilgal 3x, Beth-aven 3x, Ephraim 37x, the royal house 1x, Mizpah 1x, Tabor 1x, Gibeah 4x, Rama 1x, Benjamin 1x, the tribes of Israel 1x, the officers of Judah 1x, Assyria 9x, Shechem 1x, Samaria 6x, the House of YHWH 2x, the nations 2x, the land of YHWH 1x, Moph 1x, the House of God 1x, Tyre 1x, My House 1x, Jacob 3x, Beth-arbel 1x, Bethel 2x, Admah 1x, Zeboim 1x, Gilead 1x, Aram 1x, Sheol 2x, Lebanon 3x</p>	<p><b>Joel 33 vss</b></p> <p>a nation (an army) [meaning locusts] 2x, the House of YHWH 3x, the House of our (your) God 2x, the inhabitants of the land 1x, Zion 5x, the Garden of Eden 1x, the nations 4x, His land 1x, My/His people 5x, the Eastern Sea 1x, the Western Sea 1x, children of Zion 1x, Israel 2x, the sun and the moon 2x, Mount Zion 1x, Jerusalem 5x, Judah 3x, the Valley of Jehoshaphat (Decision) 4x, My land 1x, Tyre 1x, Sidon 1x, Philistia 1x, the people of Judah 3x, the people of Jerusalem 1x, the Ionians 1x, the stars 1x, heaven and earth 1x, the people of Israel 1x, the Wadi of the Acacias 1x, Egypt 1x, Edom 1x</p>	<p><b>Amos 146 vss</b></p> <p>Tekoa 1x, Israel 9x, Judah 4x, Zion 2x, Jerusalem 2x, Carmel 2x, Damascus 3x, Gilead 2x, the palace of Hazael 1x, the fortresses of Ben-hadad 1x, the Vale of Aven 1x, Beth-eden 1x, Aram 1x, Kir 2x, Gaza 2x, Edom 5x, Ashkelon 1x, Ekron 1x, the Philistines 3x, Tyre 2x, Teman 1x, Bozrah 1x, the Ammonites 1x, the wall of Rabbah 1x, Moab 2x, Kerioth 1x, House of (their) God 1x, the Amorites 3x, Egypt 7x, the people of Israel 7x, Ashdod 1x, Samaria 5x, the House (pride) of Jacob 4x, Bethel 6x, Bashan 1x, Gilgal 3x, Sodom and Gomorrha 1x, the House of Israel 6x, Maiden Israel 1x, Beer-sheba 2x, the House (remnant) (ruin) of Joseph 3x, the Pleiades and Orion 1x, Sikkuth and Kiyyun (meaning Saturn) 1x, Calneh 1x, Great Hamath 1x, Gath 1x, Lo-dabar 1x, Karnaim 1x, Lebo-Hamath 1x, The Wadi Arabah 1x, Jacob 1x, the Great Deep 1x, My people Israel 6x, the shrines of Isaac 1x, the sanctuaries of Israel 1x, the House of Jeroboam 1x, the House of Isaac 1x, the Nile 4x, the sun 1x, the earth 1x, Dan 1x, Sheol 1x, the people of Ethiopia 1x, Caphtor 1x, the Arameans 1x, all the nations 1x, the fallen booth of David 1x</p>
<p><b>Obadiah 21 vss</b></p> <p>the nations 4x, Edom 2x, Esau 1x, mount Esau 3x, Teman 1x, Jacob 1x, Jerusalem 1x, the people of Judah 1x, My people 1x, My Holy mount 1x, mount Zion 2x, the House of Jacob 2x, the House of Joseph 1x, the House of Esau 2x, the Negev 2x, Shephelah 1x, Philistia 1x, the Ephraimite country 1x, the district of Samaria 1x, Benjamin 1x, Gilead 1x, the people of Israel 1x, the Phoenicians 1x, Zarephath 1x, the people of Jerusalem 1x, Sephared 1x</p>	<p><b>Jonah 48 vss</b></p> <p>Nineveh 9x, the (great) city (meaning Nineveh) 7x, Tarshish 4x, Joppa 1x, the sea 8x, a Hebrew 1x, Sheol 1x, the Holy Temple 2x, the earth 1x, dry land 1x, (Jona's) country 1x, a place east of the city (meaning Nineveh) 1x</p>	<p><b>Micah 105 vss</b></p> <p>MoresBeth 1x, Samaria 3x, Jerusalem 6x, Judah 3x, Jacob 5x, the House of Israel 3x, the shrines of Judah 1x, my people 1x, Gath 1x, Beth-leaphrah 1x, Shaphir 1x, Zaanan 1x, Beth-ezel 1x, Maroth 1x, the gate of Jerusalem 1x, Lachish 1x, Zion 5x, Israel 7x, MoresBeth-gath 1x, Achzib 1x, Mareshah 1x, Adullam 1x, My (Your) (His) people 10x, the House of Jacob 1x, My glory (meaning: the land) 1x, the remnant of Israel 1x, Bozrah 1x, the sun 1x, the Temple Mount 1x, the Mount of YHWH (YHWH's House) 2x, the peoples (many peoples) 7x, the House of the God of Jacob 1x, the nations 4x, Mount Zion 1x, Migdal-eder 1x, Fair Zion 3x, Fair Jerusalem 1x, Babylon 1x, Bethlehem of Ephrath 1x, the children of Israel 1x, Assyria 4x, Nimrod 1x, the remnant of Jacob 2x, the earth 1x, Egypt 4x, Moab 1x, Shittim 1x, Gilgal 1x, the House of Ahab 1x, my enemy (meaning Damascus?) 2x, the Euphrates 1x, Bashan 1x, Gilead 1x</p>
<p><b>Nahum 47 vss</b></p> <p>Elkosh 1x, His enemies or foes 3x, Bashan 1x, Carmel 1x, the Lebanon 1x, Judah 1x, Pride of Jacon 1x, Pride of Israel 1x, Huzzab 1x, Nineveh 2x, the city (meaning Nineveh) 1x, the nations 1x, No-amon 1x, the Nile 1x, Nubia 1x, Egypt 1x, Lybea 1x, Assyria 1x</p>	<p><b>Habakkuk 56 vss</b></p> <p>the nations 7x, the Chaldeans 1x, Sheol 1x, the people(s) 5x, the cities and their inhabitants 3x, the earth 5x, the sea 3x, Lebanon 1x, Teman 1x, Mount Paran 1x, Cushan 1x, Midian 1x, rivers (Neharim, Neharoth) 3x, sun and moon 1x, Your people 1x</p>	<p><b>Zephaniah 53 vss</b></p> <p>Judah 2x, (the face of ) the earth 2x, Jerusalem 4x, the host of heaven 1x, the Fish Gate 1x, the Mishneh (a quarter of Jerusalem 1x, the fortified towns 1x, the people(s) 3x, the land (the earth) 4x, the nation(s) 4x, Gaza 1x, Ashkelon 2x, Ashdod 1x, Ekron 1x, the nation of the Cheretites 1x, Canaan 1x, the land of the Philistines 1x, the seacoast Chereth 1x, the House of Judah 1x, Moab 2x, the Ammonites 2x, My people (people of YHWH of Hosts 3x, Sodom 1x, Gomorrah 1x, My nation 1x, the Cushites 1x, Assyria 1x, Nineveh 1x, the city (meaning Nineveh) 1x, the city (meaning Nineveh or Jerusalem) 1x, Cush 1x, Fair Puzai 1x, My sacred mount 1x, the remnant of Israel 1x, Fair Zion 1x, Israel 2x, Fair Jerusalem 1x, Zion 1x</p>

<b>Haggai 38 vss</b>	<b>Zechariah 211 vss</b>	<b>Malachi 55 vss</b>
<p>the people 2x, the House (of YHWH) 7x, the land (the earth) 3x, Judah 3x, Egypt 1x, the heaven and earth 2x, the sea and dry land 1x, the nation(s) 4x</p>	<p>the fathers (of the people of Israel or Judah) 5x, the Deep 1x, the earth (the land) 17x, Jerusalem 35x, the towns of Judah 1x, Zion 6x, the nations (many nations) 7x, My House (Temple of YHWH) 14x, Judah 13x, Israel 3x, the land of the north 4x, the four winds 2x, Fair Babylon 1x, Fair Zion 2x, the Holy Land 1x, His holy habitation 1x, the land of Shinar 1x, the two mountains of copper 1x, the land of the south 1x, Babylon 1x, the house of Josiah 1x, the people (of the land) 2x, the Negeb 1x, the Shephelah 1x, the Holy Mount 1x, the remnant of the people 3x, My (His) people 5x, the land of the east 1x, the land of the west 1x, the House of Judah 7x, the House of Israel 1x, inhabitants of many cities 1x, (many) peoples 3x, the multitude of (all) nations 5x, nations of every tongue 1x, Hadrach 1x, Damascus 1x, tribes of Israel 1x, Hamath 1x, Tyre 1x, Sidon 2x, Ashkelon 2x, Gaza 2x, Ekron 2x, Asdod 1x, Philistia 1x, the Jebusites 1x, Fair Jerusalem 1x, Ephraim 3x, Bizarron 1x, Javan 1x, the House of Joseph 1x, Egypt 4x, Assyria 2x, Gilead 1x, Lebanon 2x, the sea 2x, the Nile 1x, Bashan 1x, the Jordan 1x, inhabitants of the land 1x, the House of David 5x, inhabitants of Jerusalem 4x, Hadad-rimmon 1x, the plain of Megiddon 1x, the House of Nathan 1x, the House of Levi 1x, the Shimeites 1x, all families 1x, the city (meaning Jerusalem) 3x, the Mount of Olives 2x, the Valley of the Hills 2x, Azal 1x, the Eastern Sea 1x, the Western Sea 1x, Arabah 1x, Rimmon 1x, The Gate of Benjamin 1x, the Old Gate 1x, the Tower of Hananel 1x</p>	<p>Israel 5x, Esau 2x, Jacob 2x, Edom 1x, the sun 1x, the nations 4x, the people 1x, the ancestors (of Israel) 1x, Judah 3x, Jerusalem 2x, the tents of Jacob 1x, His Temple 1x, the children of Jacob 1x, the sun of victory 1x, Horeb 1x, the land 1x</p>

**Observations regarding D** The books of Amos, Obadiah, Micah, Zephaniah, and Zechariah stand out as having a relatively wide and detailed geographic horizon.

**Jerusalem** is to be found in seven books: Joel, Amos, Obadiah, Micah, Zephaniah, Zechariah, and Malachi.

**Judah** is to be found in ten books: Hosea, Joel, Amos, Obadiah, Micah, Nahum, Zephaniah, Haggai, Zechariah, and Malachi.

**House of Judah** is to be found in Hosea, Zephaniah, and Zechariah. **Israel** is to be found in nine books: Hosea, Joel, Amos, Obadiah, Micah, Nahum, Zephaniah, Zechariah, and Malachi.

**House of Israel** is to be found in Hosea, Amos, Micah, and Zechariah. The name **Isaac** (יִצְחָק) instead of the current spelling (יִצְחָק) occurs 2x in Amos (7,9.16), as in Jer. 33,26 and Ps. 105,9, which links Amos to the Jeremiah tradition.

**House of Israel** is to be found in Hosea, Amos, Micah, and Zechariah. The name **Isaac** (יִצְחָק) instead of the current spelling (יִצְחָק) occurs 2x in Amos (7,9.16), as in Jer. 33,26 and Ps. 105,9, which links Amos to the Jeremiah tradition.

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## E. Key ideas and special features

<p><b>Hosea</b> Hosea's marriages and the names of his children as metaphors signifying YHWH's relationship with Israel. YHWH promises to restore the failed relationship and the broken covenant. YHWH condemns Israel's apostasy. "For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings"(6,6). What YHWH requires: "Sow for yourself righteousness, reap the fruit of steadfast love..."(10,12a). Key root <b>שוב</b>, 'return' (16x: 2,9; 2,11; 5,4.15; 6,1.11; 7,16; 8,13; 11,5a.5b.7.9; 12,7; 14,2.3.5). Key words <b>ביום ההוא</b>, 'On that day' (4x: 1,5; 2,18.20.23). A distinctive feature is the prolific use of similes as in the book of Ezekiel.</p>	<p><b>Joel</b> Locusts seen as YHWH's army.  Key root <b>שוב</b>, 'return' (3x: 2,13.14; 4,1). Key words <b>יום יהוה</b>, 'Day of YHWH' (5x: 1,15; 2,1.11; 3,4; 4,14 ). Key words <b>ביום ההוא</b>, 'On that day' (1x: 4,18).  YHWH shall dwell in Zion. Egypt and Edom shall become a desolation; Judah and Jerusalem shall be inhabited. The beasts and cattle also suffer (1,18). The prophet prays to God (1,19-20; 2,17).</p>	<p><b>Amos</b> Five visions. Punishment and restoration. Prolific use of 7 and groupings of 7.  Key words <b>יום יהוה</b>, 'Day of YHWH' (3x: 5,18a.18b.20a). Key words <b>ביום ההוא</b>, 'On that day' (5x: 2,16; 8,3.9.13; 9,11).  Seek YHWH and live! (5,5.6.14) No offerings but justice (5,21-24).</p>
<p><b>Obadiah</b> Vision of Obadiah, which is in its entirety a divine speech.  Key root <b>שוב</b>, 'return' (1x: 1,15b). Key words <b>יום יהוה</b>, 'Day of YHWH' (1x: 1,15a). Key words <b>ביום ההוא</b>, 'On that day' (1x: 1,8).  Nine evils of Edom mentioned (1,11-14). Esau shall be destroyed and the house of Jacob shall repossess the land.</p>	<p><b>Jonah</b> The problem of the disobedient prophet. The prophet prays to God (2,3-10; 4,2-3.9b). Very short prophetic proclamation (3,4b). Repentance of the Ninevites (3,6-9). The animals are included (3,7-8). A prophet in dispute with his Sender (4,1-9).  Key root <b>שוב</b>, 'return' (1x: 3,9).</p>	<p><b>Micah</b> YHWH has a legal case against Israel. Transgression of Jacob (cultus in Samaria). Improper behavior of leaders. Misleading prophets. Judgements and prophecies for profit. Key root <b>שוב</b>, 'return' (4x: 1,7; 2,8; 5,2; 7,19). Key words <b>ביום ההוא</b>, 'On that day' (3x: 2,4; 4,6; 5,9). "What does YHWH require of you but to do justice and to love kindness and to walk humbly with your God" (6,8). The book is concluded by a prayer (7,14-20.) "Who is a God like thee, pardoning iniquity?" (7,18).</p>
<p><b>Nahum</b> First of the Twelve Minor Prophets with a <b>משא</b>: in this case concerning Nineveh.</p>	<p><b>Habakkuk</b> The <b>משא</b> seen by Habakkuk the prophet. There are only two divine speeches (1,5-6 and 2,2-3). It contains two prayers by the prophet (1,2-4 and 3,2-15) functioning as an inclusion.</p>	<p><b>Zephaniah</b> Key root <b>שוב</b>, 'return' (1x: 3,20). Key words <b>יום יהוה</b>, 'Day of YHWH' (3x: 1,7; 14,14a.14b). Key words <b>ביום ההוא</b>, 'On that day' (4x: 1,9.10; 3,11.16). "I am and there is none else" (2,15).</p>
<p><b>Haggai</b> The foundation of the second temple. YHWH encourages its rebuilding. Crucial role of Zerubbabel and Joshua. Key words <b>ביום ההוא</b>, 'On that day' (1x: 2,23).  <b>Zechariah</b> Ten visions. The word <b>חזון</b> is absent. <b>משא</b> about Israel's restoration (9,9-11,3). <b>משא</b> about Israel's restoration (12,1-14,21). Key root <b>שוב</b>, 'return' (6x: 1,3a.3b.4.6; 5,1; 9,12). "Return to me and I will return to you"(1,3). Compare Mal. 3,7. "Render true judgements, show kindness and mercy each to his brother, do not</p>	<p><b>Zechariah Continued</b> oppress the widow, the fatherless, the sojourner, or the poor; and let none of you devise evil against his brother in your heart." (7,9-10). "These are the things you should do: speak the truth to one another, render in your gates judgments that are true and make for peace; do no devise evil in your hearts against one another, and love no false oath, for all these things I hate." (8,16-17). Key words <b>ביום ההוא</b>, 'On that day' (22x: 2,15; 3,10; 6,10; 9,16; 11,11; 12,3.4.6.8a.8b.9.11; 13,1.2.4; 14,4.6.8.9.13.20.21). The two staffs Favour and Unity.</p>	<p><b>Malachi</b> <b>משא</b> concerning Israel.  Key root <b>שוב</b>, 'return' (4x: 1,4; 3,7.7.7 ). "Return to me and I will return to you" (3,7). Compare Zech. 1,3. Key words <b>יום יהוה</b>, 'Day of YHWH' (3,23).  YHWH as (disappointed) Father of Israel. Corruption of the covenant of the Levites.</p>

**Observations regarding E** The crucial key word **שוב**, ‘return’, appears 36x in no less than eight of the twelve books: Hosea (16x), Joel (3x), Obadiah (1x), Jonah (1x), Micah (4x), Zephaniah (1x), Zechariah (6x), and Malachi (4x), showing a high density (altogether 30x) in Hosea, Micah, Zechariah, and Malachi.

For the role of **שוב** as the thematic key for a coherent reading of the books, see Jason T. LeCureux, *The Thematic Unity of the Book of the Twelve* (HBM, 41; Sheffield: Sheffield Phoenix, 2012). Compare James Nogalski’s review in JHS: [http://www.jhsonline.org/reviews/reviews\\_new/review690.htm](http://www.jhsonline.org/reviews/reviews_new/review690.htm). We thank Klaas Spronk for the reference.

The key words **יום יהוה**, ‘Day of YHWH’, occur 13x: in Joel, Amos, Obadiah, Zephaniah, and Malachi.

The key words **ביום ההוא**, ‘On that day’, occur 41x: in no less than eight books, in Hosea, Joel, Amos, Obadiah, Micah, Zephaniah, Haggai, and Zechariah.

The word **נשא** as an introduction to prophecy appears in Nahum, Habakkuk, Zechariah, and Malachi.

An outstanding distinctive feature of the book of Hosea is the prolific use of similes, as in Ezekiel. For particulars, see C.J. Labuschagne, “The Similes in the Book of Hosea”, in: *Studies in the Books of Hosea and Amos* (OTWSA), 1965, 64-76.

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