I read for 2 hours.

I read 100% of assigned reading carefully and took notes from it.

I watched all of the videos.

1. Preclassical prophecy was giving messages to the king so it was encouragement or warning.

And classical prophecy was for giving messages about God's agenda for the people.

2.

Book	**Purpose**	**Message**
Isaiah	Demonstrating the trustworthiness of the Lord with regard to two kings that Isaiah advised.	Messages about salvation, judgments of God's covenants, God's forgiveness, deliverances and restoration of Israel.
Jeremiah	Calling the people of Judah back to faithful dependence on the Lord.	Indictment, judgment, instruction and aftermath.
Lamentations	Commemorating the destruction of Jerusalem, divining justice and resentencing for the people of God.	'The day of the Lord' for Judah enacted in all its terrible fury and funeral dirges and
Ezekiel	Warning the people of Judah of the impending destruction of Jerusalem and calling the people of God to repentance.	Warning generation and encouraging them with the promise of a new covenant of peace.
Daniel	Dealing with expectations of the exilic and postexilic communities.	God's sovereignty in his ability to prosper those who are true in faith.
Hosea	Warning and calling the people to repentance.	Mercy and judgment.
Joel	Addressing the day of the Lord.	When people responded positively, the Lord's favor was proclaimed.

3. God is true love. When people commit a sin, I thought God wanted to punish them because God is righteous; however, what He really wants is showing His love and give us a chance to repent.

4. – Ideal marriage life based on Hosea

-Comparing God's love and Hosea's love

References

Leneman, Helen, *Bonds of Love: Methodic Studies of Prophetic Texts with Marriage Imagery (Isaiah 50:1-3 and 54:1-10, Hosea 1-3, Jeremiah 2-3)*, National Association of Professors of Hebrew, 2002.

Feinberg, Charles Lee, *Hosea:God's love for Israel*, American Board of Missions to the Jews, 1947.

Joshua Moon, *Honor and Shame in Hosea's Marriages*, Journal for the Study of the Old Testament, 39(3), 2015.