

The Jewish Prophetic Books

For a _____ years of Israel's history God raised up _____ to speak for Him to the people of Israel. Whereas a _____ spoke to _____ on behalf of the Jewish people, the _____ spoke to the Jewish _____ on behalf of God, delivering messages of forth-telling, as well as messages of foretelling the future.

There are _____ prophetic books in the Bible, the _____ ones are often referred to as the "Minor Prophets" and the _____ books as "The Major Prophets."

For our purposes, these sixteen books will be arranged chronologically and divided up into three Jewish time periods: Prophets of the _____ Kingdom of Israel and Judah; Prophets of the _____ Kingdom of Judah; Prophets During Judah's Babylonian _____.

Prophets During the Divided Jewish Kingdom:

Obadiah (845 B.C.)—Although we know his name (Obadiah, meaning "servant of the Lord") we don't actually know who he was! Obadiah was given a prophetic message for Israel's southern neighbors, the Edomites, who were descendants of Abraham's grandson, _____. The Edomites had a history of animosity toward their Jewish relatives, so Obadiah announces God's impending judgment on Edom because of her _____ of the _____ in Judah.

Joel (830 B.C.)—Joel, whose name means "Jehovah is God," aims his prophetic message at the Southern Kingdom of Judah, warning them of the coming of "the _____ of the _____," a phrase that has both a near and a distant reference to impending judgment by God. The _____ view of "the day of the Lord" refers to God's judgment through drought, a _____ plague, and an invading army coming against the Southern Kingdom of Judah because the people had lost their fervor in serving the Lord. The _____ view of "the day of the Lord" refers to the seven-year _____ period prior to Christ's Second Coming, described in much detail in Revelation chapters 6 to 19. The purpose of the Tribulation is to bring about the national _____ and salvation of the nation of _____, the event that ushers in the Second Coming of Christ.

Jonah (780 B.C.)—Perhaps the best known story amongst the prophets is the story of Jonah, the reluctant prophet who was swallowed by a great fish. But what is largely overlooked is that the _____ point of the book is that the _____ of sin, experienced by the Jewish people from the God of the Jews, is available to, and should be _____ with, non-Jews, the Gentiles. But because Jonah, a _____, does not want to share with the Assyrians, who are _____, about the forgiveness of sin available from the God of the Jews, Jonah flees in the opposite direction from where God sent him. Three days in the belly of a fish convinces Jonah to do what God commanded, and begrudgingly, Jonah preaches a one-_____ message of impending doom and repentance. As a result, a mass _____ breaks out amongst the Gentiles who turn to the Jewish God to be saved.

Amos (760 B.C.)—Amos claims NOT to be a _____ NOR the _____ of a prophet, yet claims to speak for God! God raised up this Jewish shepherd/fig grower to call the Jews of the _____ Kingdom of Israel to repent of their greed, injustices, and blatant _____. Amos was not only NOT a prophet, he also was from the _____ Southern Kingdom of Judah, and his message was one of _____ on the Northern Kingdom. Needless to say, he wasn't popular in the Northern Kingdom! Amos' ministry took place after the prophetic ministries of Obadiah, Joel, and Jonah, and just before the prophetic ministries of Hosea, Micah and Isaiah. Amos' basic message is one of _____, first, against six nations located around Israel, and second, against the Northern Kingdom of Israel herself. Amos delivers eight prophecies, then three _____, followed by sharing five _____ of judgment, and finishes up with five _____ of future, and still unfulfilled, blessings for the nation of Israel, including the restoration of the Davidic dynasty and a _____ return to the Promised Land.

Hosea (750 B.C.)—Hosea's name means "salvation" or "he helps." Hosea's prophecies are God's _____ messages to the _____ Kingdom of Israel before her destruction by the Assyrians. God gives those who will listen one last chance through this last prophet, Hosea. The nation of Israel had become as immoral and _____ as the pagan nations before her. The nation had refused to listen to God's previous prophets, so God sends one more prophet, Hosea, and chooses a shocking approach in order to get the nation's attention: God tells Hosea to marry a _____ and have children with her.

So Hosea does, and then his wife, Gomer, leaves him to go back to prostitution. God tells Hosea to _____ Gomer and to take her back, so he does. All of this is a picture of the unfaithfulness of _____ toward God and God's willingness to forgive her and take her back. The book ends with a still unfilled promise of a future restoration for the nation of Israel.

Isaiah (740 B.C.)—Isaiah was a Jewish prophet who lived and ministered in the city of _____, the capital city of the _____ Kingdom of Judah. His _____ set of prophecies are ones of judgment against his _____ country men in _____, calling them to repent of their sins and turn back to God or suffer God's judgment. His _____ set of prophecies are ones of judgment against the ten _____ surrounding the nation of Judah. After delivering these prophecies of judgment, Isaiah then delivers prophetic promises of Israel's _____, including the coming of the Jewish Messiah: "For a Child will be born to us, a Son will be given to us; and the government will rest on His shoulders. And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace" (Isa. 9:6). Isaiah also gives descriptions of the _____ during the Messiah's millennial reign: "And the wolf will dwell with the lamb, and the leopard will lie down with the kid, and the calf and the young lion and the fatling together; and a little boy will lead them...They will not hurt or destroy in all My holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea" (Isa. 11:6,9).

The book of Isaiah has been called the "Mount Everest of Hebrew prophecy." Isaiah is _____ in the New Testament _____ than any other Jewish prophet, with chapter 53 being quoted or alluded to at least _____ times in the New Testament. The book of Isaiah has also been called the _____ of the Old Testament because of Isaiah's detailed description of the Messiah's _____ in Isaiah 53, "But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed" (v.5).

Micah (735 B.C.)—Micah was a contemporary of the prophet Isaiah. _____ years before Jesus' birth Micah predicts the exact _____ of the Jewish Messiah. "But as for you, Bethlehem Ephrathah...from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity" (Micah 5:2). That's the good news. But first, Micah gives the bad news: God is going to punish the nation for her sins!

Micah ministered during a time of intense _____ injustice in the Southern Kingdom of Judah; rulers ruled with cruelty, priests ministered out of greed, businessmen were dishonest, and landlords exploited widows and orphans. The prophet Micah delivers three _____: the first discourse is a message of _____ on the nation of Judah, the second discourse is a message of _____ regarding the coming King and His Kingdom, and the third discourse is a message of _____ based on repentance, “He has told you, O man, what is good; and what does the Lord require of you, but to do justice, to love kindness, and to walk humbly with your God?” (Micah 6:8).

Prophets During the Last Days of the _____ Jewish Kingdom of Judah:

Nahum (650 B.C.)—Although Nahum’s name means “_____”, his message is anything but comforting! Nahum delivers a message of _____ on the _____ nation a century after they had repented and turned to the one true God in response to the preaching of the prophet Jonah. But since Jonah’s day, the nation of Assyria had _____ the _____ Kingdom of Israel and was causing much grief to the Southern Kingdom of Judah. God had promised Abraham, the father of the Jews, “I will bless those who bless you, and the one who curses you I will curse.” (Gen. 12:3). And it was now Assyria’s time to be “_____.” Although Nineveh, the capital of Assyria was the largest city in the world for over 50 years, it was going to be _____ and would never again be a political center.

Zephaniah (635 B.C.)—In only three short chapters, the prophet Zephaniah (“Yahweh hides”) refers to the _____ of the day of the Lord _____ times. Zephaniah’s prophecies are of the distress, desolation, and destruction of the nation of _____ and the surrounding nations at the coming of the Lord. “I will completely remove all things from the face of the earth,” declares the Lord (Zeph. 1:2). After predicting the _____ of the Lord, Zephaniah predicts the _____ of the Lord and the _____ and _____ of the remnant of Israel. Zephaniah’s prophecies have both a “near” and a “far” fulfillment; the “_____” view refers to the coming Babylonian _____, and the “_____” view refers to the seven-year _____ period prior to the Second Coming of Christ and the setting up of His Kingdom on earth. Zephaniah ends with the promise of Israel’s _____ when Christ returns, “At that time I will bring you in, even at the time when I gather you together;