



## Bible History

### *The Old Testament Prophetic Books*

#### I. PRE-CAPTIVITY PROPHETS

##### A. Jonah

1. The prophet
  - a. His name means “dove.”
  - b. He was the son of Amittai (Jonah 1:1).
  - c. He was from Gath-hepher (2 Kings 14:25), which was in the land of Zebulun (Joshua 19:10, 13).
2. The people
  - a. Seeing as how he was from the tribe of Zebulun, it would be obvious that he was a prophet of **ISRAEL**, the northern kingdom.
  - b. However, the focal point of his ministry was an outreach to the people of Nineveh (Jonah 1:2). While Jonah was greatly bothered that God would reach out to the people of Nineveh, it should be understood that Nineveh was in the land of Assyria and a right relationship with God would have made Nineveh and possibly Assyria much more friendly toward Israel. In fact, it would eventually be Assyria who would come in and take Israel captive.
  - c. It would appear that Jonah’s ministry aligned with the reign of Jeroboam II (2 Kings 14:23-29) which began ~ 746 and lasted forty-one years. This would put Jonah’s ministry approximately 100 years before the Assyrians took Israel captive.
3. The passage
  - a. The statistics
    - (1) 4 chapters
    - (2) 48 verses
    - (3) 1,320 words
  - b. The outline
    - (1) The perverse prophet (Jonah 1:1-10)
    - (2) The provisional prophet (Jonah 1:11-17)
    - (3) The praying prophet (Jonah 2:1-10)
    - (4) The preaching prophet (Jonah 3:1-10)
    - (5) The proud prophet (Jonah 4:1-11)

##### B. Amos

1. The prophet
  - a. His name means “burden-bearer.”
  - b. He was among the herdsmen of a place called Tekoa (Amos 1:1). Tekoa was built by Rehoboam, the son of Solomon (2 Chronicles 11:5-6) and was in the land of Judah.



2. The people
  - a. Although Amos was from the southern kingdom of Judah, he was given a message for the northern kingdom of **ISRAEL** (Amos 1:1).
  - b. His ministry was during the reigns of Uzziah or Azariah (2 Kings 14:21-22; 2 Kings 15:1-7; 2 Chronicles 26:1-23), king of Judah and Jeroboam II (2 Kings 14:23-29), king of Israel.
    - (1) Jeroboam's reign began ~ 3,390 and Uzziah's reign began ~ 3,416.
    - (2) This would seem to indicate that Amos' ministry began no earlier than ~ 3,416 but before ~ 3,430.
  - c. His ministry, at least from a time perspective, likely crossed paths with the ministries of other prophets.
    - (1) Hosea (Hosea 1:1)
    - (2) Jonah (2 Kings 14:25)
    - (3) Isaiah (Isaiah 1:1)
3. The passage
  - a. The statistics
    - (1) 9 chapters
    - (2) 146 verses
    - (3) 4,216 words
  - b. The outline
    - (1) Judgment upon surrounding nations (Amos 1:1—Amos 2:16)
    - (2) Judgment upon Israel (Amos 3:1—Amos 6:14)
    - (3) Revelations of judgment (Amos 7:1—Amos 9:10)
    - (4) Restoration of the people of God (Amos 9:11-15)

### C. Hosea

1. The prophet
  - a. His name means “salvation.”
  - b. He was the son of Beeri (Hosea 1:1).
2. The people
  - a. He ministered during the reigns of:
    - (1) Kings of Judah
      - a) Uzziah or Azariah, between ~ 3,416 and 3,467
      - b) Jotham, between ~ 3,468 and 3,483
      - c) Ahaz, between ~ 3,483 and 3,498
      - d) Hezekiah, between ~ 3,496 and 3,524
    - (2) Kings of Israel (\* = unnamed in Hosea)
      - a) Jeroboam, between ~ 3,390 and 3,430 (2 Kings 14:23-29)
      - b) \*Zachariah, ~ 3,453 (2 Kings 15:8-12)
      - c) \*Shallum, ~ 3,454 (2 Kings 15:13-15)
      - d) \*Menahem, between ~ 3,454 and 3,463 (2 Kings 15:16-22)
      - e) \*Pekahiah, between ~ 3,465 and 3,466 (2 Kings 15:23-26)
      - f) \*Pekah, between ~ 3,467 and 3,486 (2 Kings 15:27-31)
      - g) \*Hoshea, between ~ 3,494 and 3,502 (2 Kings 17:1-6)
      - h) Note: Four of these kings (Zachariah, Shallum, Pekahiah, Pekah) were killed by conspirators.



- b. All things considered, it would seem that Hosea's ministry started toward the end of Jeroboam's ministry and lasted to just before the Assyrian captivity (at least seventy years).
  - c. Hosea's ministry focused mostly on **ISRAEL**, the northern kingdom (Hosea 4:1, 15; Hosea 5:1; Hosea 7:1; Hosea 9:1-3; Hosea 10:1).
3. The passage
- a. The statistics
    - (1) 14 chapters
    - (2) 197 verses
    - (3) 5,174 words
  - b. The outline
    - (1) The unfaithful wife (Hosea 1:1—Hosea 3:5)
    - (2) The unfaithful nation (Hosea 4:1—Hosea 14:9)

#### D. Joel

- 1. The prophet
  - a. His name means "Jehovah is God."
  - b. He was the son of Pethuel (Joel 1:1).
- 2. The people
  - a. No kings are named in order to identify the time of Joel's ministry.
  - b. While Israel is mentioned three times (Joel 2:27; Joel 3:2, 16), the focus appears to be on **JUDAH**, and Jerusalem, or Zion, another name for Jerusalem (Joel 2:1, 15, 23, 32; Joel 3:1, 6, 8, 16-20).
  - c. Joel prophesied in the final days before Judah went into captivity. If this is so, he would have been a contemporary of Jeremiah.
- 3. The passage
  - a. The statistics
    - (1) 3 chapters
    - (2) 73 verses
    - (3) 2,033 words
  - b. The outline
    - (1) A time of chastening (Joel 1:1-20)
    - (2) The day of the LORD (Joel 2:1—Joel 3:21)

#### E. Isaiah

- 1. The prophet
  - a. His name means "Jehovah saves."
  - b. He was the son of Amoz (Isaiah 1:1), husband to a prophetess (Isaiah 8:3), and father to Maher-shalal-hash-baz (Isaiah 8:3) and Shear-jashub (Isaiah 7:3).
- 2. The people
  - a. His ministry was during the reigns of (all kings of Judah):
    - (1) Uzziah or Azariah, between ~ 3,416 and 3,467
    - (2) Jotham, between ~ 3,468 and 3,483
    - (3) Ahaz, between ~ 3,483 and 3,498



- (4) Hezekiah, between ~ 3,496 and 3,524
  - (5) Note: We know for sure that Isaiah was ministering when Uzziah died (Isaiah 6:1) and that he continued at least until the sickness of Hezekiah which was fifteen years prior to his death (Isaiah 38:1). This would be at minimum a forty plus year reign.
  - b. Based upon the mention of the kings and the contents of the book, it is quite obvious that Isaiah's main focus of ministry was upon the southern kingdom of **JUDAH** and Jerusalem (Isaiah 1:1).
3. The passage
    - a. The statistics
      - (1) 66 chapters
      - (2) 1,292 verses
      - (3) 37,036 words
    - b. The outline
      - (1) The judgment of God (Isaiah 1:1—Isaiah 39:8)
      - (2) The comfort of God (Isaiah 40:1—Isaiah 66:24)

#### F. Micah

1. The prophet
  - a. His name means "Who is like unto Jehovah."
  - b. He was a Morasthite (Micah 1:1; Jeremiah 26:18). This likely associates him with the hometown of Moresheth-gath (Micah 1:14).
2. The people
  - a. His ministry was during the reigns of (all kings of Judah):
    - (1) Jotham, between ~ 3,468 and 3,483
    - (2) Ahaz, between ~ 3,483 and 3,498
    - (3) Hezekiah, between ~ 3,496 and 3,524
  - b. The word of the LORD involved that which was concerning Samaria (capital city of the northern kingdom, Israel) and Jerusalem (capital city of the southern kingdom, Judah) (Micah 1:1).
  - c. Although, he certainly saw the burden of the LORD for both kingdoms, the emphasis on the kings of Judah indicates that his greater focus of ministry was on **JUDAH**.
3. The passage
  - a. The statistics
    - (1) 7 chapters
    - (2) 105 verses
    - (3) 3,152 words
  - b. The outline
    - (1) Future judgment for past sins (Micah 1:1—Micah 3:12)
    - (2) Future glory because of past promises (Micah 4:1—Micah 5:15)
    - (3) Present repentance because of past redemption (Micah 6:1—Micah 7:20)

#### G. Nahum



1. The prophet
    - a. His name means “consolation” or “comforter.”
    - b. He was an Elkoshite (Nahum 1:1).
  2. The people
    - a. No king is given by which we may identify a date.
    - b. However, it would appear that Nahum 1:11 makes reference to Rabshakeh (2 Kings 18:26-28) who came on behalf of Sennacherib (2 Kings 19:36) from Assyria. If this is the case, this would put the prophecy during the reign of Hezekiah ~ 3,509. This would make sense seeing as how Nineveh was in Assyria.
    - c. It would also seem to indicate that Nahum may have been in the northern kingdom of Israel when Assyria invaded and escaped to the southern kingdom of Judah.
    - d. Regardless of this, the focus of Nahum’s ministry was a burden to the Ninevites (Nahum 1:1).
    - e. In many ways, this book serves as a sequel to the book of Jonah.
  3. The passage
    - a. The statistics
      - (1) 3 chapters
      - (2) 47 verses
      - (3) 1,284 words
    - b. The outline
      - (1) Jehovah’s attributes declared (Nahum 1:1-8)
      - (2) Jehovah’s judgments foretold (Nahum 1:9—Nahum 3:19)
- H. Zephaniah

1. The prophet
  - a. His name means “hidden,” or “protected, by Jehovah.”
  - b. He was the son of: (Zephaniah 1:1)
    - (1) Cushi
    - (2) Who was the son of Gedaliah
    - (3) Who was the son of Amariah
    - (4) Who was the son of Hizkiah; Note: It is possible that this was king Hezekiah.
2. The people
  - a. His ministry was during the reign of Josiah, the son of Amon between ~ 3,582 and 3,612.
  - b. This would indicate that the focus of his ministry was on the southern kingdom of **JUDAH**.
3. The passage
  - a. The statistics
    - (1) 3 chapters
    - (2) 53 verses
    - (3) 1,616 words
  - b. The outline
    - (1) The impending day of wrath on Judah (Zephaniah 1:1—Zephaniah 2:3)



- (2) The impending day of wrath on the nations (Zephaniah 2:4—Zephaniah 3:8)
- (3) The deliverance of the Lord (Zephaniah 3:9-20)

## I. Habakkuk

1. The prophet
  - a. His name means “embracer.”
  - b. Nothing else is given to identify his family lineage.
2. The people
  - a. Based upon his reference to the raising up of the Chaldeans (Habakkuk 1:6), a couple of truths can be deduced:
    - (1) His ministry likely coincided with the ministry of Jeremiah, the prophet.
    - (2) He ministered during the reigns of the final kings of Judah.
  - b. Habakkuk’s ministry was a bit different in that typically the prophet went to the people on behalf of God, but he went to God on behalf of the people.
3. The passage
  - a. The statistics
    - (1) 3 chapters
    - (2) 56 verses
    - (3) 1,475 words
  - b. The outline
    - (1) The burden of Habakkuk (Habakkuk 1:1—Habakkuk 2:20)
    - (2) The prayer of Habakkuk (Habakkuk 3:1-19)

## II. CAPTIVITY PROPHETS

### A. Jeremiah

1. The prophet
  - a. His name means “Jehovah exalts,” or “Jehovah establishes.”
  - b. He was the son of Hilkiyah (Jeremiah 1:1).
  - c. He was from Anathoth in the land of Benjamin (Jeremiah 1:1).
2. The people
  - a. His ministry began in the reign of Josiah and ended in the reign of Zedekiah (Jeremiah 1:3).
    - (1) He began during the thirteenth year of Josiah’s reign ~ 3,595 (Jeremiah 1:2).
    - (2) He continued through the reign of Jehoahaz ~ 3,613.
    - (3) He continued through the reign of Eliakim or Jehoiakim ~ 3,613 to ~ 3, 623 (Jeremiah 22:13-19).
    - (4) He continued through the reign of Jehoiachin ~ 3,624.
    - (5) He continued to the eleventh year of Zedekiah when Jerusalem was conquered ~ 3,633 (Jeremiah 39:1-10).



- b. His ministry actually extended beyond this time as he was left in Judah to prophesy to those that remained behind. That being said, it is obvious his ministry was to the southern kingdom of **JUDAH**.
- 3. The passage
  - a. The book of Jeremiah
    - (1) The statistics
      - a) 52 chapters
      - b) 1,364 verses
      - c) 42,654 words
    - (2) The outline
      - a) Jeremiah's commission given (Jeremiah 1:1-19)
      - b) Prophecies addressed to Jews (Jeremiah 2:1—Jeremiah 20:18)
      - c) History with Jehoiakim (Jeremiah 21:1—Jeremiah 35:19)
      - d) Baruch's mission to Jehoiakim (Jeremiah 36:1-32)
      - e) History with Zedekiah (Jeremiah 37:1—Jeremiah 45:5)
      - f) Prophecies addressed to the Gentiles (Jeremiah 46:1—Jeremiah 51:64)
      - g) Jeremiah's commission ended (Jeremiah 51:64—Jeremiah 52:34)
  - b. The book of Lamentations
    - (1) The statistics
      - a) 5 chapters
      - b) 154 verses
      - c) 3,411 words
    - (2) The outline
      - a) Lamenting the conditions (Lamentations 1:1-22)
      - b) Lamenting the condemnation (Lamentations 2:1-22)
      - c) Lamenting the condemned (Lamentations 3:1-66)
      - d) Lamenting the consequences (Lamentations 4:1-22)
      - e) Lamenting the comforter (Lamentations 5:1-22)

## B. Ezekiel

- 1. The prophet
  - a. His name means "God strengthens."
  - b. He was a priest and a son of Buzi (Ezekiel 1:3).
  - c. He lived in land of the Chaldeans (Ezekiel 1:3) at Tel-abib (Ezekiel 3:15), a city for exiles near Babylon near the river Chebar.
- 2. The people
  - a. He began ministering in the fifth year of Jehoiachin's captivity (Ezekiel 1:2). As learned previously, he was conquered and removed by Nebuchadnezzar of Babylon (2 Kings 24:10-16; 2 Chronicles 36:10).
  - b. This would be ~ 3,628.
  - c. The prophecies lasted until at least the twenty-seventh year ~ 3,650 of captivity (Ezekiel 29:17).



- d. All this being said, it is obvious that Ezekiel ministered to the southern kingdom of **JUDAH**, but as exiles in the land of Babylon.
3. The passage
  - a. The statistics
    - (1) 48 chapters
    - (2) 1,273 verses
    - (3) 39,401 words
  - b. The outline
    - (1) The fall of Judah (Ezekiel 1:1—Ezekiel 24:27)
    - (2) The foes of Judah (Ezekiel 25:1—Ezekiel 32:32)
    - (3) The future of Judah (Ezekiel 33:1—Ezekiel 48:35)

#### C. Daniel

1. The prophet
  - a. His name means “God is judge.”
  - b. He was of the king’s seed (Daniel 1:3).
2. The people
  - a. He was taken into Babylon in the third year of the reign of Jehoiakim (Daniel 1:1). This would have been ~ year 3,616.
  - b. That being said, he would have been ministering around the same time as Ezekiel to the southern kingdom of **JUDAH**, but while they were exiled in Babylon.
  - c. He continued until at least the first year of Darius (~ 3,701), the Mede (Daniel 11:1). This means that he remained in Babylon rather than returning when Cyrus gave leave to the people of God.
  - d. This means that Daniel lived in Babylon at least eighty plus years.
3. The passage
  - a. The statistics
    - (1) 12 chapters
    - (2) 357 verses
    - (3) 11,602 words
  - b. The outline
    - (1) The historical record (Daniel 1:1—Daniel 6:28)
    - (2) The prophetic record (Daniel 7:1—Daniel 12:13)

#### D. Obadiah

1. The prophet
  - a. His name means “servant of the Lord.”
  - b. Nothing is said of his family or identity apart from his name (Obadiah 1:1).
2. The people
  - a. No kings are mentioned by which we can identify the time of his ministry.
  - b. Obviously, the focus of the word of the LORD through Obadiah fell upon Edom (Obadiah 1:1), the descendants of Esau.



- c. Based upon the contents of the book, it would seem as though the ministry of Obadiah occurred sometime after the captivity of Judah (Obadiah 1:10-14).
- 3. The passage
  - a. The statistics
    - (1) 1 chapter
    - (2) 21 verses
    - (3) 669 words
  - b. The outline
    - (1) The destruction of Edom (Obadiah 1:1-16)
    - (2) The restoration of Israel (Obadiah 1:17-21)

### III. POST-CAPTIVITY PROPHETS

#### A. Haggai

- 1. The prophet
  - a. His name means “festive,” or “celebration.”
  - b. Nothing else is stated of Haggai’s identity.
- 2. The people
  - a. His burden was received in the second year of Darius (Haggai 1:1), but was received and delivered back in the land of Judah (see Ezra 5:1; Ezra 6:14).
  - b. He and Zechariah ministered to **JUDAH** post-captivity.
  - c. The emphasis of his message encouraged the completion of the temple (Haggai 1:1-4).
    - (1) Cyrus had decreed for the people to return after the completion of the seventy years ~ 3,686.
    - (2) Sixteen years later (~ 3,702), Haggai must encourage the people to finish what they had started.
    - (3) The temple would be finished four years later (~ 3,706) (Ezra 6:15).
- 3. The passage
  - a. The statistics
    - (1) 2 chapters
    - (2) 38 verses
    - (3) 1,130 words
  - b. The outline
    - (1) The disapproval of neglect (Haggai 1:1-4)
    - (2) The punishment of scarcity (Haggai 1:5-11)
    - (3) Obedience and encouragement (Haggai 1:12—Haggai 2:5)
    - (4) The promise of shaking (Haggai 2:6-9)
    - (5) The disapproval of neglect (Haggai 2:10-14)
    - (6) The punishment of scarcity (Haggai 2:15-17)
    - (7) Obedience and encouragement (Haggai 2:18-19)
    - (8) The promise of shaking (Haggai 2:20-23)



## B. Zechariah

1. The prophet
  - a. His name means “the Lord remembers.”
  - b. He was the son of Berechiah, the son of Iddo (Zechariah 1:1).
  - c. He was numbered in the first return under Zerubbabel (Nehemiah 12:1-4, 16).
2. The people
  - a. His ministry began approximately two months after that of Haggai in the same year (~ 3,702).
  - b. He also ministered to the southern kingdom of **JUDAH**, but after they had returned to their land.
  - c. He also preached the importance of completing the temple (Zechariah 4:6-10).
3. The passage
  - a. The statistics
    - (1) 14 chapters
    - (2) 211 verses
    - (3) 6,443 words
  - b. The outline
    - (1) Introduction (Zechariah 1:1-6)
    - (2) Visions concerning Israel, Judah, and Jerusalem (Zechariah 1:7—Zechariah 6:15)
    - (3) Reply to deputation from Bethel (Zechariah 7:1—Zechariah 8:23)
    - (4) Judgment and redemption (Zechariah 9:1—Zechariah 14:21)

## C. Malachi

1. The prophet
  - a. His name means “messenger of Jehovah.”
  - b. Nothing else is known of his identity.
2. The people
  - a. He apparently ministered in the land of **JUDAH** after the completion of the temple, which would seem obvious considering the references to temple work and worship.
  - b. Shortly after the temple worship was restored (Ezra 6:14-22), corruption set in. This is what God called Malachi to set straight.
  - c. Malachi marked the end of Old Testament prophecy ending his writing with the warning of a curse (Malachi 4:6).
3. The passage
  - a. The statistics
    - (1) 4 chapters
    - (2) 55 verses
    - (3) 1,781 words
  - b. The outline
    - (1) National election (Malachi 1:1-5)
    - (2) National rejection (Malachi 1:6—Malachi 4:6)