

Prophecy in OT is more than a simple vision or prediction of what's to come. Rather, it casts God's plan in identifiable categories in syllabus manner. Hill and Walton warns to distinguish the message of the prophecy and the fulfilment of the prophecy. A shepherd-preacher prophet Amos delivered the message to Jeroboam II and Israel that as a result of their religious hypocrisy and social injustice, the end is coming to them. Obadiah's prophesized the destruction of Edom and future restoration of the people of Israel, the godly remnants. The book of Jonah shows that gracious and compassionate act, whatever that seems fit according to God, is God's sovereign right. Everyone needs God's compassion, Jonah, Nineveh, Israel, and us. Micah's message is stated in its 3:8, "But as for me, I am filled with power, with the Spirit of the Lord, and with justice and might, to declare to Jacob his transgression, to Israel his sin." Nahum prophesized the doom of Nineveh. Habakkuk discusses God's justice, and discusses the theodicy. (the justification of God's ways with humanity) Zephaniah urges Judah to change because the days of the Lord for the wicked is coming. Haggai's mission was to communicate the reconstruction of the temple of God after Babylonian exile. Hill and Walton described Zachariah's message as rebuke, exhortation, and encouragement. Lastly, Malachi calls postexilic Israel to repent, urge for covenant renewal with God. Hill and Walton, argues that Jonah = Nineveh, and cites 4:6's use of the divine name, and 3:10's Hebrew terminology to support it. I am highly interested researching this exegetical interpretation. Furthermore, I'll like to reflect what are come contemporary Nineveh's and how are current prophets are like or unlike Jonah in comparison.