

PETE BUMGARNER MINISTRIES

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THE PROPHETS

STUDY GUIDE



THE PROPHETS

SCRIPTURE READING:

The books of Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi

I. INTRODUCTION

- A. The Hebrew word translated as prophet is *nabiy'* (*naw-bee'*), which is defined as prophet or inspired man.
- B. The Greek word translated as prophet is *prophetes* (*prof-ay'-tace*), which is defined as a foreteller, an inspired speaker, or a poet.
- C. From these definitions, we can conclude that prophecy requires inspiration.
- D. Inspiration is stimulation of the mind or emotions to a high level of feeling or activity.
- E. Inspiration can come from more than one source; therefore, not all prophets are prophets of God.
- F. True prophets of God receive messages from God to speak or write in reference to a particular situation or circumstance.
- G. Not all Bible prophets wrote books for the Bible; however, there are many prophecies included in the Bible that were given by these men.
- H. For the purpose of study, the prophets are often categorized as major or minor prophets.
 - 1. When referring to prophets as major or minor, it is not our intent to suggest that one is better or more important than another.
 - 2. The amount of visibility in the Scriptures determines whether we categorize a prophet as major or minor.

3. Isaiah, Jeremiah, Ezekiel, and Daniel are referred to as major prophets.
 4. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi are referred to as minor prophets.
- I. This study focuses on the prophetic books of the Bible.

II. ISAIAH

- A. The name Isaiah means “Jehovah saves.”
- B. In the New Testament, he is referred to as Esaias, which is the Latin form of Isaiah.
- C. Isaiah had two sons, whose names had prophetic meaning. Shear-jashub’s name means “a remnant shall return.” Maher-shalal-hash-baz’s name means “hasting to the spoil, hurrying to the prey.”
- D. Isaiah is probably the most well-known of all the Old Testament prophets because of his prophecies concerning the Messiah.
- E. He was a contemporary of Hosea, Amos, Jonah, Oded, and Micah.
- F. Isaiah lived during the reign of Uzziah, Jotham, Ahaz, and Hezekiah.
- G. The book of Isaiah is sometimes compared to the Bible.
 - 1. The Bible is divided into sixty-six books; Isaiah is divided into sixty-six chapters.
 - 2. The first thirty-nine books of the Bible reveal the humanity of man; the last twenty-seven books of the Bible reveal the solution for humanity. The first thirty-nine chapters of Isaiah reveal the fallacy of humanity; the last twenty-seven chapters reveal the infallible God intervening for fallible man.
- H. Isaiah was the son of Amoz and is believed to be related to the royal house of Judah, possibly a cousin of King Uzziah. He lived during the reign of four kings of Judah, Uzziah, Jotham, Ahaz, and Hezekiah.
- I. Tradition suggests that King Manasseh, Hezekiah’s son, had Isaiah sawn in two. Hebrews 11:37 confirms that some men of faith were martyred by being sawn in two.
- J. The messages of Isaiah and the circumstances that provoked the messages should be observed and considered.
 - 1. Chapter one records a vision seen by Isaiah concerning Judah and Jerusalem. (Isaiah 1)

2. Chapters two through five document the words of Isaiah concerning Judah and Jerusalem. (Isaiah 2-5)
3. Chapter six gives insight into Isaiah's prophetic commission from the Lord. (Isaiah 6)
4. Chapter seven tells of Syria and Israel's plot against Judah and of God's plan for the destruction of both Syria and Israel. Verse fourteen declares that a virgin will conceive and give birth to Immanuel. (Isaiah 7)
5. Chapter eight announces the birth of Maher-Shalal-Hash-Baz and the prophecy that fulfills his name. (Isaiah 8)
6. Chapter nine proclaims the birth of the Savior and the judgment of Ephraim. (Isaiah 9)
7. Chapter ten pronounces a woe against unjust judges and those who legislate unfair laws. It also declares the demise of Assyria. (Isaiah 10)
8. Chapter eleven prophesies a coming kingdom that will restore peace between Israel and Judah. The restoration will occur because of the "Rod of the stem of Jesse," the "Branch," the "Root of Jesse." (Isaiah 11-12)
9. Chapter thirteen is a prophecy against Babylon. (Isaiah 13)
10. Chapter fourteen concludes the prophecy against Babylon and pronounces the destruction of both Assyria and Philistia. (Isaiah 14)
11. Chapters fifteen and sixteen record a prophecy against Moab. (Isaiah 15-16)
12. Chapter seventeen is a prophecy against Damascus. (Isaiah 17)
13. Chapter eighteen is a prophecy against Ethiopia, the descendants of Ham. (Isaiah 18)
14. Chapter nineteen is a prophecy against Egypt. (Isaiah 19)

15. Chapter twenty records an extremely unusual demonstrative prophecy. The Lord tells Isaiah to walk about naked and barefoot as a sign and wonder against Egypt and Ethiopia. (Isaiah 20)
16. Chapter twenty-one is a prophecy against Babylon, Dumah, and Arabia. (Isaiah 21)
17. Chapter twenty-two is a prophecy concerning the Valley of Vision. This prophecy appears to be directed toward the inhabitants of Judah around Jerusalem. (Isaiah 22)
18. Chapter twenty-three is a prophecy against Tyre. (Isaiah 23)
19. Chapter twenty-four is a prophecy concerning the judgment of the earth. (Isaiah 24)
20. Chapter twenty-five is a prophetic praise. (Isaiah 25)
21. Chapter twenty-six is a prophetic song written before the events in its context occur. (Isaiah 26; Deuteronomy 32)
22. Chapter twenty-seven is a prophecy revealing the Lord's protection and concern for Israel. (Isaiah 27)
23. Chapter twenty-eight is a prophecy concerning the destruction of Ephraim, but hope for the future. (Isaiah 28)
24. Chapter twenty-nine is a prophecy or woe against Ariel (Jerusalem), and a declaration of restoration. (Isaiah 29)
25. Chapters thirty and thirty-one give a prophecy of woe against those who seek alliance with Egypt, and hope for those who trust in the Lord. (Isaiah 30-31)
26. Chapter thirty-two declares the coming of righteousness and justice. (Isaiah 32)
27. Chapter thirty-three gives hope to Jerusalem after it has been plundered by the enemy. (Isaiah 33)
28. Chapter thirty-four is a declaration of woe to those who have mistreated Israel. (Isaiah 34)

29. Chapter thirty-five is a prophecy concerning the Messianic Kingdom. (Isaiah 35)
30. Chapter thirty-six records King Sennacherib of Assyria's assault against Judah and Jerusalem. (Isaiah 36)
31. Chapter thirty-seven documents King Hezekiah's response and God's intervention. (Isaiah 37)
32. Chapter thirty-eight tells of King Hezekiah's sickness and God's response to his prayer. (Isaiah 38)
33. Chapter thirty-nine records the visit of the King of Babylon's diplomats, Hezekiah's unwise reaction to the visit, and God's judgment for Hezekiah's action. (Isaiah 39)
34. Chapter forty contrasts mortal man and his idols with Almighty God. (Isaiah 40)
35. Chapter forty-one reveals God's greatness and compassion to Israel and the insignificance of man-made idols. (Isaiah 41)
36. Chapter forty-two contains a Messianic prophecy and a rebuke to Israel for not recognizing God and following His ways. (Isaiah 42)
37. Chapters forty-three and forty-four declare the strength and ability of God used in Israel's behalf. The inability and worthlessness of idols are also revealed. (Isaiah 43-44)
38. Chapter forty-five is a prophecy given to King Cyrus before he is born. (Isaiah 45)
39. Chapter forty-six reveals the sovereignty of God and contrasts other gods to Almighty God. (Isaiah 46)
40. Chapter forty-seven prophesies the destruction of Babylon. (Isaiah 47)
41. Chapter forty-eight is a prophetic announcement of Israel's rebellion, chastisement, and deliverance. (Isaiah 48)
42. Chapter forty-nine is a prophetic word to Israel, declaring God's love and concern for them. It also contains prophecies concerning the Messiah. (Isaiah 49)

43. Chapter fifty documents the reason for Israel's unpleasant circumstances. It also contains prophecy concerning the Messiah. (Isaiah 50)
44. Chapter fifty-one is a prophetic message of encouragement to the nation of Israel. (Isaiah 51)
45. Chapter fifty-two is a message of hope to Jerusalem containing prophecy about the Messiah. (Isaiah 52)
46. Chapter fifty-three is a prophecy about the Messiah. (Isaiah 53)
47. Chapter fifty-four is a prophetic message of hope for Israel, declaring restoration of both land and fellowship. (Isaiah 54)
48. Chapter fifty-five is an invitation for Israel to accept God's covenant. He assures them that He is good for His word. (Isaiah 55)
49. Chapter fifty-six is an admonition to maintain justice and to do what is right. It also declares the soon-coming salvation and righteousness of the Lord. It gives hope to the faithful and reveals the character of the wicked. (Isaiah 56)
50. Chapter fifty-seven contrasts the righteous and the wicked. The wicked disdain their Creator, but the righteous find comfort in Him. (Isaiah 57)
51. Chapter fifty-eight gives insight into unacceptable and acceptable fasting. (Isaiah 58)
52. Chapter fifty-nine declares that the separation of God and man is the result of man's sins. Since man could not rectify the problem, God promised that He would. He provided the Savior for mankind and made a covenant declaring that His words would be perpetually placed in those who turned from their transgressions. (Isaiah 59)
53. Chapter sixty is a prophecy to Israel, proclaiming illumination to them in the midst of earth's darkness. Non-Jewish people, including kings, will show favor to Israel. The nations who refuse to serve Israel will be destroyed. This prophecy appears to refer to the millennial reign. (Isaiah 60)

54. Chapter sixty-one is a prophecy concerning the Messiah and the positive effect He will have on Israel. (Isaiah 61)
55. Chapter sixty-two is a prophecy concerning Jerusalem. The land that was once called Forsaken and Desolate will be called My Delight and Married. (Isaiah 62)
56. Chapter sixty-three is a prophecy announcing the vengeance of God against the oppressors of those whom He redeemed and a prayer for relief from their distress. (Isaiah 63)
57. Chapter sixty-four is a continuation of the prayer in chapter sixty-three. This prayer for deliverance from oppression is made before the oppression comes. (Isaiah 64)
58. Chapter sixty-five is God's reply to the prophetic prayer. He declares deliverance for those who serve Him and destruction for those who forsake Him. The latter portion of this chapter apparently refers to the millennial reign. (Isaiah 65)
59. Chapter sixty-six is a prophetic warning of God's faithfulness to repay those who refuse to follow Him. It also announces the restoration of Jerusalem before it is destroyed. This chapter concludes with the exaltation of the Lord and the demise of the wicked. (Isaiah 66)

III. JEREMIAH

- A. The meaning of the name Jeremiah is unclear. It may mean “Jehovah establishes,” “Jehovah casts or throws,” or “Jehovah appoints.”
- B. Jeremiah was the son of Hilkiyah the priest, who was a descendant of Aaron. (Jeremiah 1:1)
- C. Jeremiah was called and set apart to be a prophet before he was born. (Jeremiah 1:5)
- D. The Lord told Jeremiah not to marry and have children in Judah. (Jeremiah 16:2)
- E. Jeremiah was a contemporary of Huldah, Zephaniah, Habakkuk, Daniel, and Ezekiel.
- F. He prophesied during the reigns of Josiah, Jehoahaz, Jehoiakim, Jehoachin, and Zedekiah, kings of Judah.
- G. Daniel studied the prophecies of Jeremiah concerning the restoration of Jerusalem and received insight into God’s plan. (Daniel 9:2)
- H. The ministry and prophecies of Jeremiah should be studied and considered. From Jeremiah’s life and ministry, we can see that not all ministry and prophecy is appealing.
 - 1. Chapter one gives insight into the call and ministry of Jeremiah. It also predicts the downfall of Judah and Jerusalem. (Jeremiah 1)
 - 2. Chapter two is an indictment against Israel and a pronouncement of God’s judgment upon the nation, declared in the city of Jerusalem. (Jeremiah 2)
 - 3. In chapter three, God rebukes Judah for their transgressions and reminds them of Israel’s destruction, which came as a result of their rebellion against the Lord. (Jeremiah 3)

4. In chapter four, an invitation is given for Judah to abandon their abominations and to return to the Lord. After giving the invitation, God pronounces destruction upon Judah and Jerusalem. Verses twenty-three through twenty-six appear to be spoken as symbolism. (Jeremiah 4)
5. In chapter five, God gives forth a challenge to find anyone in the land of Judah who executes judgment and seeks truth. If one person meeting these requirements can be found, He agrees to pardon the land. After making the challenge, God reveals the sins of Judah and pronounces judgment upon the nation. (Jeremiah 5)
6. In chapter six, God pronounces judgment upon Jerusalem. Rejection of their God causes the people and city of Jerusalem to be destroyed. (Jeremiah 6)
7. In chapter seven, God exhorts Jerusalem to repent and reminds them of the destruction of Shiloh. He tells Jeremiah that the people will not listen to him, that Judah and Jerusalem will be destroyed, and to stop praying for them. (Jeremiah 7)
8. In chapter eight, the pronouncing of God's judgment continues. The chapter concludes with Jeremiah lamenting because of the coming destruction. (Jeremiah 8)
9. In chapter nine, the coming destruction of Judah is described in more detail. Verses twenty-five and twenty-six not only declare the punishment of Judah, but also of Egypt, Edom, the people of Ammon, and Moab. (Jeremiah 9)
10. In chapter ten, the house of Israel is warned against learning the ways of the Gentiles. In verse eleven, God declares that all other gods will perish from the earth and that He is the powerful Creator. This chapter concludes with a lamentation of Jeremiah. (Jeremiah 10)
11. In chapter eleven, God tells Jeremiah to speak this word: "Cursed is the man who does not obey the words of this covenant which I commanded your fathers in the day I brought them out of the land of Egypt." (Jeremiah 11)

12. In chapter twelve, Jeremiah talks with the Lord, and the Lord answers him and tells him of the coming destruction upon Judah, the restoration of His people, and the opportunity for the non-Jewish inhabitants of the land to be established. (Jeremiah 12)
13. In chapter thirteen, the Lord speaks to the people of Judah through analogy, using a linen sash and wine bottles as an illustration. Once again, Judah is encouraged to repent and turn to the Lord to avoid destruction. (Jeremiah 13)
14. In chapter fourteen, the Lord declares that a drought is coming to Judah. Jeremiah intercedes for the people of Judah, but the Lord tells him not to pray for the good of the people because He is going to consume them. Jeremiah reminds the Lord of the prophecies given to the people of Judah, and the Lord responds by pronouncing judgment upon these false prophets. (Jeremiah 14)
15. In chapter fifteen, the Lord tells Jeremiah that if Moses and Samuel interceded for the people of Judah, He would not grant their requests. God tells Jeremiah that some of the people are appointed to death, some to the sword, some to famine, and some to captivity. The judgment pronounced upon Judah is the result of King Manasseh's sins. (Jeremiah 15)
16. In chapter sixteen, God tells Jeremiah not to marry. He declares that the sons and daughters of the land will die gruesome deaths. Judah's idolatry brings God's wrath upon them, yet He promises to bring them back to their land. (Jeremiah 16)
17. In chapter seventeen, judgment is again pronounced against Judah. God warns against trusting in men and declares blessing on those who trust in Him. He challenges Judah to obey Him and reap the benefits and warns against disobedience. (Jeremiah 17)
18. In chapter eighteen, God tells Jeremiah to go to the potter's house, where He will speak to him. Jeremiah obeys. As Jeremiah watches the potter work, God speaks to him about Judah. Judah is given the opportunity to repent but refuses to do so. When the people of Judah plot against Jeremiah, he petitions the Lord to remember him and to destroy them. (Jeremiah 18)

19. In chapter nineteen, God tells Jeremiah to prophesy the destruction of Judah and Jerusalem. (Jeremiah 19)
20. In chapter twenty, Jeremiah is struck by Pashhur the priest and placed in stocks because of his prophecy. When he is released, he prophesies against Pashhur and Judah. After giving the prophecy, Jeremiah begins lamenting about his situation. (Jeremiah 20)
21. In chapter twenty-one, King Nebuchadnezzar of Babylon makes war against King Zedekiah. King Zedekiah sends messengers to Jeremiah for a word from the Lord. Jeremiah responds with an adverse word from the Lord. (Jeremiah 21)
22. In chapter twenty-two, the king of Judah is given the opportunity to prevent Judah from being destroyed, by doing what is right. Jeremiah also prophesies against Shallum and Jehoiakim, the sons of Josiah, and Jehoiachin the son of Jehoiakim. (Jeremiah 22)
23. In chapter twenty-three, a woe is pronounced against the shepherds (leaders) of Israel who have scattered the flock (the children of Israel). Verses five and six refer to the coming Messiah. In verses nine through forty, judgment is pronounced upon the prophets who have deceived the people of Israel. (Jeremiah 23)
24. In chapter twenty-four, Jeremiah is shown two baskets of figs; one basket contains very good figs and the other contains very bad figs. The good figs represent those who were carried away captive by Nebuchadnezzar. The bad figs represent those who remained in the land. (Jeremiah 24)
25. In chapter twenty-five, Jeremiah reminds the people of Judah of the ten years during which the Lord has warned them. Because they would not listen to the warning, their land is going to experience destruction and they will remain in captivity for seventy years. In verses fifteen through thirty-eight, judgment is pronounced on all the inhabitants of the earth. (Jeremiah 25)

26. In chapter twenty-six, Jeremiah prophesies that unless the nation of Judah repents of its ways, the temple of Jerusalem will be destroyed, just as the temple in Shiloh had previously been destroyed. Because of his prophecy, Jeremiah's life is threatened, but through the intervention of the leaders and Ahikam the son of Shaphan, his life is spared. (Jeremiah 26)
27. In chapter twenty-seven, Jeremiah makes a declaration to Edom, Moab, the Ammonites, Tyre, and Sidon. He exhorts them, through illustration, to serve Nebuchadnezzar the king of Babylon. He also tells Judah to serve Nebuchadnezzar and then he prophesies that the remaining items of the temple in Jerusalem will be taken to Babylon. (Jeremiah 27)
28. In chapter twenty-eight, Hananiah the son of Azur the prophet falsely prophesies the return of the captives from Babylon. Jeremiah confronts him and declares his death. (Jeremiah 28)
29. In chapter twenty-nine, a letter from Jeremiah is sent to the elders who have been carried away captive to Babylon. The letter instructs them to prepare for a lengthy stay. He states that after seventy years of Babylonian captivity, they will be able to return to their homeland. Verse eleven of this chapter should be read in context. God is assuring the captives that His thoughts toward them are peaceful. He does not have an evil intent for them; He has an expectation for their future. (Jeremiah 29)
30. In chapter thirty, Jeremiah is told to record all the things God has spoken to him. Verses five through twenty-four tell of Jacob's trouble and Israel's restoration. (Jeremiah 30)
31. In chapter thirty-one, the restoration of Israel is declared and a new covenant is announced. (Jeremiah 31)
32. In chapter thirty-two, while Jeremiah is in prison and Israel is under siege, he buys a piece of property from his cousin. Through Jeremiah's purchase, God announces the return of the captives of Israel. God promises that once again they will dwell in their own country and prosper. (Jeremiah 32)

33. In chapter thirty-three, while Jeremiah is still in prison, the Lord speaks to Him and challenges him to call to Him. The Lord wants to show Jeremiah great and mighty things which he does not know. Verses fifteen and sixteen are Messianic. As this chapter continues, God confirms His covenant with both David and the priests. (Jeremiah 33)
34. In chapter thirty-four, when Nebuchadnezzar is fighting against Jerusalem and the cities of Judah, the Lord speaks to Jeremiah and pronounces judgment on King Zedekiah and those who broke their covenant with the Lord. (Jeremiah 34)
35. In chapter thirty-five, the Lord tells Jeremiah to bring the Rechabites into the house of the Lord and offer them wine. Jeremiah obeys, but the Rechabites refuse the wine. God uses this illustration to pronounce judgment against Judah and blessing upon the Rechabites. (Jeremiah 35)
36. In chapter thirty-six, God tells Jeremiah to write all the words that He has spoken to him concerning Israel, Judah, and all the other nations. Jeremiah dictates, and Baruch writes all the words on the scroll. At the command of the Lord, the scroll is taken to the temple and read so all who are present can hear God's warning. After hearing the reading of the scroll, Michaiah goes to the king's house and tells the princes what he just heard. The princes request that Baruch read the scroll to them. After Baruch reads the scroll to them, the princes tell him to hide, along with Jeremiah. They have the scroll read to the king, who ignores the warnings and burns the scroll. God tells Jeremiah to write another scroll documenting all that had been written on the first scroll. Jeremiah and Baruch obey. Because of Jehoiakim's obstinate rebellion against God, judgment is pronounced upon him and his house. (Jeremiah 36)

37. In chapter thirty-seven, King Zedekiah sends to Jeremiah requesting that He pray for them. At this time, Jeremiah has not yet been put in prison. Jeremiah responds by prophesying that Jerusalem will be burned by the Babylonians. Afterwards, Jeremiah leaves for his hometown to claim his property, but is falsely accused, beaten, and imprisoned. King Zedekiah brings him from prison and secretly asks if he has a word from the Lord. Jeremiah responds by saying, "You shall be delivered into the hand of the king of Babylon!" Jeremiah petitions King Zedekiah not to send him back to prison. The king responds by sending him to the court of the prison and commanding that Jeremiah be given a piece of bread daily, as long as it lasts. (Jeremiah 37)
38. In chapter thirty-eight, the princes appeal to King Zedekiah for the death of Jeremiah. He allows them to place Jeremiah in a dungeon of mire. Ebed-Melech, an Ethiopian, petitions the king to spare Jeremiah's life. The king honors his request and allows Ebed-Melech to free Jeremiah from the dungeon. After Jeremiah is brought out of the dungeon, King Zedekiah sends for him and secretly talks with him. Jeremiah tells him that if he will surrender, he will live and the city of Jerusalem will not be burned, but if he refuses to surrender, he will not be able to escape the Chaldeans, and the city will be burned. King Zedekiah sends Jeremiah back to the court of the prison, where he remains until the Babylonians capture Jerusalem. (Jeremiah 38)
39. In chapter thirty-nine, Jerusalem is captured by the Babylonians. King Zedekiah is captured and brought before Nebuchadnezzar. He sees his sons and his dignitaries slain. Then, his eyes are put out; he is bound with bronze fetters and is carried to Babylon. Jerusalem is burned, but Jeremiah is treated kindly by the Babylonians, and Ebed-Melech is given a promise that his life will be spared. (Jeremiah 39)
40. In chapter forty, Jeremiah is released by Nebuzaradan. Jeremiah goes to Mizpah, where Gedaliah is governor. The scattered Jews also come to Gedaliah and submit to his leadership. Johanan tells Gedaliah of Ishmael's conspiracy to murder him, but Gedaliah refuses to believe Johanan. (Jeremiah 40)

41. In chapter forty-one, the conspiracy is proven true when Ishmael kills Gedaliah and all the Jews with him. Ishmael carries away captive all the people who are in Mizpah and attempts to take them to the Ammonites, but Johanan and his army intercept him and prevent his intent. Ishmael escapes to the Ammonites, and all the captives follow Johanan as he leads them toward Egypt. (Jeremiah 41)
42. In chapter forty-two, Jeremiah is approached by Johanan and others. He is asked to petition God for them, assuring him that they will do as God says. After ten days, God speaks to Jeremiah and he conveys God's message to those who had come to him. He warns them not to go to Egypt, as they have purposed in their heart, but to remain in their own land. (Jeremiah 42)
43. In chapter forty-three, Jeremiah is accused of false prophecy. Johanan and the other leaders take all the remnant, including Jeremiah, and go to Egypt. While in Tahpanhes, Egypt, Jeremiah prophesies that King Nebuchadnezzar will come and destroy the land of Egypt, killing and capturing those in the land. (Jeremiah 43)
44. In chapter forty-four, Jeremiah confronts the rebellious Jews with a word from the Lord. He is opposed by both men and women, yet he declares the judgment of God upon them because of their rebellious disobedience. (Jeremiah 44)
45. In chapter forty-five, the Lord, through Jeremiah, rebukes Baruch but promises to spare his life when Jerusalem is captured. (Jeremiah 45)
46. In chapter forty-six, judgment is pronounced upon Egypt and those who have placed their trust in her. (Jeremiah 46)
47. In chapter forty-seven, Jeremiah prophesies against the Philistines. (Jeremiah 47)
48. In chapter forty-eight, Jeremiah prophesies against Moab. (Jeremiah 48)
49. In chapter forty-nine, Jeremiah prophesies against the Ammonites, Edom, Damascus, Kedar, Hazor, and Elam. (Jeremiah 49)

50. In chapter fifty, Jeremiah prophesies the destruction of Babylon and the land of the Chaldeans. (Jeremiah 50)
51. In chapter fifty-one, Jeremiah continues his prophecy against Babylon. He records these words in a book and sends it to Babylon with Seraiah the quartermaster when Zedekiah the king of Judah is taken to Babylon. When they arrive in Babylon, Seraiah does as Jeremiah has commanded--he reads the book. After reading the book, Seraiah once again does as Jeremiah commanded him. He ties a stone to the book and casts it into the Euphrates River, proclaiming, "Thus Babylon shall sink and not rise from the catastrophe that I will bring upon her. And they shall be weary." (Jeremiah 51)
52. In chapter fifty-two, an account is given of the capture of Jerusalem, the destruction of the city, the taking of the items of value from the temple, and the burning of the temple and other houses of prominence. King Zedekiah's judgment and punishment are also recorded in verses nine through eleven. (Jeremiah 52)

IV. LAMENTATIONS

- A. The book of Lamentations consists of five poems. The author is unknown; however, some believe that the book was written by the prophet Jeremiah.
- B. According to some scholars, the first four poems have the characteristics of a Hebrew acrostic.
- C. The five poems were probably mournful musical compositions.
- D. The Hebrew title of this book is '**Ekah**, which means "How." The Septuagint calls it **Threnoi**, which means "Lamentations."
 - 1. Chapter one speaks of the desolation of Jerusalem and the cause for the desolation. The last part of the chapter is written as though Jerusalem itself is doing the lamenting. (Lamentations 1)
 - 2. Chapter two declares that the desolation of Jerusalem is the work of the Lord. This chapter also consists of parts that sound as though the city itself is lamenting. (Lamentations 2)
 - 3. Chapter three is a cry of despair, yet there is a realization of God's mercy and compassion recorded in verses 22-23 that gives hope to those who are willing to wait for Him. (Lamentations 3)
 - 4. Chapter four describes the conditions in Jerusalem during the time of siege and attributes the siege to the anger of the Lord being poured out against Jerusalem. (Lamentations 4)
 - 5. Chapter five opens with a request for the Lord to remember the affliction of the inhabitants of Jerusalem. It concludes with admission of sin and a plea for restoration. (Lamentations 5)

V. EZEKIEL

- A. The prophet Ezekiel was the son of Buzi. He was a priest, a descendant of Aaron. (Ezekiel 1:3)
- B. The name Ezekiel means “God will strengthen.”
- C. Ezekiel was a contemporary of Jeremiah and Daniel. He was taken captive by Nebuchadnezzar when Judah was overthrown by the Babylonian army.
- D. Ezekiel was appointed by God to represent Him to the captured Israelites, whom God called “a rebellious house.”
- E. God told Ezekiel that the house of Israel would not listen to him because they would not listen to God.
- F. He assured Ezekiel that He would make him equal to the task at hand.
- G. The book of Ezekiel is a prophetic book of the Old Testament with vivid, symbolic language similar to that in the Book of Revelation.
 - 1. Chapter one documents the time and place God supernaturally communicates to Ezekiel in a vision. We also find in this chapter that Ezekiel was a descendant of Aaron the High Priest. The vision of the four living creatures, which Ezekiel sees, is described in this chapter. (Ezekiel 1)
 - 2. Chapter two tells of Ezekiel’s commission as a prophet to the house of Israel. (Ezekiel 2)
 - 3. Chapter three records the eating of the scroll, the rejection of God’s warnings, Ezekiel’s ability to withstand the opposition, and his assignment as watchman over the house of Israel. This chapter ends with an unusual assignment for Ezekiel. (Ezekiel 3)
 - 4. Chapter four speaks of Ezekiel’s prophetic art work, his peculiar prophetic demonstration of bearing the iniquities of Israel and Judah, and his bizarre prophetic diet. (Ezekiel 4)

5. Chapter five is another prophetic demonstration, which consists of shaving the head and beard, weighing the hair and equally dividing it into three parts, then burning one part, chopping one part, and allowing the wind to blow away the other part. Ezekiel is also told to bind a small portion of the hair in the edge of his garment. The latter portion of this chapter interprets the prophetic demonstration. (Ezekiel 5)
6. Chapter six is a prophetic utterance to the mountains of Israel, declaring judgment against Judah. (Ezekiel 6)
7. Chapter seven tells of the fierceness of God's anger and judgment upon Judah. (Ezekiel 7)
8. Chapter eight documents Ezekiel's vision of Israel's abominable worship, which incites God's anger. (Ezekiel 8)
9. Chapter nine reveals God's response to Israel's abominable worship. He commands those who have charge over the city to execute all who have not received God's mark on their foreheads. (Ezekiel 9)
10. Chapter ten tells of another incident that involves the creatures and wheel that Ezekiel has previously seen by the river Chebar. (Ezekiel 10)
11. Chapter eleven records the prophecy spoken against the twenty-five men who were at the East Gate of the temple. These men had given wicked counsel in the city of Jerusalem. While Ezekiel prophesies, one of the twenty-five men, Pelatiah the son of Benaiah, dies. Ezekiel prays, and God assures him that a remnant will return to their homeland and their hearts will be changed. After this incident, Ezekiel is transported back into Chaldea among the captives. He tells them all the things the Lord has told him. (Ezekiel 11)
12. Chapter twelve contains more demonstrative prophecies pertaining to Jerusalem's captivity. (Ezekiel 12)
13. Chapter thirteen documents prophecies against the false prophets and prophetesses of Israel. (Ezekiel 13)

14. Chapter fourteen reveals God's attitude and action toward those who petition Him while worshipping idols and toward an unfaithful land. In this chapter, God also reveals four of His severe judgments: the sword, famine, wild beasts, and pestilence. He declares that He does nothing without cause. (Ezekiel 14)
15. Chapter fifteen gives an analogy of the vine to express God's punishment upon the inhabitants of Jerusalem. (Ezekiel 15)
16. Chapter sixteen discloses the abominations of Jerusalem and pronounces judgment upon the city. The chapter closes with a promise of atonement. (Ezekiel 16)
17. Chapter seventeen uses a parable of two eagles and a vine to expose Judah's wrongful actions. God's displeasure with Judah's actions is also documented. (Ezekiel 17)
18. Chapter eighteen deals with the punishment of sin. It refutes the old proverb, "The father has eaten sour grapes, and the children's teeth are set on edge." This chapter teaches that each person is responsible and accountable for his own sins. It also declares that God does not take pleasure in the death of anyone. (Ezekiel 18)
19. Chapter nineteen is a lamentation (audible grief) for the kings of Israel (Judah). (Ezekiel 19)
20. Chapter twenty begins with a rebuke to the elders who came to Ezekiel to inquire of the Lord. Toward the end of this chapter, Ezekiel prophesies destruction to the "South." (Ezekiel 20)
21. Chapter twenty-one contains various prophecies that use a sword as their subject to proclaim God's judgment against Judah and the Ammonites. (Ezekiel 21)
22. Chapter twenty-two is a prophecy of judgment upon Jerusalem and the house of Israel. (Ezekiel 22)
23. Chapter twenty-three is a prophetic parable against the capital cities of Israel and Judah. Samaria, the capital of Israel, is given to the Assyrians, and Jerusalem, the capital of Judah, is given to the Babylonians. (Ezekiel 23)

24. Chapter twenty-four records a parable against the city of Jerusalem. It also tells of the death of Ezekiel's wife, his response to her death, and the prophetic message conveyed through his actions. (Ezekiel 24)
25. Chapter twenty-five proclaims judgment against Ammon, Moab, Edom, and the Philistines. (Ezekiel 25)
26. Chapter twenty-six is a declaration of God's fierce judgment on Tyre (a major seaport city of Phoenicia) and the lamentation to be sung over the fallen city. (Ezekiel 26)
27. Chapter twenty-seven is a lamentation for the destroyed city of Tyre. The lamentation reveals the greatness of the city and its abundant trade. (Ezekiel 27)
28. Chapter twenty-eight begins with a prophetic word to the commander of Tyre, followed by a lamentation for the king of Tyre. This chapter concludes with a pronouncement of judgment upon Sidon and a promise of Israel's restoration. (Ezekiel 28)
29. Chapter twenty-nine is a prophecy against Pharaoh and Egypt, declaring both the destruction and restoration of Egypt. (Ezekiel 29)
30. Chapter thirty is also a prophecy against Egypt and Pharaoh, declaring that they will fall to the Babylonians. (Ezekiel 30)
31. Chapter thirty-one is another prophetic utterance against Pharaoh and his multitude. (Ezekiel 31)
32. Chapter thirty-two documents a lamentation for Pharaoh the king of Egypt and names those with whom he will be when he falls. (Ezekiel 32)
33. Chapter thirty-three tells of Ezekiel's appointment as a watchman over the house of Israel. It also declares that God does not take pleasure in the death of the wicked. Toward the end of the chapter, a prophetic judgment is given to those who inhabit the ruins of the land of Israel. (Ezekiel 33)

34. Chapter thirty-four records a prophecy against the shepherds (kings) of Israel. God declares that He will shepherd His people and look out for their best interest. He will even stop the strong sheep from taking advantage of the weak ones. (Ezekiel 34)
35. Chapter thirty-five is a prophetic judgment against Mount Seir (descendants of Esau). (Ezekiel 35)
36. Chapter thirty-six is a prophecy declared to the mountains of Israel and to the house of Israel, revealing God's mercy and faithfulness. (Ezekiel 36)
37. Chapter thirty-seven contains the vision of the dry bones and the prophetic object lesson of two sticks, which declare the reuniting of Israel and Judah into one nation. (Ezekiel 37)
38. Chapter thirty-eight documents the prophetic judgment of Gog the king of Magog and his allies. (Ezekiel 38)
39. Chapter thirty-nine prophesies the massive destruction of Gog and his armies. In relation to this destruction, a prophetic invitation is given to the birds and beasts, inviting them to a great feast of both dead men and animals. (Ezekiel 39)
40. Chapter forty records, in part, the description and dimensions of the temple, which Ezekiel saw in a vision. (Ezekiel 40)
41. Chapter forty-one continues the description of the temple and its dimensions. (Ezekiel 41)
42. Chapter forty-two further describes the temple and its dimensions. (Ezekiel 42)
43. Chapter forty-three tells of Ezekiel's overwhelming encounter with God and describes the altar, its dimensions, and the offerings. (Ezekiel 43)
44. Chapter forty-four gives instruction in protocol and the duties of the temple priests. (Ezekiel 44)

45. Chapter forty-five documents guidelines for allotting the land, the proper use of weights and measures, and instructions for specific offerings. (Ezekiel 45)
46. Chapter forty-six describes the proper protocol for worship and the presentation of offerings. (Ezekiel 46)
47. Chapter forty-seven tells of the river flowing from the temple and the boundaries of the land given to Israel by God. (Ezekiel 47)
48. Chapter forty-eight records the division of the land, the gates of the city, and the name of the city, Jehovah Shammah (The Lord is There). (Ezekiel 48)

VI. DANIEL

- A. The name Daniel means “God is Judge.”
- B. Daniel was a contemporary of Ezekiel and Jeremiah.
- C. Daniel was taken captive by Nebuchadnezzar’s army when Jehoiakim king of Judah was defeated and captured. (Daniel 1:1-6)
- D. Daniel is generally recognized for his ability to interpret dreams and for the visions and dreams that were given to him.
- E. The book of Daniel is filled with prophetic symbolism. It is often used as a supplement to study and teach the book of Revelation.
 - 1. Chapter one gives insight into the capture of Daniel, Hananiah, Mishael, and Azariah. It also tells of their determination to stay true to God. The chapter concludes with the positive impression made by these men on both the butler and the king of Babylon. (Daniel 1)
 - 2. Chapter two tells of King Nebuchadnezzar’s dream of the statue, a dream which only Daniel could recount and interpret. Daniel’s ability to satisfy the king results in promotion for him and his three friends. (Daniel 2)
 - 3. Chapter three records information about Nebuchadnezzar’s statue before which Shadrach, Meshach, and Abed-Nego refuse to bow, and how God honors their faithfulness by delivering them from the fiery furnace, which results in their promotion. (Daniel 3)
 - 4. Chapter four gives the account of Nebuchadnezzar’s dream of the tree, its interpretation, and its fulfillment. In this chapter, the detrimental effect of pride is revealed, and the kingdom of God is recognized as powerful and eternal. (Daniel 4)
 - 5. Chapter five documents the frightful incident of the fingers appearing and writing on the wall of King Belshazzar’s palace, Daniel’s interpretation of the writing, and the overthrow of the Babylonian Empire. (Daniel 5)

6. Chapter six tells of Daniel's favor with King Darius, the jealousy of Daniel's associates, the plot against him, his deliverance from the lions' den, and his prosperity under King Darius and King Cyrus. (Daniel 6)
7. Chapter seven records a dream that Daniel has during the first year of King Belshazzar's reign. The dream is one of symbolism, and the interpretation is somewhat vague. (Daniel 7)
8. Chapter eight reveals a dream that Daniel has during the third year of King Belshazzar's reign. This dream also uses symbolism, but the angel Gabriel is sent to Daniel with the interpretation. After hearing the interpretation, Daniel is sick for days. (Daniel 8)
9. Chapter nine gives the account of Daniel's infamous "seventy weeks." Through Jeremiah's writings, Daniel realizes the longevity of Israel's captivity, predetermined by God, and begins to intercede for Israel. Once again, Gabriel is sent to Daniel to give him understanding concerning the seventy weeks. (Daniel 9)
10. Chapter ten mentions a vision, which Daniel sees after a twenty-one day fast. This vision occurs during the third year of King Cyrus' reign. A messenger is sent to help Daniel understand the vision. (Daniel 10)
11. Chapter eleven is fully devoted to the explanation of the vision mentioned in chapter ten. (Daniel 11)
12. Chapter twelve concludes the interpretation of the vision mentioned in chapter ten. Daniel does not fully understand the vision, and the messenger does not give satisfactory explanation. He tells Daniel that the words are sealed until the end of time. (Daniel 12)

VII. HOSEA

- A. The name Hosea means “salvation.”
- B. Hosea was a contemporary of Amos, Isaiah, Jonah, Oded, and Micah.
- C. Hosea was commanded by God to marry a prostitute. His marriage was used in a prophetic way to convey God’s message to Israel.
- D. Hosea’s three children were given prophetic names that declared Israel’s destruction.
- E. The book of Hosea is written in the form of an analogy, using the husband- wife relationship to convey God’s message to the nation of Israel.
 - 1. Chapter one reveals the time period in which Hosea prophesied. It also tells of his marriage to a prostitute and names the three children born to them. This chapter concludes with a prophetic statement concerning Israel and Judah. (Hosea 1)
 - 2. Chapter two metaphorically speaks of Israel’s unfaithfulness to God, His punishment for the unfaithfulness, and Israel’s restoration. (Hosea 2)
 - 3. Chapter three compares Gomer’s separation from her lovers and restoration to her husband with Israel’s separation from those who have lured the nation from God and Israel’s restoration to God. (Hosea 3)
 - 4. Chapter four is a revelation of Israel’s sins and stubbornness. Their rejection of knowledge causes God to reject them. (Hosea 4)
 - 5. Chapter five declares God’s judgment upon both Israel and Judah. The priests, the king and his household, and the general population are all the cause for God’s judgment coming upon Israel. (Hosea 5)
 - 6. Chapter six opens with an exhortation to return to the Lord; then, the Lord declares that He desires mercy, not sacrifice. He prefers knowledge of the Lord to burnt offerings. (Hosea 6)

7. Chapters seven and eight tell of the internal decay of Israel and of God's displeasure with them. (Hosea 7-8)
8. Chapters nine and ten pronounce God's judgment upon Israel because of the nation's continual sin. (Hosea 9-10)
9. Chapter eleven expresses God's love for Israel, His reluctance to punish the nation, and Israel's return to the Lord after the punishment. (Hosea 11)
10. Chapter twelve is a reminder of how Israel began and how the Lord delivered and preserved the nation. After all that the Lord does for Israel, the nation rejects Him. (Hosea 12)
11. Chapter thirteen talks about the idol worship of Israel. God reminds Israel that He is the God of the nation and declares that there is no Savior besides Him. (Hosea 13)
12. Chapter fourteen is a request for Israel to return to the Lord and a promise of their restoration. (Hosea 14)

VIII. JOEL

- A. The name Joel means “Jehovah is God.”
- B. Joel’s contemporaries are not known because the time period of Joel cannot be definitely established.
- C. The name of Joel’s father was Pethuel.
- D. In Hebrew, the book of Joel is divided into four chapters instead of three. The English translation combined chapters two and three, making them one chapter.
 - 1. In chapter one, Joel prophesies to the elders of the land (probably Judah) about the coming destruction. He encourages both the priests and elders to cry out to the Lord. He declares that the day of the Lord is at hand. (Joel 1)
 - a. Often, “the day of the Lord” is limited to the ultimate judgment that will come at the end of the ages.
 - b. It appears that the day of the Lord can be interpreted as any day that the Lord executes His judgment.
 - 2. In chapter two, Joel tells of the need to sound the trumpet alarm in Zion to warn of the enemy activity. Again, he uses the phrase “day of the Lord” to declare the execution of God’s judgment. He calls for a repentance of the heart, which will result in God’s mercy providing restoration for them. The prophecy recorded in verses twenty-eight through thirty-two was fulfilled in Acts chapter two. (Joel 2)
 - 3. In chapter three, judgment is declared on all the nations that have oppressed God’s chosen people. God challenges His adversaries to prepare for war. This chapter concludes by assuring Judah and Jerusalem of their restoration and acquittal. (Joel 3)

IX. AMOS

- A. The name Amos means “burden bearer.”
- B. Amos was a contemporary of Isaiah and Hosea.
- C. He was a shepherd at Tekoa, a town of Judah.
- D. The vision given to Amos by the Lord came during the reigns of Uzziah king of Judah and Jeroboam, the son of Joash, king of Israel two years before the earthquake.
- E. Unlike other prophets, Amos did not come from a prophetic background. He was an ordinary person whom God chose to use as His voice to the nations.
- F. Although Amos was a native of Tekoa, a city in Judah, the Lord sent him to Israel to prophesy against the Northern Kingdom. (Amos 1:1; Amos 7:12-15)
 - 1. In chapter one, Amos gives a brief background of himself and the time period he received the vision from the Lord. In this vision, God reveals to Amos His punishment upon Damascus, Gaza, Tyre, Edom, and the people of Ammon. (Amos 1)
 - 2. In chapter two, the revelation of God’s punishment continues. Moab, Judah, and Israel have also incurred God’s punishment. (Amos 2)
 - 3. In chapter three, God asks Israel questions of provocation, then tells of the destruction that is coming to Israel. (Amos 3)
 - 4. In chapter four, God reminds Israel of His past judgments and of the nation’s refusal to repent. Now He tells the nation to prepare to meet its God. (Amos 4)
 - 5. In chapter five, a lamentation for Israel is recorded, a plea for repentance is made, and God’s judgment is pronounced upon the nation. (Amos 5)
 - 6. In chapter six, God rebukes Israel and declares judgment on the nation. (Amos 6)

7. In chapter seven, Amos sees Israel being destroyed on two different occasions and he intercedes. God responds favorably, but then He shows Amos a line that signifies His severance from Israel. When Amos conveys God's message, he is rebuked and told to leave the country. Amos responds to Amaziah's rebuke with a prophetic word from the Lord. (Amos 7)
8. In chapter eight, Israel is declared to have reached a point of no return; their destruction is inevitable. (Amos 8)
9. In chapter nine, The Lord declares His inescapable judgment; afterwards, He tells of the restoration of Israel. (Amos 9)

X. OBADIAH

- A. The name Obadiah means “servant of Jehovah” or “worshipper of Jehovah.”
- B. Obadiah’s contemporaries are not known because an accurate time frame cannot be determined. We know that Edom’s offense occurred at a time when Jerusalem was invaded by foreigners. This prophecy could have come after Judah’s fall to Babylon. (Obadiah, Verses 10-14)
- C. The book of Odadiah consists of only one chapter. It is the shortest book in the Old Testament.
- D. The book of Obadiah is a prophetic utterance against the nation of Edom, who descended from Esau.
- E. The reason for Edom’s forthcoming destruction was his pride and his attitude toward his brother Jacob (Israel) in his time of affliction. Edom took advantage of his brother’s affliction and rejoiced at his downfall. (Obadiah)

XI. JONAH

- A. The name Jonah means “dove.”
- B. Jonah was the son of Amittai. He was from Gath Hopher, a town belonging to the tribe of Zebulun. (II Kings 14:25; Joshua 19:13)
- C. Jonah was sent to Nineveh, a city founded by Nimrod and located in the land of Assyria. (Genesis 10:8-12)
- D. Although the time-line of Jonah is not certain, it appears that he prophesied before or possibly during the reign of Jeroboam the son of Joash. Because of the uncertainty of the timeline, we cannot accurately state Jonah’s contemporaries. (II Kings 14:23-25)
- E. The book of Jonah reveals the mercy of God to a heathen nation.
 - 1. Chapter one identifies Jonah as the son of Amittai. It records Jonah’s disobedience to God, the effect it had on others, and its consequence. (Jonah 1)
 - 2. Chapter two records Jonah’s prayer from the belly of the fish and God’s response to his prayer. (Jonah 2)
 - 3. Chapter three tells of Jonah’s obedience to God, his proclamation to the people of Nineveh, the response of the leadership, and God’s compassion to them. (Jonah 3)
 - 4. Chapter four documents Jonah’s displeasure with God’s compassion and his request for God to let him die. It also records the illustrative sermon God used to teach Jonah mercy. (Jonah 4)

XII. MICAH

- A. The name Micah means “who is like Jehovah.”
- B. Micah was a contemporary with Isaiah, Hosea, and Amos.
- C. He was from a place called Moresheth-Gath. This place is believed to be in close proximity to Gath. It was a possession of Judah. (Micah 1:1)
- D. The word the Lord gave to Micah concerned Samaria and Jerusalem. (Micah 1:1)
 - 1. Chapter one declares the fall of both Samaria, the capital city of Israel, and Jerusalem, the capital city of Judah. (Micah 1)
 - 2. Chapter two records the reason for the coming punishment. (Micah 2)
 - 3. Chapter three calls attention to the sins of the leaders and pronounces judgment on the false prophets. The leaders and prophets are the cause for the coming destruction upon Jerusalem. (Micah 3)
 - 4. Chapter four speaks of a coming kingdom and the restoration of Jerusalem’s dominion. (Micah 4)
 - 5. Chapter five reveals the city where the Messiah is to be born. It also has Messianic overtones. Embedded in this chapter is a prophetic message telling of Assyria’s overthrow of Israel. The vengeance of God against the enemies of Israel is also prophesied. (Micah 5)
 - 6. Chapter six documents God’s complaint against His people, His requirement for his people, and His judgment upon His people. (Micah 6)
 - 7. Chapter seven tells of Jerusalem’s sinful state. Both its fall and rise are predicted. This chapter closes with emphasis on the mercy of God. (Micah 7)

XIII. NAHUM

- A. The name Nahum means “comfort of Yahweh.”
- B. Nahum was a native of Elkosh. (Nahum 1:1)
- C. Nahum’s contemporaries are unknown because the time period is uncertain. Some believe he prophesied in the same time period as Jeremiah, Zephaniah, and Habakkuk.
- D. The entire book of Nahum is a prophecy against the Assyrian city of Nineveh. This is the same city that repented after hearing Jonah’s message from the Lord approximately one hundred years earlier.
 - 1. Chapter one declares the fierceness of God’s anger, yet speaks of His patience before executing it. It then pronounces God’s judgment against Nineveh. (Nahum 1)
 - 2. Chapter two opens with a challenge to the armies of Nineveh to prepare for battle, then declares the destruction of Nineveh. (Nahum 2)
 - 3. Chapter three continues with the pronouncement of God’s judgment upon Nineveh. It concludes declaring the irreparable overthrow of Assyria. (Nahum 3)

XIV. HABAKKUK

- A. The name Habakkuk means “embrace.”
- B. Habakkuk’s contemporaries are unknown because the time period is uncertain.
- C. We are not given any identifying remarks concerning Habakkuk’s location or lineage.
- D. Through visions, Habakkuk sees the coming destruction to the land of Judah and to the Chaldeans.
 - 1. Chapter one records Habakkuk’s petition concerning the wickedness of Judah and God’s reply. God names the Chaldeans as the nation who will destroy Judah. Habakkuk cannot understand how a nation more wicked than Judah can be allowed to destroy Judah. (Habakkuk 1)
 - 2. Chapter two opens with Habakkuk waiting for the Lord’s reply. God speaks to Habakkuk and tells him to record the vision, which will come at a set time. The vision reveals the coming destruction of the Chaldeans. (Habakkuk 2)
 - 3. Chapter three is a psalm to be played with stringed instruments. It is given to the chief musician. The psalm declares God’s glory, power, and salvation. It concludes with a declaration of faith in God. (Habakkuk 3)

XV. ZEPHANIAH

- A. The name Zephaniah means “Jehovah has hidden.”
- B. Zephaniah was a contemporary of Jeremiah, the prophetess Huldah, possibly Habakkuk and Nahum.
- C. He was the son of Cushi and the great, great grandson of Hezekiah. (Zephaniah 1:1)
- D. Josiah the son of Amon was the king of Judah when God spoke to Zephaniah. (Zephaniah 1:1)
 - 1. Chapter one first pronounces God’s judgment over the whole earth, then over Judah and Jerusalem. (Zephaniah 1)
 - 2. Chapter two opens with a call to repentance; then, judgment is declared upon Gaza, Askelon, Ashdod, and Ekron, which are cities of the Philistines. Judgment is also pronounced upon Moab, the people of Ammon, and the Ethiopians. (Zephaniah 2)
 - 3. Chapter three decrees judgment upon Jerusalem and the whole earth. After God’s punishment, Israel and Jerusalem will be restored, and the Lord will be their King. (Zephaniah 3)

XVI. HAGGAI

- A. The name Haggai means “festal.” Festal relates to a feast or a festive time.
- B. Haggai was a contemporary of Zechariah, Ezra, and Nehemiah.
- C. Haggai prophesied to the returned captives who were with Ezra, and they were encouraged to rebuild the temple.
 - 1. Chapter one precisely documents the time that God spoke through Haggai to Zerubbabel the governor of Judah and to Joshua the high priest. They are rebuked for not building the temple and are told to consider their ways. Zerubbabel, Joshua, and the people responded favorably to God’s admonition. (Haggai 1)
 - 2. Chapter two records God’s word as He speaks a second time through Haggai. The temple being rebuilt is inferior to the temple of Solomon, but God encourages them and declares that the “latter temple” will be greater than the former. They are told once more to consider their ways; then, God promises to bless them. (Haggai 2)

XVII. ZECHARIAH

- A. The name Zechariah means “Jehovah remembers.”
- B. Zechariah was the son of Berechiah and the grandson of Iddo the prophet.
- C. It appears that he was a descendant of the priestly lineage. (Nehemiah 12:1-4)
- D. Zechariah was a contemporary of Haggai, Ezra, and Nehemiah.
- E. Recorded in this book are several prophetic references to the Messiah.
- F. Like Haggai, Zechariah also prophesied to the returned captives who were with Ezra, encouraging them to rebuild the temple.
 - 1. Chapter one opens with an exhortation for the returned Jewish exiles to come back to God. Zechariah sees two visions and is given the explanation of each. The chapter concludes by giving insight into Judah’s deliverance from captivity. (Zechariah 1)
 - 2. Chapter two records another of Zechariah’s visions, in which the Jewish captives are exhorted to escape from Babylon. (Zechariah 2)
 - 3. Chapter three tells of the cleansing of Joshua the high priest and the proposition given him by the Lord. Verses eight through ten seem to be Messianic in nature. (Zechariah 3)
 - 4. Chapter four documents a conversation between Zechariah and an angel. Zechariah is assured that Joshua will not only lay the foundation, but he will also finish the temple. (Zechariah 4)
 - 5. Chapter five gives insight into the flying scroll seen by Zechariah. It also gives the illustrative parable of wickedness being removed and carried to Babylon. (Zechariah 5)
 - 6. Chapter six tells of the four spirits of heaven and the making of a crown for Joshua the high priest. Verses twelve and thirteen appear to be Messianic. (Zechariah 6)

7. Chapter seven documents the question and answer concerning fasting. A valuable principle can be gleaned from this chapter: When God speaks and we refuse to listen, we will call out to Him in our time of trouble and He will not listen to us. (Zechariah 7)
8. Chapter eight declares the restoration of Judah and tells of its future prosperity. (Zechariah 8)
9. Chapter nine pronounces judgment upon the lands of Hadrach, Damascus, Hamath, Tyre, Sidon, Ashkelon, Gaza, Ekron, and Ashdod. Verses nine and ten appear to be Messianic. The remaining verses speak of Israel's future prosperity. (Zechariah 9)
10. Chapter ten is an indictment against the leaders of Israel and Judah who led the people away from God. In this chapter, God promises to redeem and restore the remnant of His people. (Zechariah 10)
11. Chapter eleven reveals God's displeasure with those who are leading His people astray. Verses twelve and thirteen appear to be Messianic. This chapter concludes with a woe upon the worthless shepherds. (Zechariah 11)
12. Chapter twelve prophesies of the future salvation of Israel. Verse ten appears to be Messianic. (Zechariah 12)
13. Chapter thirteen begins with the purging of Jerusalem. Verses six through seven appear to be Messianic. The remaining verses tell of the refining of the one-third remnant. (Zechariah 13)
14. Chapter fourteen announces the coming of the day of the Lord, which is a time of judgment. God will come to Jerusalem's rescue and fight for them. The remainder of the chapter appears to refer to the second coming of Jesus, at which time He will destroy His opposition and rule from Jerusalem. (Zechariah 14)

XVIII. MALACHI

- A. The name Malachi means “my messenger.”
- B. Some scholars question whether the name Malachi refers to a person or a position.
- C. Malachi is the last book of the Old Testament. There are approximately four hundred years between Malachi and Matthew.
 - 1. In chapter one, the Lord assures Israel of His love for them, and He rebukes them for not demonstrating a reciprocal love. (Malachi 1)
 - 2. In chapter two, both the priests and the people are rebuked for their infidelity to God. (Malachi 2)
 - 3. In chapter three, God announces that His messenger will precede the Messiah, that the Messiah will appear suddenly, and that He will purify the priesthood. He petitions His people to return to Him and to stop robbing Him and speaking against Him so He can bless them. (Malachi 3)
 - 4. In chapter four, the day of the Lord is declared--a day to cut off the wicked. It is also a time of refreshment for those who fear the name of the Lord. This book closes with a prophetic statement that declares the coming of Elijah the prophet for the purpose of reconciling fathers and children. (Malachi 4)