

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;

indeed, I will give you renown and praise among all the peoples of the earth when I restore your fortunes before your eyes,” says the LORD (Zeph. 3:20).

**Jeremiah (626 B.C.)**—Jeremiah was both a \_\_\_\_\_ and a \_\_\_\_\_ who faithfully preached for \_\_\_\_\_ years a message of \_\_\_\_\_ judgment against the nation of \_\_\_\_\_. The nation was \_\_\_\_\_, but it wasn’t too late for individuals to repent and turn back to God. Jeremiah was still preaching when Babylon besieged Jerusalem and continued preaching even after the nation fell and he was forcefully taken to Egypt by fleeing Jews. But amidst all these prophecies of doom were also the \_\_\_\_\_ of Israel’s \_\_\_\_\_ and hope. “There is hope for your future,” declares the Lord... this is the covenant which I will make with the house of Israel after those days,” declares the Lord, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. I will forgive their iniquity, and their sin I will remember no more...If this fixed order departs from before Me,” declares the Lord, “Then the offspring of Israel also will cease from being a nation before Me forever” (Jer. 31:17, 31,33,36).

**Habakkuk (609 B.C.)**—Habakkuk voices that age old question to God, How long, O Lord, will I call for help, and You will not hear? I cry out to You, “Violence!” Yet You do not save (Habakkuk 1:2). Habakkuk’s plea wasn’t for himself, but rather, for the \_\_\_\_\_ of God, as he witnessed the wickedness of his fellow Jews in the nation of \_\_\_\_\_ going unpunished. God audibly answers Habakkuk’s prayer and promises to send the Chaldeans (Babylonians) to invade Judah. Habakkuk cries \_\_\_\_\_, challenging God as to how He could use an even more \_\_\_\_\_ nation to punish Judah for her sins. At first Habakkuk thought God wasn’t doing enough, and then he thought God was doing too much! God tells Habakkuk that He will judge the Babylonians as well, and to \_\_\_\_\_ Him, which Habakkuk finally chooses to do.

### **Prophets \_\_\_\_\_ the Babylonian Exile:**

**Daniel (605 B.C.)**—“God has \_\_\_\_\_ the nation of Israel” is the main theme of the book of Daniel. In 605 B.C., when Daniel was about \_\_\_\_\_ years old, King Nebuchadnezzar of Babylon and his army came to Jerusalem, took Daniel prisoner, and brought him, along with other select individuals, to Babylon. Then in 586 B.C., the Babylonians \_\_\_\_\_ the \_\_\_\_\_ of Jerusalem and took most of the remaining

inhabitants to Babylon, raising the question as to the future of the Jewish people as a nation. The northern \_\_\_\_\_ tribes of Israel had already been \_\_\_\_\_ by the Assyrians, and now, the remaining \_\_\_\_\_ southern tribes, Judah and Benjamin, have been taken into \_\_\_\_\_ in Babylon. Through a series of detailed dreams and prophecies, God reveals through Daniel that from 605 B.C. until the Second Coming of Christ, a period of time that God calls “the \_\_\_\_\_ of the \_\_\_\_\_” (Lk. 21:24), the nation of Israel will be under the domination of Gentile nations. The period will \_\_\_\_\_ when Christ \_\_\_\_\_ to fulfill God’s promises to Abraham, the father of the Jews, and fulfill His plans for the Jewish nation. Incidentally, chapter 11 alone contains over \_\_\_\_\_ prophecies that have already come true!

**Ezekiel (593 B.C.)**—Ezekiel, a contemporary of Daniel, was both a priest and a prophet who was carried into Babylonian captivity before the Babylonians’ final assault on Jerusalem. He ministered during Judah’s \_\_\_\_\_ year Babylonian \_\_\_\_\_, prophesying a message of \_\_\_\_\_: like dry sun-baked bones, God will someday \_\_\_\_\_ the scattered nation (a \_\_\_\_\_ restoration fulfilled in 1948) and breathe life back into the nation of Israel (a \_\_\_\_\_ restoration to be fulfilled at the Second Coming of Christ). Chapters 40–48 give a detailed description of the future Jewish \_\_\_\_\_ that will be built in Jerusalem during the Millennial Reign of Christ where not only Israel, but all the nations of the earth will come to worship God.

### **Prophets \_\_\_\_\_ the Babylonian Exile (Postexilic):**

**Haggai (520 B.C.)**—After seventy years of exile, the remnant of the Jewish people had \_\_\_\_\_ to Jerusalem and under Zerubbabel’s leadership, had started to \_\_\_\_\_ the Jewish \_\_\_\_\_ destroyed by King Nebuchadnezzar of Babylon. But then the people got distracted with building their own nice homes and \_\_\_\_\_ to \_\_\_\_\_ rebuilding the temple. After \_\_\_\_\_ years of delay, God sends Haggai to rebuke the people for their disobedience. The people repented and went back to work on the temple.

(Note, this is the \_\_\_\_\_ Jewish temple, replacing the one built by King \_\_\_\_\_ which stood for about 400 years until destroyed by King Nebuchadnezzar. This second temple stood for about 400 years before being renovated by King \_\_\_\_\_ between 20 B.C. and 63 A.D. This second temple was completely \_\_\_\_\_ by the

\_\_\_\_\_ in 70 A.D. The prophet Daniel, as well as Jesus Himself, prophesied that during the \_\_\_\_\_ Period the Antichrist will \_\_\_\_\_ the Jewish Temple. So that means a \_\_\_\_\_ Temple will need to be built \_\_\_\_\_ to the Tribulation period. The \_\_\_\_\_, and \_\_\_\_\_, Jewish Temple will be the Millennial Temple used during the 1000-year reign of Christ on Earth. This temple is described in detail by the prophet Ezekiel.)

**Zechariah (520 B.C.)**—Zechariah, whose name means “God remembers,” was a Jewish priest who was also called to be a prophet. Like Haggai, his older contemporary, Zechariah is called by God to encourage the Jewish \_\_\_\_\_ that has returned to Jerusalem to get back to work on the \_\_\_\_\_. But rather than rebuking the people for not finishing what they had started, Zechariah \_\_\_\_\_ them by reminding them of the Temple’s \_\_\_\_\_ which includes the presence of the \_\_\_\_\_ Himself! Writing the words of the Messiah, Zechariah writes, “I will return to Zion, and dwell in the midst of Jerusalem. Jerusalem shall be called the City of Truth, the Mountain of the LORD of hosts, the Holy Mountain” (Zech. 8:3). Zechariah uses a series of eight \_\_\_\_\_, four \_\_\_\_\_, and two “\_\_\_\_\_” in order to portray the future plans that God has for the Jewish people. In the first eight chapters Zechariah focuses on the \_\_\_\_\_ of the Temple; in the last six chapters his focus is on the future \_\_\_\_\_ of Israel’s Messiah.

**Malachi (430 B.C.)**—Malachi, whose name means “messenger,” was the \_\_\_\_\_ of the Jewish prophets sent to the remnant who had returned to Jerusalem. His ministry took place 100 years after that of Haggai. The Temple had been rebuilt, but now there was a problem with corrupt \_\_\_\_\_, intermarriages with heathen people, and the \_\_\_\_\_ of the prescribed \_\_\_\_\_ and offerings to God. These are the same issues Nehemiah dealt with, who was probably ministering at the same time as Malachi. Malachi concludes his prophecies with the promise of the coming of God’s \_\_\_\_\_ who will \_\_\_\_\_ the way of the Messiah. And after giving this promise through His prophet Malachi, God becomes \_\_\_\_\_ (no recorded words from God) for \_\_\_\_\_ years. The silence is \_\_\_\_\_ by the angel Gabriel who announces to the old priest Zacharias that he would father a son (John the Baptist) who would be the \_\_\_\_\_ of Malachi’s promise.