

## Through the Bible

### OT:

9/4 Law (Gen-Deut)  
9/11 History (Josh-Est)  
9/18 Poetry (Job-Song)  
9/25 Prophecy (Isa-Mal)  
10/2 OT Narrative  
10/9 OT Recap

### NT:

10/16 Gospels (Matt-Acts)  
10/23 Pauline Epistles (Rom-Phm)  
10/30 Catholic Epistles (Heb-Jude)  
11/6 Apocalyptic (Dan, Rev)  
11/13 NT Narrative  
11/20 NT Recap

## 4. Prophecy (Isa-Mal)

### Isaiah

- **Audience:** 740-681 BC. The southern kingdom of Judah, warning of impending judgment and future restoration, including messages for surrounding nations.
- **1-39 Pre-exile warning**
  - **1-12 God will purify Israel**
    - 1-6 Isaiah receives a vision of judgment against Judah and Jerusalem for their rebellion, idolatry, and injustice, but promises an eventual new Jerusalem after purification by fire.
    - 7-12 Isaiah warns of the coming Assyrian invasion and calls the people to trust in God, not foreign alliances. A future day of blessing, and the coming of the Messianic King to bring peace and justice.
  - **13-27 God will judge the world**
    - 13-23 Isaiah prophesies the destruction of Babylon and surrounding nations as a judgment from God for their pride and opposition to Israel. Israel and its allies won't escape judgement for their sins.
    - 24-27 The Lord will judge the whole earth for its sins, bringing devastation but promising salvation for His people. Israel will be punished for its sins but ultimately restored and gathered from exile.
  - **28-39 God will save the faithful**
    - 28-32 A warning to the leaders of Jerusalem for their pride, disobedience, and hypocrisy. Trust in the Lord, not a reliance on Egypt for protection. A future righteous king will transform the society.
    - 33-39 A warning of God's judgment on wicked nations, a promise of salvation for the righteous. The coming Messianic kingdom. Hezekiah prays for deliverance, God heals him and defeats Assyria.
- **40-66 Post-exile hope**
  - **40-48 God's Servant will deliver**
    - 40-43 Comfort is given to God's people as Isaiah proclaims the coming of the Lord and the Lord's servant to bring justice/light/deliverance to the nations, those who call on Him as their only Savior.
    - 44-48 God contrasts His power with idols. Says He will use Cyrus of Persia to judge Babylon to end exile due to their pride, oppression, and worthless idols. God will redeem Israel through the wilderness.
  - **49-55 God's Servant will suffer**
    - 49-53 The servant of the Lord is commissioned to bring salvation to Israel and the nations through his obedience, bringing deliverance by suffering the sins of many. A suffering and rejected figure.
    - 54-55 The Lord promises to restore Israel and establish an everlasting covenant of peace with His people. An invitation to all people to seek the Lord and receive His salvation, which is freely given.
  - **56-66 God's Servant will reign**
    - 56-62 The Lord calls for justice and righteousness. The servant of the Lord is anointed to bring good news, heal the brokenhearted. The nations coming to Zion to worship the Lord.
    - 63-66 God's eternal judgment of the wicked, along with His mercy and compassion toward Israel. Admitting people's sin and their dependence on His grace. A vision of a new heavens and new earth.
- **Lesson:** Trust in the Lord for provision while avoiding idolatry, disobedience, and hypocrisy. Have hope through our current trials in the coming of God's Servant to establish the perfect eternal kingdom.

## Jeremiah

- **Audience:** 627-586 BC. Primarily Judah before and during the Babylonian exile, warning of Jerusalem's destruction and calling for repentance, with some prophecies concerning other nations.
- **1-25 Warning for Israel: repent from sin & idolatry**
  - 1-5 God calls Jeremiah as a prophet to warn Judah of coming judgment for their sins. Jeremiah condemns Judah's idolatry and injustice, and warns of impending disaster if they do not repent.
  - 6-17 Jeremiah rebukes Judah's false sense of security in the temple. The people's stubbornness and idolatry lead to Judah being accused of breaking their covenant with God and trusting in human strength.
  - 18-25 God likens Israel to clay in a potter's hand: be moldable or you're breakable. Jeremiah is persecuted for his message and laments his calling. False prophets are condemned. 70 years of Babylonian exile are coming.
- **26-45 Judgement for Israel: 70 year exile & new covenant**
  - 26-33 Jeremiah gets death threats for urging submission to Babylon. God promises hope to return from 70 year exile. A new covenant is promised, where God will write His law on the hearts of the people.
  - 34-39 Judah breaks their covenant to free slaves, ending their opportunity for repentance. King Jehoiakim burns Jeremiah's scroll, but God has it rewritten. Jeremiah is imprisoned. Jerusalem falls to Babylon.
  - 40-45 Jeremiah remains in Judah under Babylonian rule. When the governor is assassinated, the people reject Jeremiah's warning not to flee to Egypt. God promises judgement for the idolatry of the Jews in Egypt.
- **46-52 Judgement for nations: destroyed for sin & idolatry**
  - 46 God's judgment against Egypt is proclaimed, while a remnant of Israel is promised protection.
  - 47-49 God promises to judge the surrounding nations: the Philistines, Moab, Ammon, Edom, and Damascus, for their pride, idolatry, and sins.
  - 50-52 Babylon's pride and cruelty lead to a prophecy of its downfall, with a promise of Israel's ultimate redemption. A final account of Jerusalem's fall, the destruction of the temple, and the exile in Babylon.
- **Lesson:** God warns us to repent of our sin and idolatry before we experience the consequences. God judges those who reject Him and restores His people after correcting them.

## Ezekiel

- **Audience:** 593-571 BC. Ezekiel was a priest taken to Babylon in the first attack on Jerusalem. Written to Jewish exiles in Babylon, warning of Jerusalem's destruction and offering visions of future restoration.
- **1-33 Immediate judgement**
  - **1-11 A proclamation of judgement for Israel**
    - 1-5 Ezekiel sees a vision of God's glory leaving the temple. Ezekiel enacts the siege of Jerusalem: attacks a staged model of Jerusalem, chops up hair, lays on side for a year eating food cooked on poop.
    - 6-11 Ezekiel is shown the idolatry within the temple in a vision. Ezekiel sees God's glory departing from the temple. Judgement is coming, but God promises to give His people a new heart and spirit.
  - **12-24 A demonstration of judgement for Israel**
    - 12-16 Ezekiel enacts the exile by packing his belongings and digging through a wall. False prophets are condemned for giving the people false hope. Israel is like a useless vine or unfaithful wife.
    - 17-24 Parables describing Judah's reliance on foreign powers rather than God and Israel is condemned for shedding blood and idolatry. Ezekiel's wife dies, but he isn't allowed to mourn as a sign.
  - **25-33 A proclamation of judgement for the nations**
    - 25-28 Judgment is pronounced against the nations of Ammon, Moab, Edom, and Philistia for their opposition to Israel. Tyre will fall like Satan as God's judgment comes for its pride and sin.
    - 29-33 Judgment is pronounced against Egypt for pride and reliance on human power. Ezekiel is reaffirmed as a watchman for Israel, warning the people to repent before it's too late.
- **34-48 Future hope**
  - **34-37 A new heart for Israel**
    - 34-35 The leaders of Israel are condemned as unfaithful shepherds, but God promises to shepherd His people Himself. Judgment is pronounced against Edom for its hostility toward Israel.

- 36-37 God promises to restore Israel, cleanse the people from their sins, and give them a new heart and spirit. The vision of flesh on dry bones illustrates Israel's resurrection/restoration under God's power.
- **38-39 A final defeat of the nations**
  - 38 Gog and Magog (representing a collocation of world nations in the end times) will rise against Israel in the last days, but God will defeat them and display His glory (at the second coming).
  - 39 Gog is defeated, and Israel is cleansed and restored, with God dwelling among His people.
- **40-48 A new temple for all people**
  - 40-46 Ezekiel is given a vision of the new end times temple and its furnishings. God's glory returns to the temple. Duties of the new priests, divisions of land, regulations for worship, rest, celebration.
  - 47-48 Ezekiel sees a river flowing from the temple, bringing life and healing to the land, symbolizing God's restoration. The division of the land among the twelve tribes, with the temple at the center.
- **Lesson:** God will temporarily judge His people and the nation's evil now. He will one day bring a final judgement against His enemies, a new heart for His people, and His presence on earth to give new life forever.

## **Daniel**

- **Audience:** 605–536 BC. The Jewish exiles in Babylon, with insights into God's sovereignty over nations, aimed at Jews and Gentile rulers.
- **1 Daniel's Service**
- Daniel and his three friends are taken captive to Babylon, where they remain faithful to God by refusing to eat the king's food, and are blessed with wisdom and understanding.
  - **2 The King's dream**
    - 31-36 King Nebuchadnezzar has a dream of a big image/statue: gold head, silver chest/arms, bronze belly/thighs, iron legs, iron/clay feet. Stone strikes the feet, the statue is crushed, stone becomes a mountain.
    - 37-45 Gold head = Babylon (605-539), Silver chest/arms = Medo-Persia (539-333), bronze belly/thighs = Greece (333-104), Iron legs = Rome (B.C. 64-476 A.D.), Iron/clay feet = future "Rome", Stone = God.
  - **3 The Fiery Furnace**
    - Shadrach, Meshach, and Abednego refuse to worship King Nebuchadnezzar's golden statue and are thrown into a fiery furnace, but God miraculously saves them.
      - **4 Nebuchadnezzar's Pride**
        - Nebuchadnezzar has a dream about a great tree that is cut down, symbolizing his coming madness and restoration after acknowledging God's sovereignty.
      - **5 Belshazzar's Pride**
        - King Belshazzar holds a blasphemous feast, and the writing on the wall foretells the fall of his kingdom to the Medes and Persians that very night.
    - **6 The Lion's Den**
      - Daniel is thrown into the lions' den for praying to God, but God shuts the lions' mouths, and Daniel is saved while his accusers are punished.
  - **7 Daniel's Dream**
    - Daniel has a vision of four beasts representing earthly kingdoms. The "Ancient of Days" judges them with destruction and gives dominion to the Son of Man, symbolizing the eternal reign of God's kingdom.
    - Lion = Babylon (605-539), Bear = Medo-Persia (539-333), Leopard = Greece (333-104), 4th Beast = Rome (64-476), 10 horns = 10 future kingdoms, little horn = the Antichrist (7 year tribulation, last 3.5 are terrible).
  - **8 Daniel's 2nd Vision**
    - Daniel receives a vision of a ram and a goat, symbolizing future conflicts between the Medo-Persian and Greek empires, and the rise of Antiochus IV (175-164), who is a "type" for the future Antichrist.
  - **9 Daniel's prayer**
    - Daniel prays for the forgiveness of Israel's sins, ignoring the prophets, and being scattered. Daniel receives a prophecy from Gabriel about the seventy weeks, revealing God's plan for Israel's future redemption.

- $(7 \times 7) + (7 \times 62) = 49 + 434 = 483$  years = Ezra/Nehemiah —> Jesus's Death/Resurrection. Pause for 2000+ years, 7 year treaty between Israel + Antichrist, 3.5 years in Antichrist breaks his treaty, after 7 years, Jesus returns.
- **10-12 Daniel's 3rd Vision**
  - 10 Daniel has a vision revealing that spiritual warfare is taking place behind the scenes of earthly events.
  - 11 A detailed prophecy about the future conflicts between the kings, culminating in the rise of a tyrannical ruler.
  - 12 The prophecy concludes with promises of resurrection, final judgment, and the ultimate victory in the end times.
- **Lesson:** Live faithfully while God raises up and tears down leaders. God will ultimately destroy all evil nations and the Antichrist at His second coming when He establishes His kingdom on earth.

### **Hosea\***

- **Audience:** 755–725 BC. The northern kingdom of Israel, warning of impending judgment due to their unfaithfulness and idolatry, but with a promise of future restoration.
- **1-3 Rejecting God is like adultery**
  - 1 Hosea is commanded to marry a harlot/prostitute as a symbol of Israel's unfaithfulness to God.
  - 2 God will punish Israel for her idolatry but promises eventual restoration and reconciliation.
  - 3 Hosea redeems his unfaithful wife, symbolizing God's enduring love for Israel despite their sins.
- **4-11 Israel's sins and judgement**
  - 4-6 God condemns Israel for their lack of knowledge, idolatry, and moral corruption. Judgment is coming. God desires mercy and knowledge of Him more than sacrifices, but Israel continues in sin.
  - 7-9 Israel's sins are exposed, and they are warned of the consequences of their idolatry and alliances with foreign nations. Israel's rejection of God will result in their exile and loss of blessings.
  - 10-11 Israel's prosperity has led to sin, and they will face judgment for their idolatry and wickedness. God's love for Israel is recounted, but their rebellion will lead to punishment before eventual restoration.
- **12-14 A final call to repentance**
  - 12 Israel is reminded of their past sins and warned to repent or face judgment.
  - 13 Despite God's care, Israel has turned to idols, and judgment is inevitable.
  - 14 A final call to repentance, with promises of forgiveness and restoration for the repentant.
- **Lesson:** God's people rebelling against God is like an adulterous spouse or a rebellious son. God has every right to divorce them, because they broke their covenant. But He will love them and give them grace instead.

### **Joel**

- **Audience:** 835–796 BC or 400 BC. Judah, calling for repentance in the face of locust plagues symbolizing divine judgment and the coming Day of the Lord.
- **1 A past day of the Lord:** Locust plague
  - 1:1-7 – The devastation caused by a locust plague, representing severe judgment.
  - 1:8-14 – Lamentation for the land: the people, animals, and agriculture suffer. Call to priests to fast.
  - 1:15-20 – The Day of the Lord is near: a time of judgment and destruction for the unrepentant.
- **2:1-27 A coming day of the Lord:** Military invasion
  - 2:1-11 – The sounding of the trumpet: detailed warning of an impending invasion.
  - 2:12-17 – Call to repentance: God calls for sincere, heart-felt repentance, not just outward acts.
  - 2:18-27 – God responds with mercy: He promises to remove the invading army and bless the land.
- **2:28-32 Signs of the day of the Lord:** End times
  - 2:28-29 – God's promise to pour out His Spirit on all people, a prophecy fulfilled in part in Acts 2.
  - 2:30-31 – Apocalyptic signs in the heavens and on earth before the great and terrible Day of the Lord.
  - 2:32 – Promise of deliverance: everyone who calls on the name of the Lord will be saved.
- **3 A future day of the Lord:** Eternal Kingdom
  - 3:1-3 – The gathering of the nations for judgment in the Valley of Jehoshaphat.
  - 3:4-16 – God will judge the nations for their treatment of Israel and protect His people.
  - 3:17-21 – The restoration and blessing of Zion: God will dwell in Jerusalem, and Judah will be secure forever.

- **Lesson:** God uses past events to prepare us for the future. Past suffering teaches us to repent and turn to the Lord. God's past deliverance gives us confidence in His future eternal kingdom.

### **Amos\***

- **Audience:** 760–750 BC. The northern kingdom of Israel, condemning social injustice, idolatry, and moral decay, with some prophecies directed at surrounding nations.
- **1-2 Judgements on the nations**
  - 1:1-2:3 – Judgment on surrounding nations (Damascus, Gaza, Tyre, Edom, etc.) for their sins.
  - 2:4-5 – Judgment on Judah for rejecting the law of the Lord.
  - 2:6-16 – Judgment on Israel for social injustice, idolatry, and oppression of the poor.
- **3-6 Calls to repentance & warnings**
  - 3:1-4:5 – Condemnation of Israel's leaders and women for their luxury and exploitation.
  - 4:6-5:17 – Repeated refusals to repent despite past judgments. A lament for Israel: Seek the Lord and live.
  - 5:18-6:14 – Warnings of the coming "Day of the Lord" and judgment for complacency and injustice.
- **7-9 Visions of judgement & restoration**
  - 7:1-17 – Visions of locusts, fire, and a plumb line – symbols of God's impending judgment.
  - 8:1-9:10 – Vision of a basket of ripe fruit: Israel's end is near. Vision of God's inescapable judgment on Israel.
  - 9:11-15 – Promise of restoration: Rebuilding the fallen house of David and future blessings.
- **Lesson:** Worshiping God in Spirit and truth requires righteousness and justice. Idolatry and oppression lead to God's judgement, even for God's people. But God's goal is to restore and bless His people.

### **Obadiah**

- **Audience:** 586-553 BC after the fall of Jerusalem. It condemns the nation of Edom (descendants of Esau), for their participation in the destruction of Judah, and offering hope for the future of Israel.
- **1:1-14 Sins and judgement of Edom**
  - 1:1-9 – Edom's pride and false security are condemned. The complete destruction of Edom is prophesied.
  - 1:10-14 – Edom's violence against Judah during its downfall, gloating, and participation in the looting.
- **1:16-21 The day of the Lord for all**
  - 1:15-16 – The future Day of the Lord is near for all nations, including Edom.
  - 1:17-21 – Future deliverance and restoration for Zion; Edom's land will be given to Israel.
- **Lesson:** Don't turn against God's people, even when God is disciplining them. Every person is responsible for their own faith and righteousness and will be judged accordingly at Christ's return.

### **Jonah\***

- **Audience:** 780–760 BC. Primarily the people of Nineveh (Assyria), with a message of repentance and God's mercy, and indirectly, a message to Israel about God's compassion for all nations.
- **1 Jonah Runs**
  - 1:1-3 – Jonah is called east to prophesy against Nineveh (Assyria) but flees west to Tarshish.
  - 1:4-17 – A great storm comes; Jonah is thrown overboard to calm it, and swallowed by a great fish.
- **2 Jonah Prays**
  - 2:1-9 – Jonah's prayer of thanksgiving and intended obedience from inside the fish.
  - 2:10 – Jonah is delivered when the fish spits him onto dry land.
- **3 Jonah Preaches**
  - 3:1-4 – Jonah is called again to go to Nineveh and preach repentance (which he barely does).
  - 3:5-10 – The people of Nineveh, including the king, repent. God relents from the disaster.
- **4 Jonah Suffers**
  - 4:1-4 – Jonah is angry at God's mercy toward Nineveh.
  - 4:5-11 – God teaches Jonah about His compassion for Nineveh with a plant living and dying.
- **Lesson:** God loves and wants to show mercy to our enemies. So we are called to love and show mercy to them to. By disobeying this call, we actually make ourselves more guilty than our enemies.

## **Micah**

- **Audience:** 735–700 BC. Both the northern kingdom of Israel and the southern kingdom of Judah, warning of judgment for their injustice and idolatry, and prophesying the coming Messiah.
- **1-3 The judgment on Israel**
  - 1 – God’s judgment on Samaria and Jerusalem for their sins. Lamentation over Judah’s destruction.
  - 2-3 – Condemnation of oppressors, land grabbers, false prophets, and corrupt leaders of Israel.
- **4-5 The coming Messiah**
  - 4 – The future exaltation of Zion, peace among nations, the gathering and restoration of a remnant of Israel.
  - 5 – The prophecy of the coming ruler from Bethlehem (Messiah). The remnant’s victory over enemies.
- **6-7 The hope for restoration**
  - 6 – God’s lawsuit against Israel: What does the Lord require? Warnings of punishment for Israel’s sins.
  - 7 – Lamentation over Israel’s corruption. Hope for restoration and praise for God’s steadfast love.
- **Lesson:** God made a covenant with His people for Him to protect them and them to follow Him. They have broken their covenant. But God will restore them through the coming Messiah.

## **Nahum\***

- **Audience:** 663–612 BC. The people of Judah, delivering a message of comfort through the prophecy of Nineveh’s (Assyria’s) destruction.
  - **1 The Lord’s Judgment**
    - 1:1-6 – God’s character: His wrath and power against His enemies.
    - 1:7-15 – God’s goodness to Judah and the promise of Nineveh’s destruction.
  - **2 The Fall of Nineveh**
    - 2:1-10 – The siege and destruction of Nineveh described in vivid detail.
    - 2:11-13 – The end of Nineveh’s power and glory.
  - **3 Reasons for Destruction**
    - 3:1-13 – Judgment on Nineveh for its bloodshed, deceit, and idolatry. (compared to the fall of Thebes)
    - 3:14-19 – Nineveh’s inescapable ruin and the world’s rejoicing at her fall.
- Lesson:** God cares about justice. He will bring down the unrighteous and oppressors in His perfect time.

## **Habakkuk**

- **Audience:** 609–605 BC. Judah, addressing God’s justice and the use of the Babylonians to punish Judah for their sins, while questioning divine judgment.
- **1 Habakkuk’s Complaint:** Why does God allow evil?
  - 1:1-4 – Habakkuk’s first complaint: Why does God allow injustice in Judah?
  - 1:5-11 – God’s response: He will raise up the Babylonians as instruments of judgment.
  - 1:12-17 – Habakkuk’s second complaint: Why use a more wicked nation (Babylon) to punish Judah?
- **2 God’s Response:** He will judge in His time.
  - 2:1-4 – God’s response: The righteous will live by faith.
  - 2:5-20 – Five woes pronounced on Babylon for its oppression, violence, and idolatry.
- **3 Habakkuk’s Praise:** God’s mercy in judgement.
  - 3:1-15 – Habakkuk’s prayer for mercy and recognition of God’s past deliverance.
  - 3:16-19 – Habakkuk’s declaration of trust in God despite impending judgment.
- **Lesson:** God allows evil to exist for some time to give opportunity for repentance. But He will judge the evil at the perfect time. So the righteous should live by faith.

## **Zephaniah**

- **Audience:** 640–609 BC, during King Josiah’s reign. Judah, warning of the coming Day of the Lord and calling for national repentance.

- **1 Judgment on Judah**

- 1:1-6 – Judgment on idolaters and those who have forsaken God.
- 1:7-18 – The Day of the Lord: Judgment on Judah and Jerusalem.

- **2 Judgment on the Nations**

- 2:1-3 – Call to repentance before the Day of the Lord.
- 2:4-15 – Judgment on surrounding nations (Philistia, Moab, Ammon, Cush, and Assyria).

- **3 Restoration of Israel**

- 3:1-8 – Judgment on Jerusalem for its rebellion and corruption.
- 3:9-20 – Rejoicing in God's promise to purify the nations, salvation, and the final restoration of Israel.

- **Lesson:** The rebellion and corruption of God's people makes them look indistinguishable from pagans and unbelievers. But all are invited to repent, to avoid God's judgement, and experience His restoration.

### **Haggai**

- **Audience:** 520 BC, during the reign of King Darius I of Persia. The returning Jewish exiles from Babylon, encouraging them to rebuild the temple and renew their covenant with God.

- **1 Rebuilding the temple**

- 1:1-2 – The people's neglect of rebuilding the temple in favor of building their own houses.
- 1:3-11 – Haggai calls the people to consider the importance of the temple and their roles.
- 1:12-15 – The people obey, and God promises to be with them.

- **2 Encouraging holiness**

- 2:1-9 – Encouragement to the people: The future glory of the temple will be greater than the former.
- 2:10-19 – A call to holiness: God's blessing will come as they rebuild the temple.
- 2:20-23 – A promise to Zerubbabel: He will be like a signet ring, representing God's chosen leader.

- **Lesson:** God allows His people the freedom to make choices that matter. With that freedom, we should choose to prioritize God's kingdom over personal gain and holiness over our desires.

### **Zechariah**

- **Audience:** 520–518 BC. The Jewish exiles who returned to Judah, offering encouragement to rebuild the temple and hope for future Messianic restoration.

- **1-8 Zechariah's visions**

- **1-6 Visions of cleansing**

- 1:1-6 – A call to repentance.
- 1:7-17 – **First vision:** The horsemen and God's promise to restore Jerusalem.
- 1:18-21 – **Second vision:** Four horns & craftsmen – the nations that scattered Israel will be overthrown.
- 2:1-13 – **Third vision:** A man with a measuring line, signifying Jerusalem's future expansion/protection.
- 3:1-10 – **Fourth vision:** The cleansing of Joshua, the high priest, symbolizing cleansing the nation.
- 4:1-14 – **Fifth vision:** The golden lampstand & two olive trees, the Spirit empowering Zerubbabel/Joshua.
- 5:1-4 – **Sixth vision:** The flying scroll, symbolizing judgment on the wicked.
- 5:5-11 – **Seventh vision:** The woman in a basket, representing wickedness being removed.
- 6:1-8 – **Eighth vision:** The four chariots, representing God's judgment on the nations.

- **7-8 Fasting and restoration**

- 7 – Obedience is more important than fasting. The need for justice and mercy over ritual fasting.
- 8 – God's promises of future blessings for Jerusalem. Fasting will turn into joyful feasts.

- **9-14 Images of God's kingdom**

- **9-11 The Messiah restores**

- 9 – God's judgment on Israel's enemies. The coming of the Messiah riding on a donkey.
- 10 – The restoration of Judah and Israel.
- 11 – The rejection of the shepherd and judgment on the leaders.

- **12-14 The Messiah reigns**

- 12 – God’s deliverance, Israel’s repentance. The mourning for the pierced Messiah.
- 13 – Cleansing from idolatry and false prophets.
- 14 – The Day of the Lord: God’s final victory, the establishment of His reign in Jerusalem.
- **Lesson:** God has called His people to help build His kingdom. To participate requires repentance, faithfulness, and obedience. And the reward is the enjoyment of God’s perfect and everlasting kingdom.

### **Malachi**

- **Audience:** 430–420 BC. The post-exilic Jewish community, rebuking them for their spiritual apathy, calling them to honor God, and foretelling the coming of the Messiah.
- **1 God’s love of Israel**
  - 1:1-5 – God’s love for Israel contrasted with His rejection of Edom.
  - 1:6-14 – Rebuke of the priests for offering blemished sacrifices.
- **2 God’s rebuke of Israel**
  - 2:1-9 – Condemnation of corrupt priests and their failure to teach God’s law.
  - 2:10-17 – Condemnation of Israel’s unfaithfulness, especially in intermarriage/divorce, claims God is unjust.
- **3 The coming messenger**
  - 3:1-5 – The prophecy of the coming messenger (John the Baptist?), and the Lord’s coming for judgment.
  - 3:6-18 – A call to return to God through tithing and faithful service. Righteous vs. wicked in judgement.
- **4 The day of the Lord**
  - 4:1-3 – The Day of the Lord: The wicked will be burned up, and the righteous will rise in victory.
  - 4:4-6 – Remember the law. Elijah (John the Baptist?) will come before the great Day of the Lord.
- **Lesson:** The history of God’s work is proof of His love for His people. So don’t forsake worship, God’s word, and obedience. God will soon reward the righteous and judge the wicked.

#### **The Prophets:**

An encouragement to repent and obey. A warning of judgement for sin. A hope in the Messiah’s future kingdom.

#### **Major Prophets:**

Trust in God, repent from sin, and remain faithful. God will judge evil, correct His people, and ultimately establish His eternal kingdom on earth through His Servant.

#### **Minor Prophets:**

God’s people are called to repent and remain faithful. God’s love and grace persist despite their rebellion. Justice and righteousness are essential in worship. God’s people must recognize the importance of prioritizing God’s kingdom, showing mercy, and participating in God’s ministry to avoid correction and experience restoration.

#### **Major Prophets:**

- **Isaiah:** Trust in the Lord for provision while avoiding idolatry, disobedience, and hypocrisy. Have hope through our current trials in the coming of God’s Servant to establish the perfect eternal kingdom.
- **Jeremiah:** God warns us to repent of our sin and idolatry before we experience the consequences. God judges those who reject Him and restores His people after correcting them.
- **Ezekiel:** God will temporarily judge His people and the nation’s evil now. He will one day bring a final judgement against His enemies, a new heart for His people, and His presence on earth to give new life forever.
- **Daniel:** Live faithfully while God raises up and tears down leaders. God will ultimately destroy all evil nations and the Antichrist at His second coming when He establishes His kingdom on earth.

#### **Minor Prophets:**

- **Hosea\*:** God’s people rebelling against God is like an adulterous spouse or a rebellious son. God has every right to divorce them, because they broke their covenant. But He will love them and give them grace instead.



- **Joel:** God uses past events to prepare us for the future. Past suffering teaches us to repent and turn to the Lord. God's past deliverance gives us confidence in His future eternal kingdom.
- **Amos\*:** Worshiping God in Spirit and truth requires righteousness and justice. Idolatry and oppression lead to God's judgement, even for God's people. But God's goal is to restore and bless His people.
- **Obadiah:** Don't turn against God's people, even when God is disciplining them. Every person is responsible for their own faith and righteousness and will be judged accordingly at Christ's return.
- **Jonah\*:** God loves and wants to show mercy to our enemies. So we are called to love and show mercy to them to. By disobeying this call, we actually make ourselves more guilty than our enemies.
- **Micah:** God made a covenant with His people for Him to protect them and them to follow Him. They have broken their covenant. But God will restore them through the coming Messiah.
- **Nahum\*:** God cares about justice. He will bring down the unrighteous and oppressors in His perfect time.
- **Habakkuk:** God allows evil to exist for some time to give opportunity for repentance. But He will judge the evil at the perfect time. So the righteous should live by faith.
- **Zephaniah:** The rebellion and corruption of God's people makes them look indistinguishable from pagans and unbelievers. But all are invited to repent, to avoid God's judgement, and experience His restoration.
- **Haggai:** God allows His people the freedom to make choices that matter. With that freedom, we should choose to prioritize God's kingdom over personal gain and holiness over our desires.
- **Zechariah:** God has called His people to help build His kingdom. To participate requires repentance, faithfulness, and obedience. And the reward is the enjoyment of God's perfect and everlasting kingdom.
- **Malachi:** The history of God's work is proof of His love for His people. So don't forsake worship, God's word, and obedience. God will soon reward the righteous and judge the wicked.

## Isaiah

- **Audience:** 740-681 BC. The southern kingdom of Judah, warning of impending judgment and future restoration, including messages for surrounding nations.
- **1-39 Pre-exile warning**
  - 1-12 God will purify Israel
  - 13-27 God will judge the world
  - 28-39 God will save the faithful
- **40-66 Post-exile hope**
  - 40-48 God's Servant will deliver
  - 49-55 God's Servant will suffer
  - 56-66 God's Servant will reign
- **Lesson:** Trust in the Lord for provision while avoiding idolatry, disobedience, and hypocrisy. Have hope through our current trials in the coming of God's Servant to establish the perfect eternal kingdom.

## Jeremiah

- **Audience:** 627-586 BC. Primarily Judah before and during the Babylonian exile, warning of Jerusalem's destruction and calling for repentance, with some prophecies concerning other nations.
- **1-25 Warning for Israel:** repent from sin & idolatry
- **26-45 Judgement for Israel:** 70 year exile & new covenant
- **46-52 Judgement for nations:** destroyed for sin & idolatry
- **Lesson:** God warns us to repent of our sin and idolatry before we experience the consequences. God judges those who reject Him and restores His people after correcting them.

## **Ezekiel**

- **Audience:** 593–571 BC. Ezekiel was a priest taken to Babylon in the first attack on Jerusalem. Written to Jewish exiles in Babylon, warning of Jerusalem's destruction and offering visions of future restoration.
- **1-33 Immediate judgement**
  - 1-11 A proclamation of judgement for Israel
  - 12-24 A demonstration of judgement for Israel
  - 25-33 A proclamation of judgement for the nations
- **34-48 Future hope**
  - 34-37 A new heart for Israel
  - 38-39 A final defeat of the nations
  - 40-48 A new temple for all people
- **Lesson:** God will temporarily judge His people and the nation's evil now. He will one day bring a final judgement against His enemies, a new heart for His people, and His presence on earth to give new life forever.

## **Daniel**

- **Audience:** 605–536 BC. The Jewish exiles in Babylon, with insights into God's sovereignty over nations, aimed at Jews and Gentile rulers.
- 1 Daniel's Service
  - 2 The King's dream
    - 3 The Fiery Furnace
      - 4 Nebuchadnezzar's Pride
      - 5 Belshazzar's Pride
    - 6 The Lion's Den
  - 7 Daniel's Dream
- 8 Daniel's 2nd Vision
  - 9 Daniel's prayer
- 10-12 Daniel's 3rd Vision
- **Lesson:** Live faithfully while God raises up and tears down leaders. God will ultimately destroy all evil nations and the Antichrist at His second coming when He establishes His kingdom on earth.

## **Hosea\***

- **Audience:** 755–725 BC. The northern kingdom of Israel, warning of impending judgment due to their unfaithfulness and idolatry, but with a promise of future restoration.
- **1-3 Rejecting God is like adultery**
- **4-11 Israel's sins and judgement**
- **12-14 A final call to repentance**
- **Lesson:** God's people rebelling against God is like an adulterous spouse or a rebellious son. God has every right to divorce them, because they broke their covenant. But He will love them and give them grace instead.

## **Joel**

- **Audience:** 835–796 BC or 400 BC. Judah, calling for repentance in the face of locust plagues symbolizing divine judgment and the coming Day of the Lord.
- **1 A past day of the Lord:** Locust plague
- **2:1-27 A coming day of the Lord:** Military invasion
- **2:28-32 Signs of the day of the Lord:** End times
- **3 A future day of the Lord:** Eternal Kingdom
- **Lesson:** God uses past events to prepare us for the future. Past suffering teaches us to repent and turn to the Lord. God's past deliverance gives us confidence in His future eternal kingdom.

## Amos\*

- **Audience:** 760–750 BC. The northern kingdom of Israel, condemning social injustice, idolatry, and moral decay, with some prophecies directed at surrounding nations.
- **1-2 Judgements on the nations**
- **3-6 Calls to repentance & warnings**
- **7-9 Visions of judgement & restoration**
- **Lesson:** Worshiping God in Spirit and truth requires righteousness and justice. Idolatry and oppression lead to God's judgement, even for God's people. But God's goal is to restore and bless His people.

## Obadiah

- **Audience:** 586-553 BC after the fall of Jerusalem. It condemns the nation of Edom (descendants of Esau), for their participation in the destruction of Judah, and offering hope for the future of Israel.
- **1:1-14 Sins and judgement of Edom**
- **1:16-21 The day of the Lord for all**
- **Lesson:** Don't turn against God's people, even when God is disciplining them. Every person is responsible for their own faith and righteousness and will be judged accordingly at Christ's return.

## Jonah\*

- **Audience:** 780–760 BC. Primarily the people of Nineveh (Assyria), with a message of repentance and God's mercy, and indirectly, a message to Israel about God's compassion for all nations.
- **1 Jonah Runs**
- **2 Jonah Prays**
- **3 Jonah Preaches**
- **4 Jonah Suffers**
- **Lesson:** God loves and wants to show mercy to our enemies. So we are called to love and show mercy to them to. By disobeying this call, we actually make ourselves more guilty than our enemies.

## Micah

- **Audience:** 735–700 BC. Both the northern kingdom of Israel and the southern kingdom of Judah, warning of judgment for their injustice and idolatry, and prophesying the coming Messiah.
- **1-3 The judgment on Israel**
- **4-5 The coming Messiah**
- **6-7 The hope for restoration**
- **Lesson:** God made a covenant with His people for Him to protect them and them to follow Him. They have broken their covenant. But God will restore them through the coming Messiah.

## Nahum\*

- **Audience:** 663–612 BC. The people of Judah, delivering a message of comfort through the prophecy of Nineveh's (Assyria's) destruction.
- **1 The Lord's Judgment**
- **2 The Fall of Nineveh**
- **3 Reasons for Destruction**

**Lesson:** God cares about justice. He will bring down the unrighteous and oppressors in His perfect time.

## Habakkuk

- **Audience:** 609–605 BC. Judah, addressing God's justice and the use of the Babylonians to punish Judah for their sins, while questioning divine judgment.
- **1 Habakkuk's Complaint:** Why does God allow evil?
- **2 God's Response:** He will judge in His time.

- **3 Habakkuk's Praise:** God's mercy in judgement.
- **Lesson:** God allows evil to exist for some time to give opportunity for repentance. But He will judge the evil at the perfect time. So the righteous should live by faith.

### **Zephaniah**

- **Audience:** 640–609 BC, during King Josiah's reign. Judah, warning of the coming Day of the Lord and calling for national repentance.
- **1 Judgment on Judah**
- **2 Judgment on the Nations**
- **3 Restoration of Israel**
- **Lesson:** The rebellion and corruption of God's people makes them look indistinguishable from pagans and unbelievers. But all are invited to repent, to avoid God's judgement, and experience His restoration.

### **Haggai**

- **Audience:** 520 BC, during the reign of King Darius I of Persia. The returning Jewish exiles from Babylon, encouraging them to rebuild the temple and renew their covenant with God.
- **1 Rebuilding the temple**
- **2 Encouraging holiness**
- **Lesson:** God allows His people the freedom to make choices that matter. With that freedom, we should choose to prioritize God's kingdom over personal gain and holiness over our desires.

### **Zechariah**

- **Audience:** 520–518 BC. The Jewish exiles who returned to Judah, offering encouragement to rebuild the temple and hope for future Messianic restoration.
- **1-8 Zechariah's visions**
  - 1-6 Visions of cleansing
  - 7-8 Fasting and restoration
- **9-14 Images of God's kingdom**
  - 9-11 The Messiah restores
  - 12-14 The Messiah reigns
- **Lesson:** God has called His people to help build His kingdom. To participate requires repentance, faithfulness, and obedience. And the reward is the enjoyment of God's perfect and everlasting kingdom.

### **Malachi**

- **Audience:** 430–420 BC. The post-exilic Jewish community, rebuking them for their spiritual apathy, calling them to honor God, and foretelling the coming of the Messiah.
- **1 God's love of Israel**
- **2 God's rebuke of Israel**
- **3 The coming messenger**
- **4 The day of the Lord**
- **Lesson:** The history of God's work is proof of His love for His people. So don't forsake worship, God's word, and obedience. God will soon reward the righteous and judge the wicked.

**Book list:**

Isaiah (740-681)  
Jeremiah (627-586)  
Ezekiel (593–571)  
Daniel (605–536)  
Hosea (755–725)\*  
Joel (835–796)  
Amos (760–750)\*  
Obadiah (586-553)  
Jonah (780–760)\*  
Micah (735–700)  
Nahum (663–612)\*  
Habakkuk (609–605)  
Zephaniah (640–609)  
Haggai (520)  
Zechariah (520–518)  
Malachi (430–420)

**Prophet Timeline:**

6. Joel (835–796)  
9. Jonah (780–760)\*  
7. Amos (760–750)\*  
5. Hosea (755–725)\*  
1. Isaiah (740-681)  
10. Micah (735–700)  
11. Nahum (663–612)\*  
13. Zephaniah (640–609)  
2. Jeremiah (627-586)  
12. Habakkuk (609–605)  
4. Daniel (605–536)  
3. Ezekiel (593–571)  
8. Obadiah (586-553)  
14. Haggai (520)  
15. Zechariah (520–518)  
16. Malachi (430–420)