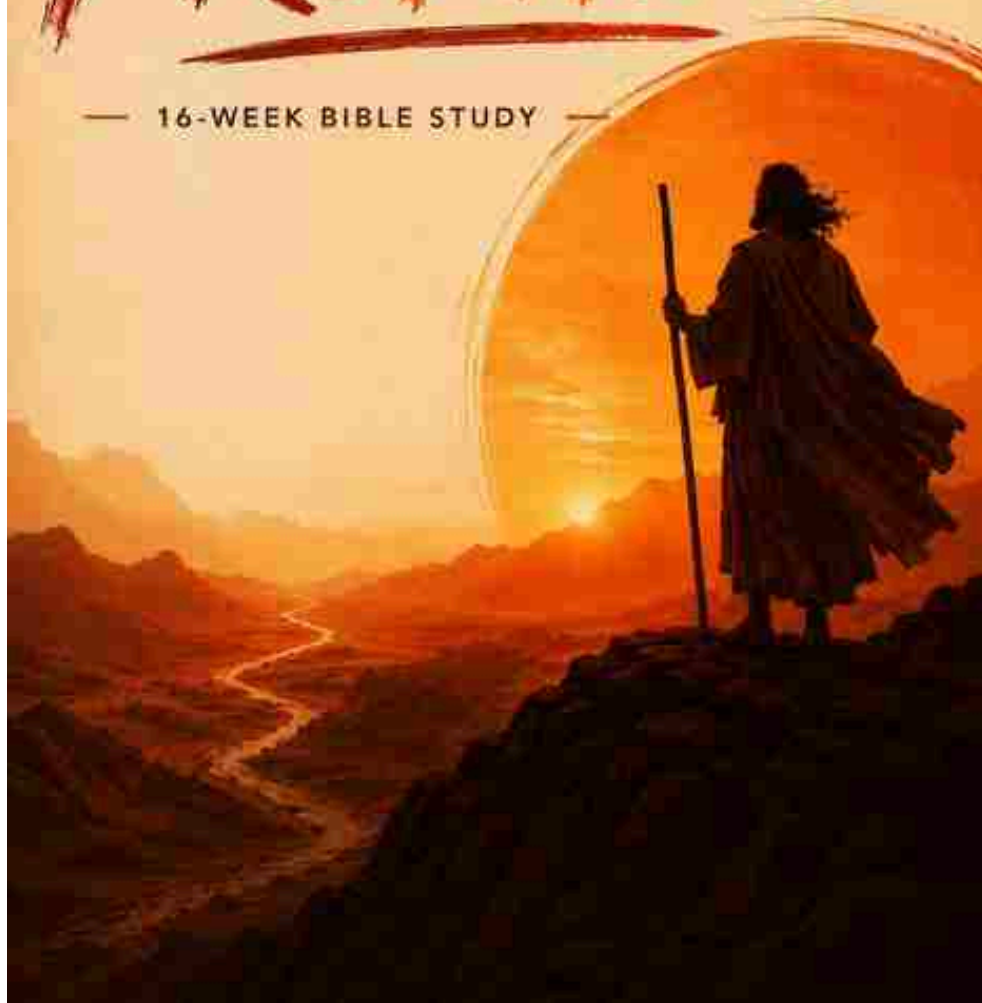


SOUTH LAKE CHURCH

PROPHETS

— 16-WEEK BIBLE STUDY —



South Lake Church

Prophets

Hearing God's Word Through Judgment, Exile, Promise, and Hope

A 16-week reading and conversation companion for encountering the Old Testament prophets together.

Scripture, Immerse, and Confessional Sources

This resource is designed as a companion to ***Immerse: Prophets*** and the *Immerse: The Bible Reading Experience* reading plan.

Scripture quotations are from the **New Living Translation (NLT)** unless otherwise noted.

Immerse: Prophets and the related reading plans, audio resources, videos, and guides are published resources of Tyndale House Publishers and the Institute for Bible Reading. **Immerse**, **Immerse: The Reading Bible**, and **Immerse: The Bible Reading Experience** are trademarks of the Institute for Bible Reading.

This companion resource has been independently prepared by **South Lake Church, League City, Texas**. It is not published, produced, sponsored, or endorsed by Tyndale House Publishers or the Institute for Bible Reading. Its purpose is to support participants as they read *Immerse: Prophets*, not to reproduce or replace the biblical text or official Immerse resources.

Lutheran confessional references are drawn from **The Book of Concord**, including Luther's Small Catechism and the historic confessional documents of the Evangelical Lutheran Church.

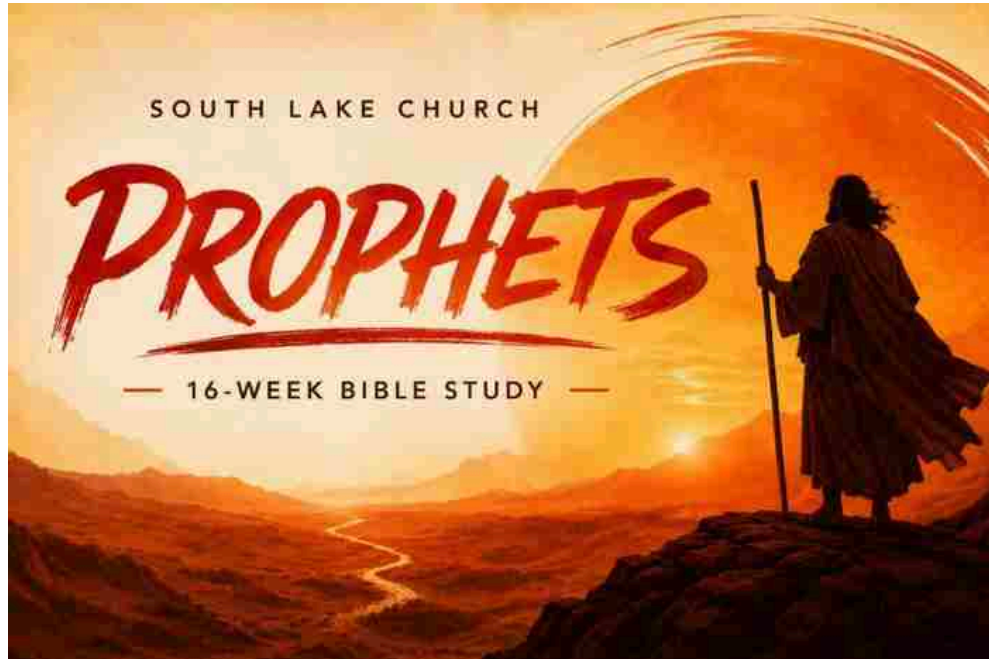
Additional historical, geographical, linguistic, and biblical scholarship may be used to help readers understand the ancient setting of the prophets. These resources serve the reading of Scripture but do not stand above Scripture or replace what the biblical text itself teaches.

This resource is written from a **confessional Lutheran perspective**, centered on **Christ alone, grace alone, faith alone, and Scripture alone**.

The prophetic books are received as Holy Scripture and as God's trustworthy Word. They speak through real prophets, to real people, in real moments of Israel's history. At the same time, the prophets communicate through many literary forms, including poetry, sermons, visions, symbolic actions, laments, narratives, covenant lawsuits, promises, and apocalyptic imagery. Faithful reading therefore pays attention both to what happened in history and to the literary form through which God's Word comes to us.

This book is not intended to reduce the prophets to predictions of future events, political commentary, moral lessons, inspirational sayings, or codes that must be deciphered.

Historical reconstructions, archaeological discoveries, scholarly theories, and differing interpretations may be discussed when they help illuminate the biblical text. When serious interpretations differ, those differences should be acknowledged rather than hidden. Such discussions remain distinct from the authority of Scripture itself.



- Prophets -

16 Week Bible Study

Using The Immerse Bible Study

www.SouthLakeLC.org/prophets

AI Assistance Disclosure and Disclaimer Text and Images

This resource was developed with the assistance of artificial intelligence tools to support portions of the workflow, including research organization, outlining, editing suggestions, formatting, historical and geographical research organization, lesson and discussion planning, cross-reference development, and the creation or refinement of certain graphics, maps, timelines, and learning aids.

AI was used as a tool, not as an authority.

The biblical text remains the primary authority for determining what Scripture teaches.

Official *Immerse* resources were consulted for the reading schedule, program structure, conversation approach, and other *Immerse*-specific material.

All final content, including theological conclusions, biblical interpretation, Scripture selection, historical framing, confessional alignment, Law and Gospel application, Christ-centered connections, discussion questions, pastoral recommendations, and editorial decisions, was reviewed, revised, and approved by the author.

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Any errors, omissions, unclear wording, historical inaccuracies, citation problems, or theological concerns remain the responsibility of the author.

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Publication Details

Prophets

Hearing God's Word Through Judgment, Exile, Promise, and Hope

A 16-week reading and conversation companion for encountering the Old Testament prophets together.

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Ego Hoc Fieri Iussi

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The prophets continually confront **idolatry, injustice, false worship, violence, pride, unbelief, misplaced trust, and covenant unfaithfulness**. Yet they also proclaim the Lord who remains faithful to His promises, calls His people to return, preserves a remnant, gathers the scattered, forgives sinners, restores His people, and promises a future only He can create.

The central conviction of this resource is:

The prophets expose the seriousness of sin.

The prophets reveal the faithfulness of God.

The prophets announce promises that find their fulfillment in Jesus Christ.

Short Daily Prayers

Before Reading

Lord God,

Open my ears to hear Your Word and quiet the distractions around me. Help me not simply read words on a page, but listen to what You are saying through them.

Show me the truth about You, about Your people, and about my own heart. Through Your Law, reveal my sin and the places where I trust myself more than You. Through Your promises, remind me of Your mercy, Your faithfulness, and Your saving work.

Send Your Holy Spirit to guide me as I read. Help me notice what stands out, ask honest questions, and see how Your Word ultimately leads me to Jesus Christ.

Give me a humble heart that is ready to listen.

Amen.

After Reading

Gracious Father,

Thank You for meeting me in Your Word today.

Help me remember what I have read and continue thinking about the passages, images, questions, warnings, and promises that stood out. Where Your Word has shown me my sin, give me repentance and lead me again to the forgiveness won for me by Jesus.

Where I am anxious, strengthen my trust in You. Where I am confused, give me patience. Where I have become comfortable or distracted, awaken me again to Your voice.

Plant Your Word deeply in my heart so that what I have read shapes the way I think, speak, serve, forgive, love my neighbor, and live this day.

Thank You that my hope does not depend upon how perfectly I understand everything I have read, but upon Your faithfulness and the finished work of Jesus Christ.

Keep me in Your Word today, and bring me back tomorrow ready to listen again.

Amen.

Welcome to Immerse: Prophets

South Lake Church | Saturdays at 8:00 a.m. | Noah's Ark, Bacliff, Texas

You are welcome here. Whether you have read the Bible for decades, are opening the prophets seriously for the first time, or are somewhere in the wonderfully messy middle, this journey is for you. We are spending sixteen weeks reading Immerse: Prophets together, not racing for the finish line, but learning to hear the story, notice what God is saying, ask honest questions, and let Scripture surprise us.

This is not a Saturday morning lecture disguised as breakfast. Immerse is built around reading large portions of Scripture and then talking about what we actually encountered. Nobody needs to arrive with a polished answer. Bring the things that stood out, the parts that confused you, the passages that bothered you, and the places that made you see God differently.

Why 8:00 a.m.?

Because there is something good about beginning the day before the calendar gets loud. At 8:00 a.m. the coffee is hot, the weekend is still young, and we can give Scripture our first attention instead of whatever scraps are left after a busy Saturday. It is early enough to create space, but late enough that no one can accuse us of holding a sunrise service.

Noah's Ark also gives us a relaxed place to eat, listen, laugh, disagree kindly, and get to know one another. The goal is not simply to finish pages. The goal is to become a community that is learning to hear God's Word together.

What Is Immerse?

Immerse: The Bible Reading Experience is designed to help people encounter Scripture more like a book and less like a collection of isolated verses. The reader's edition removes many of the visual interruptions we are used to, which makes the poetry, speeches, stories, repeated images, and larger literary movements easier to notice. Our sixteen-week pace gives us room to read, reflect, and come back each Saturday with questions.

The rhythm is simple: READ. NOTICE. TALK. RETURN TO THE TEXT.

The Journey Ahead

The prophets speak across centuries of Israel's story, through prosperity, corruption, invasion, exile, return, rebuilding, and waiting. We will hear very different voices, but the same Lord keeps calling His people back to Himself.

Weeks	Books
Weeks 1-2	Amos, Hosea, Micah
Weeks 3-6	Isaiah
Week 7	Zephaniah, Nahum, Habakkuk, Jeremiah
Weeks 8-10	Jeremiah
Week 11	Obadiah, Ezekiel
Weeks 12-14	Ezekiel
Week 15	Haggai, Zechariah
Week 16	Malachi, Joel, Jonah

What Makes the Prophets So Remarkable?

They are more than predictors of the future: The prophets are God's messengers to real people in real moments of history. They confront idolatry, injustice, fear, political pride, false worship, and covenant unfaithfulness. Sometimes they speak about what is coming, but usually because God's future changes how His people must hear Him in the present.

They speak in poetry, images, arguments, stories, and strange visions: A plumb line, a ruined vineyard, dry bones, a boiling pot, a wounded shepherd, a valley filled with life, and a prophet swallowed by a fish all belong in this world. Slow reading matters because prophetic language is meant to be seen and felt, not merely decoded.

They refuse to separate worship from everyday life: The prophets care about prayers and sacrifices, but they also care about business practices, corruption, violence, treatment of the poor, leadership, marriage, truth-telling, and what people trust when life gets frightening.

Judgment and hope keep appearing beside each other: The prophets take sin with full seriousness. God's Law exposes rebellion and the damage it causes. Yet judgment is not the end of the story. Again and again God promises to gather, forgive, restore, shepherd, renew, and make life grow where everything looked dead.

The story keeps getting larger: The prophets speak to Israel and Judah, but they also speak about Assyria, Babylon, Egypt, Edom, Nineveh, and the nations. God's concern is never small. His purpose moves toward the restoration of His people and blessing that reaches beyond them.

Welcome from South Lake Church

Christians will hear the New Testament everywhere (Isaiah 9:1-7; 52:13-53:12; Jeremiah 31:31-34; Ezekiel 36:24-28; Zechariah 9:9; Joel 2:28-32; Malachi 3:1): The promised King, the Servant, the new covenant, the new heart, the Shepherd, the outpoured Spirit, the messenger who prepares the way, and the hope of renewed creation all become part of the language the New Testament uses to proclaim Jesus Christ and His saving work.

What Might You Discover for the First Time?

How much history is underneath the poetry: Assyria, Babylon, the fall of Jerusalem, exile, Persian rule, and the rebuilding of the Temple are not background trivia. They are the weather system moving through these books.

How emotionally honest the prophets are: They grieve, protest, lament, argue, rejoice, warn, hope, and sometimes seem exhausted. Jeremiah cries. Habakkuk questions. Jonah resents mercy. Ezekiel acts out messages. These books are not emotionally beige.

How often God says, in one form or another, 'Return': The prophets expose sin precisely because the Lord has not stopped speaking to His people. The call to repentance is not evidence that God has abandoned them. It is evidence that He is still addressing them.

How tender God can sound in books famous for judgment: The Lord compares His care to a parent, a shepherd, a husband seeking restoration, a healer, a gardener, and the One who gathers the scattered. The prophets can be fierce because covenant love is not indifferent.

How much easier whole books are to understand when you read them as whole books: Larger sections reveal repeated words, turning points, questions, and images. A verse that felt random can suddenly make sense when you hear the paragraph, speech, or story around it.

If You Have Read the Bible Your Whole Life

You may know many famous prophetic verses already. This time, try resisting the urge to jump immediately to the verse you recognize. Listen to the pages around it. Ask what the original audience was facing, what the prophet is doing in that moment, and what the passage reveals about God before asking what it means for you.

- **Let familiar verses become strange again:** Read them in their full literary setting. Isaiah 53 sounds different after Isaiah 40-52. Jeremiah 29 sounds different inside exile. Ezekiel 37 sounds different after Jerusalem has fallen.
- **Watch the movement of Law and promise:** Do not rush past the diagnosis, and do not stop before God's promise. The prophets are experts at taking away false refuges while placing hope where it actually belongs, in the Lord's faithfulness.
- **Notice what the prophets say about God, not only what they say about us:** A lifelong reader can accidentally turn every passage into a checklist. Ask instead: What does this show me about God's holiness, patience, justice, compassion, faithfulness, and saving purpose?
- **Allow unresolved questions to stay on the table:** Not every vision becomes simple after one Saturday breakfast. Some passages have multiple serious interpretations. Good reading does not require pretending the difficult parts are easy.

Conversation at Noah's Ark

Our gathering is intentionally closer to a thoughtful book-club conversation than a teacher-led Bible study. The host helps the conversation move, but the goal is not to hand everyone the 'right answer' before they have had a chance to read, notice, and wrestle.

These four questions will keep bringing us back to the reading:

- 1. What stood out to you this week?**
- 2. Was there anything confusing or troubling?**
- 3. Did anything make you think differently about God?**
- 4. How might this change the way we live?**

You do not need to be a Bible expert. You do not need to have read every page perfectly. You do not need a seminary vocabulary. Come ready to listen to Scripture and to one another. Curiosity is welcome. Questions are welcome. A sentence that begins with "I never noticed this before..." is basically gold.

A Little About South Lake Church

South Lake Church is a Lutheran Church-Missouri Synod congregation serving the League City and greater Bay Area community. We are a church centered on Jesus Christ, grounded in God's Word, and committed to helping people engage with Jesus, grow in faith, and share His love in everyday life.

We believe church is more than attending an event. It is receiving God's grace in Christ, living as His people, and being sent into homes, neighborhoods, workplaces, schools, and the community with the good news of Jesus. That is why gatherings like this matter. A table, a Bible, breakfast, and honest conversation can be a good place for Christian community to grow.

Welcome from South Lake Church

If you are new to South Lake, there is no pressure to pretend you already know everyone. We would simply love the chance to know you. Ask questions, tell us your story, join us for worship, or just keep showing up on Saturday morning and see where the journey leads.

Learn more about South Lake Church: southlakelc.org

Before We Begin

The prophets will not always be comfortable. They are not supposed to be. They expose the idols we protect, the injustice we normalize, the fear we call wisdom, and the ways religious activity can continue while the heart wanders. That is God's Law doing its honest work.

But the prophets also keep opening windows of promise. God gathers scattered people, forgives sinners, renews hearts, raises hope from ruins, promises His King, pours out His Spirit, and keeps moving His story toward restoration. Christians read these promises with our eyes fixed on Jesus Christ, the One in whom God's saving promises find their center. So we come ready for both things: to be confronted, and to be comforted.

Welcome to the journey. Bring your Bible, your questions, your coffee order, and your willingness to listen. We are glad you are here, and we look forward to getting to know you along the way.

www.SouthLakeLC.org/prophets

Start Here

South Lake Church	Immerse: Prophets 16-Week	Prophets Audio
		
Open resource	Open resource	Open resource

Scan a code with your phone camera. The official Immerse page includes the 16-week reading plan, and the audio link opens the Prophets audio collection.

Week 1 Guide

Scripture Reading: Amos 1:1-9:15; Hosea 1:1-2:23

Week 1 opens the Prophets with Amos and the beginning of Hosea. Amos speaks into a prosperous northern kingdom where worship is busy, wealth is visible, and injustice is being treated like background noise. He announces that the Lord sees the nations, sees Israel, and will not accept religious activity that is separated from righteousness and care for the vulnerable. The week then moves into Hosea, where covenant unfaithfulness becomes painfully personal through the imagery of marriage and family.

These readings hold judgment and promise together. The Law exposes idolatry, exploitation, pride, false security, and worship without repentance. Yet God repeatedly calls His people to return, listens to intercession, preserves a remnant, promises restoration, and in Hosea speaks of renewing His covenant relationship with righteousness, justice, love, compassion, and faithfulness.

Week 1 Scripture Reading

The official Immerse: Prophets 16-week plan lists Week 1 as Amos and Hosea, Days 1-5, pages A9-24. Because Immerse uses page numbers and natural literary breaks rather than chapter-and-verse headings, the references below provide a chapter-and-verse teaching map for use with WEB, NLT, or another standard Bible.

Day	Immerse Pages	Scripture Reading
Day 1	pp. A9-2	Prophets introduction; Amos 1:1-2:16
Day 2	pp. 3-6	Amos 3:1-4:13
Day 3	pp. 6-13	Amos 5:1-7:17
Day 4	pp. 13-17	Amos 8:1-9:15
Day 5	pp. 19-24	Hosea introduction; Hosea 1:1-2:23

Welcome from South Lake Church



1. Interesting Content That Stands Out

The circle of judgment keeps tightening (Amos 1:3-2:16):

Amos begins with Israel's neighbors, then Judah, and finally Israel. The audience can nod along while other nations are judged, until the prophetic spotlight swings around and lands on them. Israel's covenant identity does not make injustice invisible to God.

Chosen by God means greater accountability, not spiritual immunity (Amos 3:1-2): The Lord reminds Israel that He brought them up from Egypt and entered a unique covenant relationship with them. That privilege makes their unfaithfulness more serious, not less. Grace is never permission to treat God's Word casually.

"Still you would not return to me" becomes a heartbreaking refrain (Amos 4:6-12): Amos describes repeated warnings and hardships, yet Israel refuses to return. The repetition lets us hear God's purpose in discipline: not destruction for destruction's sake, but a call to repentance before judgment arrives.

God rejects worship that is disconnected from justice (Amos 5:10-15, 21-24): Israel has festivals, songs, offerings, and assemblies, but the poor are being crushed and justice is being bent. The Lord is not impressed by a crowded worship calendar when the neighbor is being trampled outside the sanctuary.

Amos is not a court prophet looking for a promotion (Amos 7:10-17): Amaziah tells Amos to go home and earn his living elsewhere. Amos answers that the Lord took him from the flock and sent him to speak. The authority of the message rests in God's call, not in political approval, institutional comfort, or popularity.

Judgment does not get the final sentence (Amos 9:11-15; Hosea 1:10-2:23): Amos ends with restoration after devastation, and Hosea's painful family imagery moves toward reversal and renewed belonging. Names of judgment are answered by promises of mercy, covenant renewal, and a future God Himself will establish.

2. Questions Worth Talking About

Why does Amos begin by judging Israel's neighbors before confronting Israel? (Amos 1:3-2:16): What happens in us when we are quick to recognize someone else's sin but slower to recognize our own? How does Amos use the structure of these oracles to pull the listener into the message?

What does Israel's special relationship with God require of them? (Amos 3:1-8): The Lord says He has known Israel uniquely, then immediately speaks of accountability. How should grace, election, and belonging shape the way God's people listen, repent, and live?

When can worship become offensive to God? (Amos 5:10-15, 21-24): Amos is not attacking worship itself. He is confronting worship that coexists comfortably with bribery, exploitation, and injustice. What might this passage ask us to notice about the connection between worship and the way we treat people?

Why is the 'day of the Lord' bad news for people who assume it will automatically favor them? (Amos 5:18-24): Israel expects God's arrival to mean victory for them. Amos warns that God's holy presence also exposes their own rebellion. Where are we tempted to assume God is simply on our side without asking whether we are listening to Him?

What should we do with the troubling marriage and family imagery in Hosea? (Hosea 1:2-2:13): The imagery is intentionally uncomfortable because covenant betrayal is not presented as a small mistake. What does the passage communicate about the seriousness of idolatry, and where do you still have questions about the way the image is used?

What surprises you about God's response after all the judgment language? (Amos 9:11-15; Hosea 2:14-23): Both prophets move toward restoration. What do these promises reveal about God's faithfulness, and why is hope grounded in God's action rather than Israel's performance?

3. What Do the Readings Have to Say About a Relationship with God?

God speaks because He wants His people to hear and return (Amos 3:7-8; 4:6-12): The prophetic word is not divine background noise. God reveals, warns, calls, and confronts. A relationship with God includes allowing His Word to interrupt us, especially when we would rather hear something more comfortable.

God wants the whole life, not a religious compartment (Amos 5:14-15, 21-24): Worship and neighbor love belong together. The God who receives our songs also sees our business practices, use of power, treatment of the vulnerable, and willingness to pursue what is good and just.

God receives the prophet's intercession (Amos 7:1-6): Twice Amos cries out for Jacob, and twice the Lord relents from the announced disaster in the vision. Prayer is not theater. God invites His servants to plead for others and places those prayers inside His dealing with His people.

Welcome from South Lake Church

God measures His people by His standard, not ours (Amos 7:7-9): The plumb-line vision pictures a wall being measured for straightness. Relationship with God means we do not create the standard and then grade ourselves. His Word exposes what is crooked and calls us to repentance.

God's judgment is real, and His promise of restoration is also real (Amos 9:8-15): Amos refuses two easy errors: pretending sin does not matter, or pretending judgment means God has forgotten His promises. The same Lord who tears down also promises to raise up and restore.

God describes His covenant love as faithful, compassionate, and pursuing (Hosea 2:14-23): After Israel's betrayal is exposed, the Lord speaks of drawing her back and renewing the relationship in righteousness, justice, unfailing love, compassion, and faithfulness. The Gospel-shaped surprise is that restoration begins in God's faithful heart.



4. What Are Key Points You Should Be Thinking About This Week?

Let the prophetic spotlight turn toward you, too (Amos 1:3-2:16): Ask: Where am I excellent at identifying the failures of people 'out there' while excusing what God's Word exposes in me? Repentance begins when we stop moving the spotlight.

Pay attention to God's invitations to return (Amos 4:6-12; 5:4-6): The repeated tragedy in Amos 4 is not merely that Israel suffered, but that they still would not return. Ask: What has God been using to get my attention, and am I becoming softer toward His Word or harder?

Audit the distance between worship and weekday life (Amos 5:10-15, 21-24): Ask: Do my prayers, songs, and confession of faith show up in the way I handle money, power, conflict, employees, family, neighbors, and people who cannot benefit me?

Do not let comfort anesthetize compassion (Amos 6:1-7; 8:4-6): Amos speaks to people who can relax while others are being crushed. Ask: Where has comfort made me less attentive to suffering, exploitation, loneliness, or need around me?

Stand under God's plumb line before measuring everyone else (Amos 7:7-9): Ask: What is the standard I actually use to decide whether I am doing well, God's Word, the culture, comparison with others, or whatever keeps me comfortable?

Carry both repentance and hope into the week (Amos 9:11-15; Hosea 2:14-23): The prophets do not let us minimize sin, but neither do they leave us trapped in despair. Where God's Law exposes, His promise directs us back to the God who restores, renews, and remains faithful.

Welcome from South Lake Church

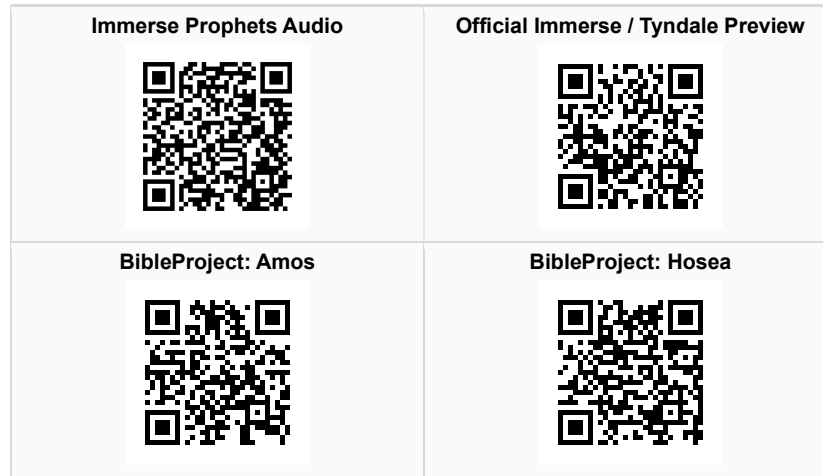
Listen & Watch

Immerse Prophets Audio, Week 1, Days 1-5: [Spotify channel](#)
Official Immerse / Tyndale Preview, Amos, Hosea, and Micah:
[Watch on YouTube](#)

BibleProject, Amos: [Book of Amos overview](#)

BibleProject, Hosea: [Book of Hosea overview](#)

Scan to Open



Scan any code with your phone camera to open the corresponding resource.

The official Immerse preview video covers Amos, Hosea, and Micah, so it reaches slightly beyond the Week 1 reading and previews material that continues into Week 2.

For the Week Ahead

Read slowly enough to notice the repeated words, images, accusations, and promises. Mark what surprises you, what troubles you, what makes you rethink God, and what may need to change in the way you live. Bring those observations to the Saturday conversation. The goal is not to arrive with every answer neatly tied up. The prophets themselves tend to arrive with a trumpet, a plumb line, and very little interest in small talk.

www.SouthLakeLC.org/prophets

Notes

This image shows a full page of dot grid paper. The dots are arranged in a precise, repeating pattern across the entire surface, forming a grid that is useful for writing, drawing, or organizing information. The dots are small and dark, set against a plain white background.

[illegible]

Week 2 Guide

Scripture Reading: Hosea 3:1-14:9; Micah 1:1-7:20

Week 2 finishes Hosea and then moves into Micah. Hosea keeps pressing the painful contrast between Israel's unfaithfulness and the Lord's stubborn covenant love. The people chase idols, political alliances, prosperity, and religious performance, yet God keeps calling them to return. The images shift from wounded marriage to courtroom accusation, from a rebellious child to a healing physician, but the question underneath stays the same: What will the faithful God do with an unfaithful people?

Micah carries many of the same covenant concerns into Judah: leaders misuse power, land is seized, prophets tell people what they want to hear, and worship can become detached from justice. Yet Micah also gives some of the brightest promises in the prophets: nations streaming to the Lord, a ruler coming from Bethlehem, a shepherd gathering the remnant, and a God who delights in steadfast love and throws sins into the depths of the sea.

Week 2 Scripture Reading

The official Immerse: Prophets 16-week plan lists Week 2 as Hosea and Micah, Days 6-10, pages 24-54. The chapter-and-verse ranges below are a teaching map for readers using WEB, NLT, or another standard Bible. Immerse itself uses page numbers and natural literary breaks.

Day	Immerse Pages	Scripture Reading
Day 6	pp. 24-32	Hosea 3:1-8:14
Day 7	pp. 32-36	Hosea 9:1-11:11
Day 8	pp. 36-39	Hosea 11:12-14:9
Day 9	pp. 41-48	Micah introduction; Micah 1:1-4:5
Day 10	pp. 48-54	Micah 4:6-7:20

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1. Interesting Content That Stands Out

Hosea is told to love again after betrayal (Hosea 3:1-5): The prophet's marriage continues to embody Israel's relationship with the Lord. Hosea's costly act of taking back and loving an unfaithful wife becomes a living picture of a God who refuses to reduce covenant love to sentiment. Love moves toward the one who has wandered.

The real crisis is a lack of knowing God (Hosea 4:1-6): Hosea's covenant lawsuit names lying, murder, stealing, adultery, and bloodshed, but underneath those sins is a deeper problem: there is no faithfulness, no steadfast love, and no knowledge of God in the land. Religious activity can survive even while genuine knowledge of the Lord withers.

God desires steadfast love more than religious performance (Hosea 6:4-6): Israel's loyalty disappears like morning mist. The Lord says He desires steadfast love and knowledge of God more than sacrifice and burnt offerings. The problem is not that worship is bad, but that worship without covenant faithfulness becomes hollow.

God remembers teaching Israel to walk (Hosea 11:1-9): One of Hosea's most tender passages pictures the Lord as a parent bending down to feed a child and leading Israel with cords of kindness. Judgment is deserved, yet God's compassion surges within Him. The Holy One is not emotionally indifferent to His wandering people.

Micah confronts people who use power to take what belongs to others (Micah 2:1-2; 3:1-12): Land, houses, courts, leadership, and prophecy all become places where the strong can exploit the weak. Micah refuses to separate spiritual faithfulness from public justice. Leaders who devour the flock are the exact opposite of the shepherd God intends to provide.

Bethlehem, justice, and forgiveness all meet inside Micah's hope (Micah 5:2-5; 6:6-8; 7:18-20): Micah looks toward a ruler from little Bethlehem, calls God's people to justice, mercy, and humble walking with God, and closes by praising the God who pardons sin and delights in steadfast love. Judgment is serious, but it is not the final horizon of the book.

2. Questions Worth Talking About

What does it actually mean to 'know God'? (Hosea 4:1-6):

Hosea connects knowing God with faithfulness, love, truth, and the way people treat one another. How is biblical knowledge of God different from simply knowing facts about God? Where can religious familiarity disguise relational distance?

Why does God say He desires steadfast love rather than sacrifice? (Hosea 6:4-6):

Israel still has religious practices, but their covenant loyalty evaporates quickly. What is Hosea criticizing, sacrifice itself, or worship used as a substitute for repentance and faithfulness? How does Jesus' later use of this passage sharpen the question for us?

What do you do with the emotional language of God's compassion? (Hosea 11:1-9):

The passage speaks of God's heart recoiling and His compassion growing warm. What does this reveal about divine holiness, judgment, love, and mercy? Does this picture of God surprise you or challenge assumptions you carry about Him?

What happens when leaders use power for themselves? (Micah 2:1-2; 3:1-11):

Micah describes people who seize property, manipulate justice, and tell comfortable lies because they have the power to do it. Where do we see the temptation to confuse power with permission? What should faithful leadership look like instead?

Why does hope come from Bethlehem? (Micah 5:2-5):

The promised ruler comes from a small and easily overlooked town, yet He will shepherd in the strength of the Lord and bring peace. What

does that say about the way God works, and how does the New Testament's use of this passage shape Christian reading of Micah?

What does the Lord require, and what does He give? (Micah 6:6-8; 7:18-20): Micah 6 names justice, mercy, and humble walking with God; Micah 7 ends with God's mercy, compassion, and forgiveness. How do those two passages keep obedience from becoming self-salvation and grace from becoming an excuse for indifference?

3. What Do the Readings Have to Say About a Relationship with God?

God's covenant love moves toward the unfaithful (Hosea 3:1-5): The Lord does not pretend betrayal is harmless, yet He commands Hosea to love again. Relationship with God begins with His faithful initiative, not with our ability to prove that we deserve another chance.

Knowing God shapes how we live with our neighbor (Hosea 4:1-6; 6:6): For Hosea, knowledge of God is not detachable from faithfulness and steadfast love. The Lord is not collecting trivia champions. He forms a people whose life reflects the character of the One they confess.

God's fatherly love keeps calling His children home (Hosea 11:1-11): Israel runs farther away even as God calls, but He remembers carrying, teaching, healing, and feeding them. Relationship with God includes discipline and repentance, but the heart of the passage is the Holy One whose compassion refuses to be small.

God invites confession and promises healing (Hosea 14:1-9): Hosea ends with an explicit call to return to the Lord, bring words of confession, reject false saviors, and receive healing from faithlessness. Repentance is not bargaining with God; it is returning empty-handed to the One who promises mercy.

God gathers and shepherds the weak and scattered (Micah 4:6-8; 5:2-5): Micah's hope centers on a Lord who gathers the lame and exiled and provides a shepherd-ruler. Christians see the promise of the Bethlehem ruler fulfilled in Jesus, the King whose strength is exercised for the good of His flock.

God delights in steadfast love and removes sin (Micah 7:18-20): Micah closes by asking, 'Who is a God like you?' The answer is a God who pardons, passes over transgression, shows compassion, and casts sins away. Relationship with God rests finally in His faithful promise to forgive and keep covenant.



4. What Are Key Points You Should Be Thinking About This Week?

Name the saviors you reach for besides God (Hosea 5:13; 7:11; 8:4-6; 14:3): Israel keeps looking to Assyria, political maneuvering, kings, military strength, and idols. Ask: When I feel threatened, what do I trust first? Which good gifts have quietly been promoted into little gods with terrible job qualifications?

Choose steadfast love over spiritual performance (Hosea 6:4-6): Ask: Where am I tempted to substitute attendance, activity, or religious vocabulary for faithfulness, mercy, repentance, and knowing the Lord? Worship is gift, but it is never camouflage.

Let God's compassion shape the way you return (Hosea 11:8-11; 14:1-4): Repentance is difficult when we imagine God only as reluctant or irritated. Hosea shows the Holy One calling His people home and promising to heal their faithlessness. What would honest return to God look like this week?

Watch how you use whatever power you have (Micah 2:1-2; 3:1-4): Power can be a title, money, expertise, influence, a family role, or simply the ability to make somebody else's life harder. Ask: Am I using what God has entrusted to me to protect and serve my neighbor, or mainly to secure myself?

Practice justice, mercy, and humility in one concrete place (Micah 6:6-8): Do not turn this famous verse into wall art that never leaves the hallway. Where can you act justly, love mercy, or walk more humbly with God in a specific relationship, decision, workplace, or ministry this week?

Finish the week where Micah finishes, with forgiven sin (Micah 7:18-20): The prophet does not end by staring at Israel's failure. He ends by praising God's mercy. Bring the sin the Law exposes into confession, then hear the promise: the Lord delights in steadfast love and does not keep forgiven sin on a leash behind you.

Listen & Watch

- Immerse Prophets Audio, Week 2, Days 6-10: [Spotify channel](#)
- Official Immerse / Tyndale Preview, Amos, Hosea, and Micah: [Watch on YouTube](#)
- BibleProject, Hosea: [Book of Hosea overview](#)
- BibleProject, Micah: [Book of Micah overview](#)

Video note: the content-matched official Immerse/Tyndale preview for this week's Hosea and Micah reading is the Amos, Hosea, and Micah preview. The separate video titled 'Week 2' on the original 8-week video series covers Isaiah, so it is not paired here.



Immerse Prophets Audio



Official Immerse / Tyndale Preview



BibleProject: Hosea



BibleProject: Micah

Scan any code with your phone camera to open the corresponding resource.

For the Week Ahead

Notice what Hosea and Micah keep putting side by side: betrayal and covenant love, injustice and true worship, judgment and restoration, human leaders who fail and the Shepherd-King God promises. Mark what troubles you. Circle what surprises you about God. Bring the questions that do not fit neatly into a bumper sticker. The goal at Noah's Ark is not to arrive having domesticated the prophets; it is to have listened closely enough that they have disturbed, comforted, and redirected us.

Notes

This image shows a full page of dot grid paper. The dots are arranged in a precise, repeating pattern across the entire surface, forming a grid that is useful for writing, drawing, or planning. The dots are small and black, set against a plain white background.

This image shows a full page of dot grid paper. The dots are arranged in a precise, repeating pattern across the entire surface, forming a grid that is useful for writing, drawing, or organizing information. The dots are small and black, set against a plain white background.

Week 3 Guide

Scripture Reading: Isaiah 1:1-16:14

Week 3 begins Isaiah, one of the largest and most influential prophetic books in Scripture. Isaiah speaks to Judah during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, while the shadow of Assyria grows across the region. The opening chapters expose a painful contradiction: God's people still worship, pray, and gather, yet injustice, pride, idolatry, and political fear are eating away at covenant faithfulness.

The reading then moves from accusation to vision. Isaiah sees the Holy One, receives cleansing, and is sent. Judah is told not to build its hope on frightened political calculations. God gives signs of His presence, promises a coming Davidic King, pictures a shoot growing from Jesse's apparently dead stump, and announces that arrogant empires are accountable to Him too. Judgment is fierce in these chapters, but hope keeps breaking through the cracks.

Week 3 Scripture Reading

The official Immerse: Prophets 16-week plan lists Week 3 as Isaiah, Days 11-15, pages 55-82. Immerse itself uses page numbers and natural literary breaks. The chapter-and-verse ranges below are a teaching map for readers using WEB, NLT, or another standard Bible.

Day	Immerse Pages	Scripture Reading
Day 11	pp. 55-60	Isaiah introduction; Isaiah 1:1-31
Day 12	pp. 60-67	Isaiah 2:1-5:30
Day 13	pp. 67-72	Isaiah 6:1-9:7
Day 14	pp. 72-78	Isaiah 9:8-12:6
Day 15	pp. 78-82	Isaiah 13:1-16:14

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1. Interesting Content That Stands Out

God rejects worship that hides injustice (Isaiah 1:10-20): The opening chapter is startling because the problem is not a lack of religious activity. Judah has sacrifices, festivals, prayers, and assemblies. The problem is that worship has been separated from repentance, justice, and care for the vulnerable. Then, right in the middle of the indictment, God invites stained sinners toward cleansing.

The nations are pictured streaming to God's mountain for instruction and peace (Isaiah 2:1-5): Isaiah looks beyond Judah's present mess toward a future in which peoples from many nations come to learn the Lord's ways. Weapons become farming tools. The vision is not merely 'Israel wins'; it is God's teaching and peace reaching outward.

The vineyard has received everything it needed, yet produces rotten fruit (Isaiah 5:1-7): Isaiah turns God's relationship with His people into a song about a carefully tended vineyard. The surprise comes when the fruit is not justice but bloodshed, not righteousness but cries of distress. Grace received does not make covenant unfaithfulness harmless.

Isaiah's call begins with holiness, confession, cleansing, and then sending (Isaiah 6:1-8): Isaiah sees the Lord as holy beyond his ability to manage. His first response is not swagger but confession. Only after guilt is removed does he answer the call to go. Vocation grows out of grace, not spiritual résumé polishing.

Political fear is answered with the promise of Immanuel and a coming King (Isaiah 7:1-14; 9:1-7; 11:1-10): Ahaz faces a real military crisis, but Isaiah keeps pushing the question beneath the headlines: Whom will Judah trust? The promises of Immanuel, the royal child, and the shoot from Jesse point beyond panic toward God's own faithful provision of a righteous ruler.

Babylon's pride is not beyond God's judgment (Isaiah 13:1-14:23): The prophet turns toward the great empires of the world. Their violence, boasting, and imagined permanence are exposed as temporary. Isaiah refuses to let earthly power have the last word simply because it currently has the biggest army and the loudest press office.

2. Questions Worth Talking About

What makes worship empty in Isaiah's opening accusation?

(Isaiah 1:10-20): What is God condemning, worship itself or worship used as cover for an unchanged life? How do confession, justice, care for the oppressed, and God's promise of cleansing belong together?

What would it mean to 'walk in the light of the Lord'? (Isaiah

2:1-5): Isaiah's vision holds worship, instruction, mission to the nations, and peace together. Which parts of that vision are easy for us to celebrate, and which parts challenge the way we normally think about faith?

Why is the vineyard song so devastating? (Isaiah 5:1-7):

God has lovingly prepared the vineyard and rightly expects good fruit. What does this image teach about grace, responsibility, and the difference between outward religious identity and the fruit God actually seeks?

Why does Isaiah confess before he volunteers? (Isaiah 6:1-8):

The order matters: vision of God's holiness, awareness of sin, cleansing from the altar, and only then, 'send me.' How might that reshape the way we think about service, calling, and our tendency either to feel too proud or too unworthy to be used?

What does faith look like when the political situation is

genuinely frightening? (Isaiah 7:1-14; 8:11-14): Ahaz is not imagining the danger, but fear pushes him toward human solutions that compete with trust in God. How do we distinguish prudent

action from turning political power, money, expertise, or control into a functional savior?

What kind of King does Isaiah teach us to hope for? (Isaiah 9:1-7; 11:1-10): Notice the language of light, justice, righteousness, peace, Spirit, David's line, and worldwide hope. How does the New Testament's identification of Jesus with these promises deepen the way Christians hear Isaiah?

3. What Do the Readings Have to Say About a Relationship with God?

God invites sinners out of hiding and into cleansing (Isaiah 1:16-20): Isaiah does not soften the Law, but judgment is not God's only word. He calls His people to turn, learn what is good, and receive cleansing only He can give. Relationship with God is not pretending the scarlet stain is beige.

God teaches His people how to walk (Isaiah 2:2-5): The nations come because they want to hear God's instruction. Faith is not merely believing that God exists; it is receiving His Word as the path on which He reshapes our life together.

God's holiness exposes us, and His grace prepares us (Isaiah 6:1-8): Isaiah is undone in the presence of the Holy One, yet the Lord does not leave him ruined. His guilt is removed, and the forgiven prophet is sent. Grace does not make holiness smaller; it makes sinners able to live before the Holy God.

God calls His people to trust His presence more than their fear (Isaiah 7:1-14; 8:10): The name Immanuel means that the deepest answer to Judah's crisis is not that threats are imaginary, but that God has not abandoned His promise. Faith learns to locate security in the Lord before it reaches for lesser shelters.

God gives the King His people cannot manufacture for themselves (Isaiah 9:1-7; 11:1-5): The promised ruler brings justice and righteousness and is empowered by the Spirit of the Lord. Christians read these texts in the light of Jesus, whose kingdom is gift before it becomes our calling to live as His people.

God is Lord over the nations, including the ones that look untouchable (Isaiah 13:1-14:23): Judah's God is not a local deity trapped behind Jerusalem's walls. Empires rise and fall under His judgment. Relationship with God frees us from giving any nation, leader, market, or institution the reverence that belongs to Him alone.

4. What Are Key Points You Should Be Thinking About This Week?

Check the distance between your worship and your neighbor (Isaiah 1:10-17): Ask: Is there any place where I am using church activity, Bible knowledge, or religious language to avoid repentance, reconciliation, generosity, or justice?

Practice walking in the Lord's light, not merely admiring it (Isaiah 2:1-5): Where could God's teaching change one concrete decision, conversation, use of money, or relationship this week? Peace starts getting less theoretical when it reaches the calendar.

Let confession come before self-importance or self-disqualification (Isaiah 6:1-8): Isaiah neither boasts nor runs away forever. He confesses, receives cleansing, and answers God's call. What would faithful service look like if you began from forgiveness instead of proving yourself?

Name the fears that are trying to become your counselors (Isaiah 7:1-14; 8:12-13): Fear can be very persuasive, especially when it has charts, polling, bank statements, or a breaking-news banner. Ask: What is shaping my decisions more deeply right now, the promises of God or the threat I cannot stop staring at?

Let Jesus define the kind of kingdom you hope for (Isaiah 9:1-7; 11:1-10): Isaiah's promised King brings righteousness, justice, peace, and hope beyond Israel. How should Christ's reign challenge our instinct to confuse God's kingdom with winning, control, or merely getting our preferred outcome?

Hold earthly power with open hands (Isaiah 13:1-14:23): Babylon looks permanent until God says otherwise. Ask: What person, institution, nation, career, or possession have I quietly begun treating as though it cannot fall? Isaiah reminds us that only the Lord gets the word 'ultimate.'



Listen & Watch

Immerse Prophets Audio on Spotify: [Spotify channel](#)

Official Immerse Audio, Week 3, Days 11-15: [Week 3 audio](#)

Official Immerse / Tyndale Preview, Isaiah Part I: [Watch on YouTube](#)

BibleProject, Isaiah 1-39: [Isaiah overview](#)



Immerse Prophets on Spotify



Official Week 3 Audio



Official Immerse / Tyndale Preview



BibleProject: Isaiah 1-39

Scan any code with your phone camera to open the corresponding resource.

Video note: the official Tyndale video is titled 'Week 2, Isaiah Part I' in the original 8-week series. The official 16-week Immerse plan pairs that same content with Weeks 3 and 4, so it is the correct preview for this reading.

For the Week Ahead

Isaiah does not ease us gently into the prophets. He brings worship, injustice, holiness, politics, fear, forgiveness, mission, Messiah, and empire into the same room and then turns on all the lights. As you read, mark what surprises you about God, what troubles you, what exposes something in you, and where hope appears before the problem has fully disappeared. Bring those observations to the conversation. The goal is not to tame Isaiah by Saturday morning, which would be

Notes

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Week 4 Guide

Scripture Reading: Isaiah 17:1-33:24

Week 4 stays in Isaiah and moves through a remarkable stretch of judgment, hope, political anxiety, and future restoration. The prophet continues speaking to nations and empires, but the lens keeps widening. Damascus, Egypt, Cush, Babylon, Tyre, Jerusalem, and the whole earth are all brought under the rule of the Lord. Isaiah refuses to treat any kingdom as permanent, any alliance as ultimate, or any human power as large enough to escape God's notice.

At the center of the week, the poetry becomes almost cosmic. The earth mourns under human rebellion, yet God prepares a feast for all peoples, promises to swallow up death, and speaks of the dead rising. The final chapters return to Judah's temptation to trust Egypt rather than the Lord. Again and again the invitation is to return, rest, listen, and trust. Isaiah's message is not spiritual passivity. It is a call to stop asking lesser saviors to do the job only God can do.

Week 4 Scripture Reading

The official Immerse: Prophets 16-week plan lists Week 4 as Isaiah, Days 16-20, pages 82-113. Immerse uses page numbers and natural literary breaks rather than chapter-and-verse headings. The references below provide a teaching map for readers using WEB, NLT, or another standard Bible.

Day	Immerse Pages	Scripture Reading
Day 16	pp. 82-89	Isaiah 17:1-21:17
Day 17	pp. 89-95	Isaiah 22:1-23:18
Day 18	pp. 95-101	Isaiah 24:1-27:13
Day 19	pp. 101-106	Isaiah 28:1-29:24
Day 20	pp. 106-113	Isaiah 30:1-33:24

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1. Interesting Content That Stands Out

God's future for Egypt and Assyria is shockingly hopeful

(Isaiah 19:19-25): After words of judgment on Egypt, Isaiah imagines Egyptians worshiping the Lord and a highway joining Egypt and Assyria. Then comes the startling blessing: Egypt is called God's people, Assyria the work of His hands, and Israel His inheritance. God's purpose for the nations is larger than merely defeating them.

Jerusalem can become just as self-confident as the empires

around it (Isaiah 22:1-14): The people repair walls, count houses, and secure the water supply, but Isaiah says they fail to look to the One who made and planned these things. Preparation is not the problem. The problem is acting as though human preparation has made God unnecessary.

Isaiah's vision expands from nations to the whole creation

(Isaiah 24:1-23): The earth itself mourns because people have twisted God's instruction and broken covenant faithfulness. Sin is not pictured as a tiny private mistake. Human rebellion tears at the fabric of the world God made, and divine judgment reaches farther than national borders.

God prepares a feast and swallows up death (Isaiah 25:6-9;

26:19): In the middle of cosmic judgment, Isaiah sees the Lord preparing a banquet for all peoples, wiping away tears, swallowing death forever, and raising the dead. Judgment is not God's final destination for creation. The prophetic horizon opens toward resurrection and restored life.

The cornerstone appears in the middle of collapsing human

confidence (Isaiah 28:14-18): Judah's leaders imagine they have made themselves safe through political arrangements, but God announces that He is laying a tested and precious cornerstone in Zion. The New Testament repeatedly returns to this image when speaking about Jesus Christ.

The answer to panic is 'returning and rest,' not another frantic alliance (Isaiah 30:1-21; 31:1-3): Judah looks to Egypt for horses, military power, and protection. Isaiah keeps redirecting them toward the Holy One of Israel. The chapter's great irony is that the people want speed, while God offers strength through repentance, quietness, confidence, and listening for the way they should walk.

2. Questions Worth Talking About

What do we do with Isaiah's surprising vision for Egypt and Assyria? (Isaiah 19:19-25): These nations had been threats and oppressors, yet Isaiah imagines them worshiping alongside Israel. What does this reveal about God's mission to the nations, and how might it challenge the categories of 'our people' and 'their people' we instinctively create?

When does prudent preparation become functional unbelief? (Isaiah 22:8-14): Jerusalem strengthens defenses but forgets the Lord. How can we responsibly plan, save, organize, vote, lead, seek medical care, or prepare for trouble without quietly transferring our trust from God to our plans?

Why does Isaiah connect human sin with the suffering of creation? (Isaiah 24:1-13): The earth mourns because its inhabitants have violated God's ways. What does this tell us about the biblical vision of humanity's responsibility within creation and the wider consequences of rebellion?

How should Christians hear Isaiah's promises about death? (Isaiah 25:6-9; 26:19): Isaiah speaks of death being swallowed and bodies rising. How is resurrection hope different from simply imagining that our souls escape the world? What does bodily resurrection say about God's intention for His creation?

What kinds of 'covenants with death' tempt us today? (Isaiah 28:14-18): Judah's leaders think they have engineered safety apart from God. What arrangements, loyalties, habits, or assurances can become substitutes for trusting the Lord? Why does the cornerstone image matter in that setting?

What is the difference between waiting on God and doing nothing? (Isaiah 30:15-21; 31:1-3): Isaiah calls Judah to return, rest, quietness, and trust while also calling them to listen and walk in God's way. Where might frantic activity actually be hiding fear, and what would faithful trust look like in motion?

3. What Do the Readings Have to Say About a Relationship with God?

God's relationship with His people is never meant to become tribal possession (Isaiah 19:23-25): The Lord who chose Israel also speaks blessing over former enemies. Relationship with God draws His people into His larger purpose rather than giving them a private religious trophy case. His mercy keeps looking toward the nations.

God sees the heart beneath our competence (Isaiah 22:8-14): Jerusalem's preparations are impressive, but the Lord notices that they are not looking to Him. Relationship with God means that wisdom, planning, and skill remain gifts under His lordship, not replacements for dependence on Him.

God gives His people resurrection-sized hope (Isaiah 25:6-9; 26:19): The Lord does not merely promise to make difficult circumstances slightly easier. Isaiah sees God defeating death itself. Christians hear this promise in the light of Christ's resurrection and the promised resurrection of the body.

God gives a sure foundation when false securities collapse (Isaiah 28:16): Human schemes eventually crack under the weight we place on them. God promises a tested cornerstone that does not move. The New Testament identifies Christ as the cornerstone on whom faith rests rather than another project we have to hold together ourselves.

God wants hearts near Him, not merely religious vocabulary (Isaiah 29:13-16): Isaiah confronts people whose lips honor God while their hearts are far away. Relationship with God cannot be reduced to saying the correct things while resisting His Word. The potter remains the potter, and we remain the clay.

God is gracious toward people who finally stop running elsewhere for rescue (Isaiah 30:15, 18-21): The Lord calls Judah to return and rest, then Isaiah says the Lord waits to show compassion. Even after stubborn refusal, God is still portrayed as teacher, guide, and giver of mercy. Law exposes the false refuge; Gospel turns us back toward the faithful God.

4. What Are Key Points You Should Be Thinking About This Week?

Pray for people you instinctively place outside the circle (Isaiah 19:19-25): Isaiah's vision includes former enemies worshiping the Lord. Who is difficult for you to imagine receiving God's mercy? Pray for that person, community, or people group rather than quietly assuming grace should stop at your preferred border.

Audit what you are counting instead of whom you are trusting (Isaiah 22:8-11): Jerusalem counts houses and fortifies walls. What are your numbers: bank balance, attendance, polling, followers, productivity, grades, medical results? Those things may matter, but ask whether they have become the place where your heart goes to feel safe.

Let resurrection change the scale of your hope (Isaiah 25:6-9; 26:19): Bring one grief, fear, or loss before God's promise to defeat death. Christian hope is not denial of pain. It is confidence that death, tears, and the grave do not receive the last word because Christ is risen.

Build on the cornerstone instead of your emergency

scaffolding (Isaiah 28:14-18): What temporary arrangement are you asking to provide permanent security? Name it. Then ask what it would mean to receive Christ's promise as foundation rather than treating Him as one more support beam in a structure you still believe you must save.

Notice the distance between your lips and your heart (Isaiah

29:13-16): Where can Christian language become automatic while resentment, fear, pride, or unbelief runs the control room? Ask God to bring your heart back into the words you pray, sing, confess, and teach.

Choose returning and rest before frantic horsepower (Isaiah

30:15-21; 31:1): Before reaching for the next fix, pause long enough to ask: Am I acting from faith or panic? Listen again for the Lord's instruction, then take the next faithful step. Egypt had very impressive horses. They were still horses.



Listen & Watch

Immerse Prophets Audio on Spotify: [Spotify channel](#)

Official Immerse Audio, Week 4, Days 16-20: [Week 4 audio](#)

Official Immerse / Tyndale Preview, Isaiah Part I: [Watch on YouTube](#)

BibleProject, Isaiah 1-39: [Watch the overview](#)



Immerse Prophets on Spotify



Official Week 4 Audio



Official Immerse / Tyndale, Isaiah Part I



BibleProject: Isaiah 1-39

Scan any code with your phone camera to open the corresponding resource.

Video note: the official Tyndale video is titled 'Immerse: Prophets Week 2 (Isaiah Part I)' in the original 8-week series. The official 16-week resource page uses Isaiah Part I for both Weeks 3 and 4, so it remains the correct content-matched preview for this week's reading.

For the Week Ahead

Watch what Isaiah does with the word 'trust' this week. Nations trust armies, Jerusalem trusts defenses, Judah trusts Egypt, and God keeps exposing every refuge that cannot bear divine weight. Then, almost without warning, Isaiah gives us a feast, a swallowed-up death, a resurrection promise, and a cornerstone. Mark the places where judgment feels heavy, but also mark every place hope refuses to stay buried. Bring both to the conversation.

Notes

This image shows a full page of dot grid paper. The dots are arranged in a precise, repeating grid pattern across the entire surface. There are no margins, text, or other markings present.

Week 5 Guide

Scripture Reading: Isaiah 34:1-48:22

Week 5 stands at one of Isaiah's great turning points. The reading begins with judgment and a desert suddenly bursting into life, then moves into the historical story of Assyria surrounding Jerusalem. Sennacherib's representatives mock Judah's faith, Hezekiah brings the threat before the Lord, and Jerusalem is delivered. Yet the story closes with a quieter danger: Babylon appears on the horizon, and Hezekiah's pride helps point the reader toward the exile still to come.

Then Isaiah 40 changes the sound of the book: "Comfort, comfort my people." The Lord promises a new exodus, speaks tenderly to His exhausted people, exposes the foolishness of idols, introduces His servant, calls Israel by name, and even names Cyrus as the ruler He will use to bring His people home. This week keeps asking the same question in different clothes: When everything else looks larger, louder, or more impressive, will God's people trust the Lord who creates, carries, redeems, and saves?

Week 5 Scripture Reading

The official Immerse: Prophets 16-week plan lists Week 5 as Isaiah, Days 21-25, pages 114-141. Immerse itself follows page numbers and natural literary breaks. The chapter-and-verse ranges below provide a teaching map for readers using WEB, NLT, or another standard Bible.

Day	Immerse Pages	Scripture Reading
Day 21	pp. 114-118	Isaiah 34:1-36:22
Day 22	pp. 118-123	Isaiah 37:1-39:8
Day 23	pp. 123-128	Isaiah 40:1-41:29
Day 24	pp. 128-135	Isaiah 42:1-44:23
Day 25	pp. 135-141	Isaiah 44:24-48:22

1. Interesting Content That Stands Out

The desert does not merely survive, it sings (Isaiah 35:1-10):

Immediately after severe judgment, Isaiah pictures wilderness blooming, weak hands strengthened, blind eyes opened, deaf ears unstopped, and the redeemed traveling home on a highway of holiness. God's restoration is physical, communal, joyful, and bigger than a private spiritual pick-me-up.

Sennacherib attacks Judah's faith before he attacks the walls

(Isaiah 36:4-20): The Assyrian speech is psychological warfare. He questions Hezekiah's leadership, mocks trust in the Lord, and points to Assyria's impressive record. The battle is about more than military strength. It is about whose word will define reality.

Hezekiah takes the threatening letter into God's presence

(Isaiah 37:14-20): Rather than pretending the danger is small, Hezekiah spreads the message before the Lord and prays. His prayer begins with who God is before it asks for rescue. Fear gets carried into worship instead of being allowed to become the final authority.

The book pivots from warning to comfort (Isaiah 40:1-11):

After Isaiah 39 points toward Babylonian exile, Isaiah 40 begins by speaking tenderly to Jerusalem. A highway is prepared for the Lord, His glory will be revealed, and the mighty God is also pictured as a shepherd carrying lambs close to His heart.

God's servant brings justice without crushing the bruised

(Isaiah 42:1-9): The servant is chosen and upheld by God, empowered by the Spirit, and sent to establish justice among the nations. Yet his manner is strikingly gentle: a bruised reed is not broken and a dim wick is not snuffed out. Matthew later explicitly applies this passage to Jesus.

Isaiah turns idol worship into devastating satire, then God names Cyrus (Isaiah 44:9-20, 24-28; 45:1-7; 46:1-4): A person cuts down a tree, burns half to warm himself, and worships the rest. Then the Lord announces that He will use Cyrus, a foreign ruler, to accomplish His purpose. Babylon's gods have to be carried, but Israel's God says He has carried His people from birth and will carry them into old age.

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2. Questions Worth Talking About

Why does Isaiah place a blooming wilderness beside scenes of judgment? (Isaiah 34:1-35:10): What does the contrast tell us about the purpose and destination of God's saving work? Notice how restoration includes bodies, land, roads, safety, worship, and homecoming.

What makes the Assyrian argument so persuasive? (Isaiah 36:4-20; 37:1-7): The enemy mixes true observations, half-truths, ridicule, and fear. Where do you hear similar voices that make trust in God sound naive? How can we distinguish genuine realism from unbelief dressed up as common sense?

What can we learn from the way Hezekiah prays in crisis? (Isaiah 37:14-20): Hezekiah does not deny the facts, and he does not begin with his own strength. He starts with God's identity and asks that rescue reveal who the true God is. How might this reshape the way we pray when we receive our own version of a threatening letter?

Why is Hezekiah's response to the Babylon prophecy troubling? (Isaiah 39:1-8): Hezekiah proudly displays his treasures, then hears that they will eventually be carried to Babylon. His response focuses on peace during his own lifetime. Where are we tempted to settle for "fine while I am here" rather than faithfulness for the generations after us?

What kind of comfort does Isaiah 40 actually offer? (Isaiah 40:1-31): The chapter does not promise that God's people will never become weary. It points exhausted people to the Creator who does not grow tired, the Shepherd who gathers them, and the Lord for whom waiting becomes a form of trust. How is that different from generic positive thinking?

Why would God call Cyrus His 'anointed'? (Isaiah 44:24-45:7):

Cyrus is not an Israelite king, yet God uses him to accomplish Israel's release. What does this teach about God's sovereignty, our expectations about whom He may use, and the danger of imagining that God's plans are limited to people or institutions we would have selected?

3. What Do the Readings Have to Say About a Relationship with God?

God meets fearful people with the promise of His coming

(Isaiah 35:3-6): The weak and anxious are not told simply to manufacture courage. They are strengthened with a promise: God is coming to save. Christian hope is grounded outside us, in the Lord who acts for His people.

God invites us to bring real threats into prayer (Isaiah 37:14-20):

Hezekiah takes the Assyrian letter and lays it before the Lord. Relationship with God does not require pretending trouble is smaller than it is. Prayer names the danger while confessing that the danger is not God.

God comforts, shepherds, and renews exhausted people

(Isaiah 40:1-11, 27-31): The Lord is both incomparable Creator and tender Shepherd. The God who numbers the stars also gathers lambs in His arms. Faith rests in the strange comfort that the One with unlimited strength knows exactly how tired His people are.

God calls His people by name and promises His presence in deep waters and fire (Isaiah 43:1-7):

The Lord's answer to fear is deeply relational: 'I have redeemed you' and 'you are mine.' The promise is not that waters and flames never appear, but that God's people do not pass through them abandoned.

God alone is Creator, Redeemer, and Savior, so idols can be released (Isaiah 43:10-13; 44:6-23): Isaiah repeatedly contrasts the living Lord with gods humans have to manufacture.

Relationship with God means receiving life and salvation from the One who made us, rather than asking created things to carry the weight of our identity and security.

God carries His people instead of demanding that they carry Him (Isaiah 46:1-4): Babylon's idols ride on exhausted animals because somebody has to transport them. The Lord reverses the picture: He has carried Israel from the womb and promises to carry, sustain, and rescue them into old age. Grace has a wonderfully different direction of traffic.



4. What Are Key Points You Should Be Thinking About This Week?

Speak courage from God's promise, not from denial (Isaiah 35:3-4): Who around you has weak hands, shaky knees, or an anxious heart? Think about one way you can strengthen that person with presence, prayer, practical help, and the promise that God has not abandoned His world.

Bring the letter into the sanctuary (Isaiah 37:14-20): What message, diagnosis, bill, conflict, email, headline, or fear has been sitting on the throne of your imagination? Name it honestly before God this week rather than letting it preach to you all day.

Think beyond your own lifetime (Isaiah 39:5-8): Hezekiah's response should make us squirm a little. Ask: What decisions am I making that may leave somebody else holding the bag later? Faithfulness includes stewardship for children, neighbors, church, community, and generations we may never meet.

Practice waiting without confusing it with doing nothing (Isaiah 40:27-31): Waiting on the Lord is refusing to let exhaustion or urgency redefine God. Where do you need to keep doing the next faithful thing while trusting that the outcome does not depend on your ability to flap harder?

Watch for the new thing God is doing (Isaiah 43:16-21): God reminds Israel of the exodus, then tells them not to live only in the past because He is making a new way through the wilderness. What old story, old failure, or old success are you gripping so tightly that you may miss the faithful work God is placing in front of you now?

Ask whether you are carrying an idol or being carried by God (Isaiah 44:9-20; 46:1-4): What created thing are you working overtime to protect, maintain, impress, or obey because you need it to tell you that you are safe? Isaiah's comedy has teeth: gods we manufacture become burdens. The living God carries His people.

Listen & Watch

Immerse Prophets Audio on Spotify: [Spotify channel](#)

Official Immerse Audio, Week 5, Days 21-25: [Week 5 audio](#)

Official Immerse / Tyndale Preview, Isaiah Part II: [Watch on YouTube](#)

BibleProject, Isaiah 40-66: [Watch the overview](#)



Immerse Prophets on Spotify



Official Week 5 Audio



Official Immerse / Tyndale, Isaiah Part II



BibleProject: Isaiah 40-66

Scan any code with your phone camera to open the corresponding resource.

Video note: the official Tyndale video is titled 'Immerse: Prophets Week 3 (Isaiah Part II)' in the original 8-week series. The official 16-week plan divides that material across Weeks 5 and 6, so Isaiah Part II is the content-matched preview for this week's reading.

For the Week Ahead

This week moves from a city under siege to exiles being told to take comfort, from idols that have to be carried to the God who carries His people. Read for those contrasts. Mark every place fear speaks, every place God answers, every image of homecoming, and every time Isaiah asks who really deserves your trust. Bring the confusing parts too. Isaiah has enough mountains, empires, servants, highways, idols, and Persian kings to make a Saturday morning conversation pleasantly crowded.

Notes

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Week 6 Guide

Scripture Reading: Isaiah 49:1-66:24

Week 6 finishes Isaiah, and the book does not stroll quietly to the exit. The Servant is called to bring God's salvation to the ends of the earth, Zion is told that the Lord has not forgotten her, good news is announced to a ruined city, and then Isaiah gives us the haunting portrait of the Servant who suffers, bears sin, and is finally vindicated. The invitation that follows is pure gift: the thirsty are called to come and receive without money and without price.

The final movement keeps Law and Gospel shoulder to shoulder. God confronts fasting without mercy, injustice that poisons community life, and sin that creates real separation. Yet the Lord Himself acts to save, His Spirit-anointed messenger announces good news to the poor and brokenhearted, Zion is pictured shining for the nations, and the book ends with a prayer for God to come down and a promise of new heavens and a new earth. Isaiah's final question is enormous: What happens when the Holy One refuses to abandon His sinful people or His wounded creation?

Week 6 Scripture Reading

The official Immerse: Prophets 16-week plan lists Week 6 as Isaiah, Days 26-30, pages 141-175. Immerse follows page numbers and natural literary breaks. The chapter-and-verse ranges below are a teaching map for readers using WEB, NLT, or another standard Bible.

Day	Immerse Pages	Scripture Reading
Day 26	pp. 141-148	Isaiah 49:1-52:12
Day 27	pp. 148-155	Isaiah 52:13-55:13
Day 28	pp. 155-162	Isaiah 56:1-59:21
Day 29	pp. 162-169	Isaiah 60:1-63:14
Day 30	pp. 169-175	Isaiah 63:15-66:24

1. Interesting Content That Stands Out

The Servant's mission becomes worldwide (Isaiah 49:1-6): The Servant is called before birth and given a task that is larger than restoring Israel alone. God's salvation is to reach the ends of the earth. Isaiah's hope keeps widening, from one people toward the nations, without abandoning God's promises to Israel.

Zion says, 'The Lord has forgotten me,' and God answers with astonishing tenderness (Isaiah 49:14-16): Exile can feel like divine abandonment, but God answers the accusation with the image of a mother who cannot forget her nursing child and with Zion engraved on His hands. The feeling of being forgotten is real, but it is not allowed to become the final word about God's faithfulness.

Good news arrives before the city has finished rebuilding (Isaiah 52:7-12): The messenger announces peace, salvation, and the reign of God to Zion. The watchmen sing because the Lord is returning to comfort and redeem His people. The promise comes while ruins are still visible, which is exactly where good news tends to be most necessary.

The Servant is rejected, wounded, and yet somehow bears the sins of others (Isaiah 52:13-53:12): Isaiah's Servant suffers innocently, is treated as cursed, carries grief and guilt not his own, and is finally vindicated by God. Christian readers hear this passage as one of the clearest prophetic portraits fulfilled in Jesus' suffering, death, and resurrection.

The thirsty are invited to a feast they cannot purchase (Isaiah 55:1-11): God calls people with no money to receive food, water, wine, and milk. The chapter then compares God's Word to rain and snow that accomplish the purpose for which He sends it. Grace is not a bargain struck with God. It is a gift spoken and given by Him.

Isaiah ends by looking beyond repaired Jerusalem to renewed creation (Isaiah 61:1-4; 65:17-25; 66:22-23): The Spirit-anointed messenger announces good news to the poor and freedom to the broken, while the final chapters picture joy, justice, long life, peace, worship, and new heavens and a new earth. Restoration has grown from return-from-exile hope into creation-sized

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2. Questions Worth Talking About

Who is the Servant in these chapters? (Isaiah 49:1-6; 52:13-53:12): Earlier in Isaiah, Israel can be called God's servant, yet these passages also speak of a servant who represents, restores, and suffers for others. What details make the identity complex? How does the New Testament's application of these texts to Jesus shape the way Christians read them without skipping Isaiah's original setting?

Why does salvation come through suffering rather than visible triumph? (Isaiah 52:13-53:12): The Servant is exalted, but the road to exaltation runs through rejection, wounds, silence, death, and vindication. What does this challenge in our assumptions about power, victory, leadership, and what God is doing when His work looks weak?

What does it mean to receive from God 'without money'? (Isaiah 55:1-7): Isaiah invites people who cannot pay to come and receive. Where are we tempted to turn our relationship with God into a transaction, proving ourselves worthy before we will believe His promise of mercy? What would receiving first do to our obedience afterward?

Why does God reject a fast that looks religious on the surface? (Isaiah 58:1-12): The people seek God and practice fasting, yet they exploit workers, quarrel, and ignore people in need. What is the difference between spiritual disciplines that deepen love of God and neighbor and religious practices used to avoid repentance?

What changes when Jesus reads Isaiah 61 as part of His own mission? (Isaiah 61:1-4; Luke 4:16-21): Isaiah announces good news for the poor, freedom for captives, comfort for mourners, and rebuilding after devastation. When Jesus reads this text in Nazareth, He says its fulfillment is arriving. Which parts of that claim are comforting, and which parts might unsettle the way we imagine God's kingdom?

What kind of future is 'new heavens and a new earth'? (Isaiah 65:17-25; 66:22-23): Isaiah's future is not merely souls escaping creation. It is a world made new, filled with joy, peace, justice, worship, and the end of devastation. How might resurrection and new-creation hope change the way we view bodies, work, neighbors, grief, and the world God made?

3. What Do the Readings Have to Say About a Relationship with God?

God remains faithful when His people feel forgotten (Isaiah 49:14-16): Faith does not require pretending that abandonment never feels real. Zion names the fear directly. God's answer is covenant tenderness: He has not forgotten His people. Relationship with God includes bringing Him the accusation and letting His promise answer it.

God saves through the Servant who bears what sinners cannot carry away themselves (Isaiah 53:4-12): The Law does not call sin a minor accounting error. It wounds, separates, and brings death. Yet the Servant carries grief, guilt, and punishment for others. For Christians, this comes into focus at the cross, where Christ is Savior before He is example.

God invites the thirsty before they have anything to offer (Isaiah 55:1-7): Relationship with God begins with receiving. He calls the thirsty, the hungry, and the empty-handed to come. Repentance is real, but mercy is not earned by presenting God with an impressive spiritual receipt.

God's Word is living and effective, not religious wallpaper (Isaiah 55:8-11): Rain and snow do not return without watering the earth, and God's Word does not return empty. Faith listens because God acts through what He speaks, exposing, forgiving, creating hope, and accomplishing His purpose.

God wants worship that reaches the neighbor (Isaiah 58:5-12; 59:1-16): Isaiah refuses to separate prayer and fasting from justice, mercy, speech, work, and treatment of the vulnerable. The same God who hears worship also sees oppression. When no human rescuer is enough, Isaiah says the Lord Himself steps in to bring salvation.



God receives lament as Father and Potter, then answers with new creation (Isaiah 63:15-64:8; 65:17-25): Isaiah can pray, 'Come down,' confess deep sin, and still call God Father. The answer is not that human righteousness will repair everything. God promises to create something new. Relationship with Him is confession held inside promise.

4. What Are Key Points You Should Be Thinking About This Week?

Answer the feeling of being forgotten with God's promise, not shame (Isaiah 49:14-16): Where are you or someone close to you interpreting silence, delay, grief, or exhaustion as proof that God has disappeared? Name the feeling honestly, then place it beside the promise that Zion is not forgotten.

Let the Servant carry the weight only the Servant can carry (Isaiah 53:4-6, 10-12): What guilt, failure, or need to justify yourself are you dragging around like spiritual carry-on luggage? Confession names sin truthfully. The Gospel refuses to make you your own suffering servant. Christ bears sin and gives His righteousness.

Come thirsty instead of pretending to be full (Isaiah 55:1-7): Approach Scripture, prayer, and worship this week as someone who needs to receive, not as someone auditioning for God's approval. The empty cup is not an embarrassment when the invitation is 'come and drink.'

Audit whether your devotion is making you more available to your neighbor (Isaiah 58:6-12): Ask where worship can become insulated from hungry people, overburdened workers, lonely neighbors, family obligations, or people without leverage. Pick one concrete act of mercy or justice that lets faith leave the building.

Carry good news into a bruised place (Isaiah 61:1-4): Who is grieving, discouraged, trapped, or sitting in the rubble of something that used to be whole? You do not have to fix the entire ruin. Bring Christ's presence, a listening ear, practical help, prayer, and a word of hope.

Live this week facing the new creation, not merely trying to preserve the old one (Isaiah 65:17-25): God's promised future is not fear with better furniture. It is renewal. Ask which decision, relationship, habit, or ministry would look different if you truly believed resurrection, peace, justice, and joy are where God's story is headed.

Listen & Watch

- Immerse Prophets on Spotify: [Spotify channel](#)
- Official Week 6 Audio: [Week 6 audio](#)
- Official Immerse / Tyndale, Isaiah Part II: [Watch on YouTube](#)
- BibleProject: Isaiah 40-66: [Watch the overview](#)



Immerse Prophets on Spotify



Official Week 6 Audio



Official Immerse / Tyndale, Isaiah Part II



BibleProject: Isaiah 40-66

Notes

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Week 7 Guide

Scripture Reading: Zephaniah 1:1-3:20; Nahum 1:1-3:19; Habakkuk 1:1-3:19; Jeremiah 1:1-5:31

Week 7 changes the scenery quickly. Zephaniah announces the Day of the Lord as a day of fierce judgment that somehow opens into singing and restoration. Nahum turns toward Nineveh, the capital of Assyria, and announces that an empire built on violence will not last forever. Habakkuk then does something wonderfully biblical and slightly unnerving: he argues with God about injustice and asks why God would use Babylon, a nation even more violent than Judah, as an instrument of judgment.

Then Jeremiah steps onto the stage. His ministry begins during the reign of Josiah and will stretch across Judah's final decades. He is reluctant, young, and painfully aware of the difficulty of the assignment, but the Lord puts His words in Jeremiah's mouth. The first messages expose Judah's abandonment of the Lord for 'broken cisterns' and call a wandering people to return. Across all four prophets, judgment is never casual, evil is never ignored, and hope rests finally in God's character rather than human competence.

Week 7 Scripture Reading

The official Immerse: Prophets 16-week plan lists Week 7 as Zephaniah, Nahum, Habakkuk, and Jeremiah, Days 31-35, pages 177-215. Immerse follows page numbers and natural literary breaks. The chapter-and-verse ranges below are a teaching map for readers using WEB, NLT, or another standard Bible.

Day	Immerse Pages	Scripture Reading
Day 31	pp. 177-184	Zephaniah introduction; Zephaniah 1:1-3:20
Day 32	pp. 185-191	Nahum introduction; Nahum 1:1-3:19
Day 33	pp. 193-200	Habakkuk introduction; Habakkuk 1:1-3:19
Day 34	pp. 201-208	Jeremiah introduction; Jeremiah 1:1-2:37
Day 35	pp. 209-215	Jeremiah 3:1-5:31

1. Interesting Content That Stands Out

The Day of the Lord moves from darkness to singing (Zephaniah 1:14-18; 3:14-17): Zephaniah uses some of the prophets' darkest language for judgment, yet the book ends with Zion singing and the Lord Himself rejoicing over His people. Judgment is not God's hobby. It removes what destroys life so restoration can become real.

The Lord is both just Judge and refuge (Nahum 1:2-8): Nahum opens with language of divine vengeance against evil, but in the same poem says the Lord is good and a stronghold in trouble. The same justice that terrifies an oppressor can be deeply comforting to people who have been crushed by oppression.

Nineveh's apparent permanence proves temporary (Nahum 2:1-3:19): Assyria had terrorized the ancient Near East, yet Nahum describes its capital collapsing. The book is a reminder that empires can look permanent right up until they are not. Human power never graduates into divine sovereignty.

Habakkuk is allowed to ask God, 'How long?' (Habakkuk 1:2-4, 12-17): Habakkuk does not hide his confusion about violence or God's methods. He brings the complaint directly to the Lord. Biblical faith can include protest, grief, and questions without turning away from God.

The righteous person is called to live by faith (Habakkuk 2:1-4; 3:17-19): Habakkuk waits for God's answer, hears that arrogant power will not endure, and ends by rejoicing even if crops fail and the herds disappear. Faith is not confidence that circumstances will cooperate. It is confidence in God when circumstances refuse to cooperate.

Jeremiah's call is followed immediately by the image of broken cisterns (Jeremiah 1:4-10; 2:11-13): God knows Jeremiah, calls him, and puts His words in his mouth. The message he receives is blunt: Judah has abandoned the fountain of living water and dug cracked containers that cannot hold water. Idolatry is not merely breaking a rule; it is leaving the source of life for something that cannot sustain us.



2. Questions Worth Talking About

How can the Day of the Lord be both terrifying and hopeful? (Zephaniah 1:14-18; 3:9-20): What has to be judged or removed for genuine restoration to happen? How does Zephaniah keep God's justice from becoming either sentimental softness or hopeless destruction?

How should we read Nahum's celebration of Nineveh's fall? (Nahum 1:7-15; 3:1-7, 18-19): The language can feel troubling because the judgment is severe. What changes when we remember Assyria as a violent imperial power and hear the poem from the perspective of those it terrorized? Where should Christians be cautious about turning God's judgment into personal revenge?

What do we do when God's answer creates another question? (Habakkuk 1:2-17): Habakkuk first asks why God tolerates Judah's violence, then is shocked that Babylon will be used as judgment. Have you ever prayed for God to act and then struggled with the way events unfolded?

What does 'the righteous will live by faith' mean inside Habakkuk's story? (Habakkuk 2:2-5; 3:16-19): Before jumping to the New Testament use of this verse, notice its setting: the proud empire will fall, the vision may seem delayed, and God's people are called to remain faithful. What kind of faith is required while we wait?

Why does Jeremiah feel unqualified, and what does God actually promise him? (Jeremiah 1:4-10, 17-19): Jeremiah says he is too young and cannot speak. God does not flatter him with a motivational poster. He gives Jeremiah His Word and promises His presence. How is that different from simply being told to believe in yourself?

What are our modern 'broken cisterns'? (Jeremiah 2:11-13; 3:12-14): Judah abandons the source of living water for things that cannot hold water. What do people today ask success, control,

money, romance, politics, reputation, or even religion to provide that only God can finally give?

3. What Do the Readings Have to Say About a Relationship with God?

God judges evil because He loves what evil destroys (Zephaniah 1:12-18; 3:8-13): Relationship with God means we cannot reduce His love to indifference. He takes violence, idolatry, arrogance, and exploitation seriously because His creation and His creatures matter to Him.

God is a refuge for people living under powers they cannot defeat (Nahum 1:7): Nahum's word of comfort is not that Judah has become stronger than Assyria. It is that the Lord knows those who take refuge in Him. Faith rests in God's strength when ours is obviously insufficient.

God receives honest lament and serious questions (Habakkuk 1:2-4; 2:1): Habakkuk complains, waits, listens, and keeps the conversation with God open. A relationship with God does not require us to fake certainty. Prayer can include the words 'I do not understand' while still being prayer.

God calls His people to live by trust in His promise (Habakkuk 2:4; 3:17-19): Habakkuk moves from argument toward worship without receiving a tidy explanation for every problem. Faith clings to the Lord Himself. Christians hear this promise echoed in Romans and Galatians, where righteousness is received by faith rather than earned.

God knows, calls, equips, and stays with His servants (Jeremiah 1:4-10, 17-19): Jeremiah's calling begins with God's initiative. The Lord knows him before birth, gives him the message, and promises presence in the face of opposition. Vocation is rooted in God's Word and promise, not our impressive qualifications.

God calls wandering people to return rather than pretending they never wandered (Jeremiah 3:12-14, 22): Jeremiah's early messages expose spiritual adultery in painful terms, yet the invitation 'return' keeps appearing. Repentance tells the truth about sin, and grace tells the truth about the God who still calls sinners home.

4. What Are Key Points You Should Be Thinking About This Week?

Seek humility before the crisis forces it on you (Zephaniah 2:1-3): Zephaniah calls people to seek the Lord, righteousness, and humility. Ask: Where am I defending myself, protecting an image, or assuming I am above correction when a quieter posture before God's Word would be wiser?

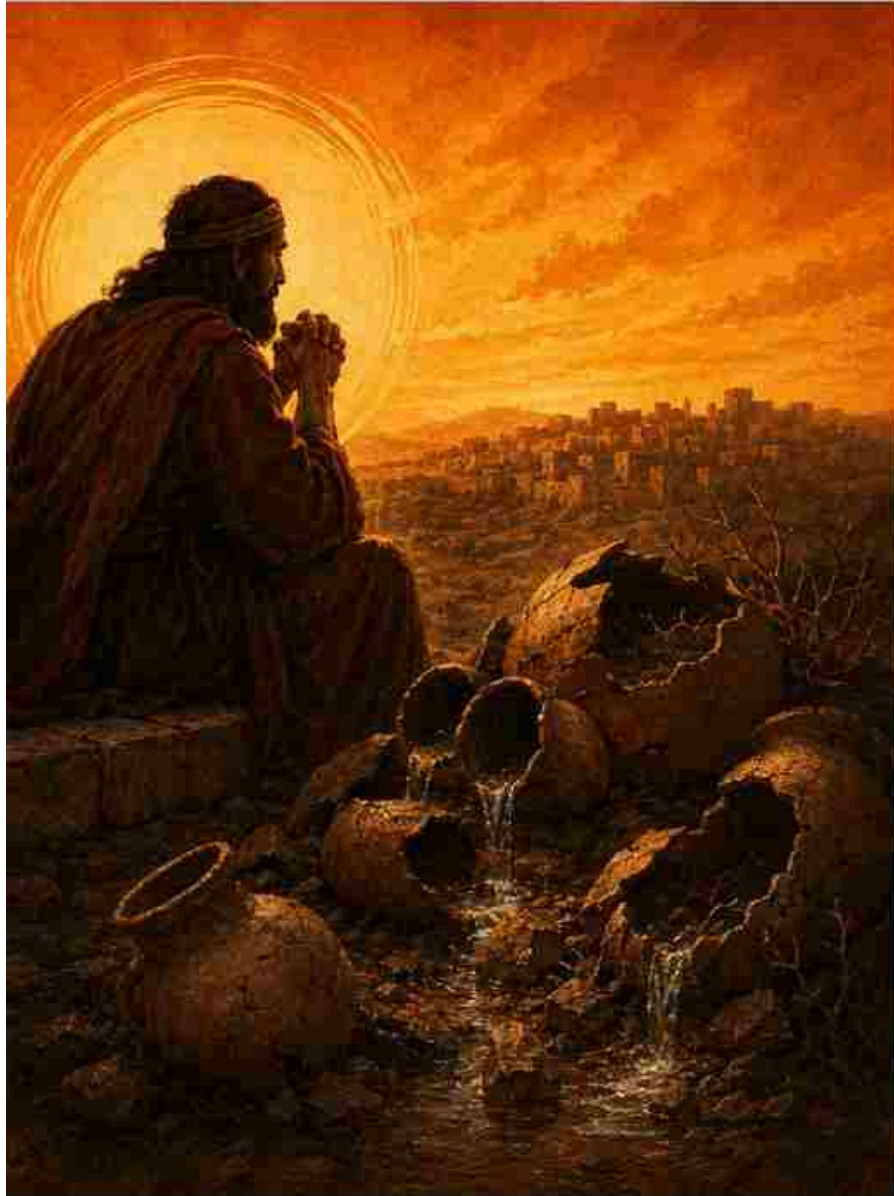
Let God's justice keep you from despair and from vengeance (Nahum 1:7-15): If someone or some system seems untouchable, remember that God sees oppression. At the same time, do not appoint yourself God's personal thunderbolt. Pray for justice while leaving final judgment in His hands.

Bring one real 'How long?' prayer to God (Habakkuk 1:2-4): Choose one place of grief, violence, injustice, confusion, or unanswered prayer and speak honestly to the Lord about it. Lament is not a failure of faith when it keeps turning toward God.

Practice faith before the circumstances improve (Habakkuk 2:4; 3:17-19): Ask: What faithful action can I take this week even if the outcome I want does not appear immediately? Habakkuk's final song is not denial. It is worship that has learned not to make fruitfulness the condition for trusting God.

Stop disqualifying yourself before listening for God's call (Jeremiah 1:6-9): Jeremiah's 'I am too young' is understandable, but the Lord redirects him from self-assessment to God's command and presence. Where might insecurity be becoming a polite excuse for avoiding a faithful responsibility?

Name the cistern that cannot hold water (Jeremiah 2:11-13; 3:12-14): Identify one created thing you are leaning on for identity, security, or life more heavily than it can bear. Repentance is not merely giving something up; it is returning to the fountain of living water.



Listen & Watch

- Immerse Prophets on Spotify: [Open resource](#)
- Official Week 7 Audio: [Open resource](#)
- Official Immerse / Tyndale Preview: [Open resource](#)
- BibleProject: Zephaniah: [Open resource](#)
- BibleProject: Nahum: [Open resource](#)
- BibleProject: Habakkuk: [Open resource](#)
- BibleProject: Jeremiah: [Open resource](#)



Immerse Prophets on Spotify



Official Week 7 Audio



Official Immerse / Tyndale Preview



BibleProject: Zephaniah



BibleProject: Nahum



BibleProject: Habakkuk

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Use your phone camera to open any audio or video resource.



BibleProject: Jeremiah

Resource note: the Tyndale video is titled 'Immerse: Prophets Week 4 (Zephaniah, Nahum, Habakkuk, and Jeremiah Part I)' in the original 8-week series. The official 16-week Immerse page maps that same video to Week 7. BibleProject links are supplemental book overviews.

Notes

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Week 8 Guide

Scripture Reading: Jeremiah 6:1-17:27

Week 8 stays with Jeremiah as his warnings move from the streets into the Temple itself. Judah has religious confidence to spare, but Jeremiah keeps asking whether their lives actually match the covenant they claim. The people trust the Temple, leaders announce peace where there is no peace, idols compete for loyalty, and the prophet grieves over a people who have become practiced at refusing correction.

These chapters are emotionally heavy because Jeremiah is not observing collapse from a safe distance. He loves the people he is confronting. He weeps, argues, confesses, and sometimes sounds exhausted by the assignment. Yet the Lord keeps calling Judah back to the old paths, exposes the emptiness of false gods, tells His people what kind of boasting actually matters, and contrasts the cursed life of misplaced trust with the rooted life of the person who trusts Him. The question under nearly every page is simple and uncomfortable: What do we trust when our religion says one thing but our hearts and habits say another?

Week 8 Scripture Reading

The official Immerse: Prophets 16-week plan lists Week 8 as Jeremiah, Days 36-40, pages 215-242. Immerse gives the assignment by page number and natural literary break rather than by chapter and verse. The references below are a teaching map for readers using WEB, NLT, or another standard Bible.

Day	Immerse Pages	Scripture Reading
Day 36	pp. 215-219	Jeremiah 6:1-7:15
Day 37	pp. 219-226	Jeremiah 7:16-10:25
Day 38	pp. 226-231	Jeremiah 11:1-12:17
Day 39	pp. 231-238	Jeremiah 13:1-15:21
Day 40	pp. 238-242	Jeremiah 16:1-17:27

1. Interesting Content That Stands Out

Jeremiah tells the people to look for the 'old paths' and they simply say no (Jeremiah 6:16-17): The image is almost painfully ordinary: stop at the crossroads, ask where the good road is, and walk in it. The promise is rest for the soul. The tragedy is not that the people cannot find the road, but that they refuse to take it.

The Temple can become a false security instead of a place of repentance (Jeremiah 7:1-15): Judah assumes that having the Lord's Temple means Jerusalem cannot fall. Jeremiah attacks that confidence directly. Worship, sacred space, and religious identity cannot be used as insulation from injustice, idolatry, exploitation, and unrepentant sin. Jesus later echoes Jeremiah's 'den of robbers' language when He cleanses the Temple.

The prophets keep saying 'peace' when there is no peace (Jeremiah 8:8-12): Jeremiah confronts religious leaders who soothe people rather than tell the truth about the wound. False reassurance is dangerous precisely because it feels comforting. A bandage that covers infection without treating it is not mercy.

Jeremiah's grief becomes part of the prophecy (Jeremiah 8:18-9:1): The prophet is not enjoying judgment from the cheap seats. He mourns, aches for his people, and asks whether there is balm in Gilead. The prophetic voice holds truth and tears together, which is a useful corrective whenever being 'right' starts making us cold.

God redefines what is worth boasting about (Jeremiah 9:23-24): Wisdom, strength, and wealth all make lousy foundations for ultimate confidence. The Lord says the worthy boast is to understand and know Him as the God who delights in steadfast love, justice, and righteousness. Jeremiah does not attack gifts; he attacks turning gifts into gods.

Jeremiah contrasts two rooted lives (Jeremiah 17:5-10): The person who trusts merely in human strength is pictured like a shrub in dry ground. The person who trusts the Lord is like a tree beside water, still fruitful when heat and drought arrive. Then Jeremiah turns inward and warns that the human heart itself is difficult to read. The deepest trust problem is not only around us; it is inside us.

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2. Questions Worth Talking About

Why would people refuse a road that promises rest? (Jeremiah 6:16-19): Jeremiah's audience is not short on information. Their problem is resistance. What makes an old and faithful path look unattractive when another road promises speed, autonomy, comfort, or control? Where can we confuse novelty with wisdom?

What makes religious confidence become spiritually dangerous? (Jeremiah 7:1-15): The people repeatedly point to the Temple as proof that they are safe. What Christian versions of 'the Temple of the Lord' might we be tempted to use today, church membership, correct doctrine, denominational identity, past faithfulness, ministry success? How do good gifts become false guarantees when separated from repentance and faith?

When is saying 'peace' actually unloving? (Jeremiah 8:8-12): We often think kindness means reducing discomfort. Jeremiah suggests that false reassurance can deepen a wound. How do we tell difficult truth without becoming harsh, and offer comfort without pretending everything is fine?

What do Jeremiah's tears teach us about confronting sin? (Jeremiah 8:18-9:1): Jeremiah does not choose between conviction and compassion. How would our hard conversations change if grief over sin mattered as much as winning the argument? What does it look like to love people enough to tell the truth and hurt with them at the same time?

What are you most tempted to boast in? (Jeremiah 9:23-24): Wisdom, strength, and resources are not evil, but they are unstable places to build identity. Which one is easiest for you to lean on? What would it mean for knowing the Lord's steadfast love, justice, and righteousness to become the center instead?

What does Jeremiah mean when he says the heart is deceitful? (Jeremiah 17:5-10): This is not permission to distrust every emotion or treat self-knowledge as impossible. It is a warning that we are poor judges of our own motives. What practices help place the heart under God's searching Word rather than simply baptizing whatever we already want?

3. What Do the Readings Have to Say About a Relationship with God?

God calls His people toward a path that gives rest (Jeremiah 6:16): Relationship with God is not aimless spirituality. The Lord teaches a way to walk. His commands expose our wandering, but they also direct His people toward life. The tragedy in Jeremiah is that rest is offered and repeatedly refused.

God refuses to be reduced to a religious lucky charm (Jeremiah 7:3-11): The Lord's presence is holy, not magical. Relationship with God cannot be used to bless a life that stubbornly resists His Word. Law strips away false security so that faith rests in God Himself rather than in our religious credentials.

God wants truth about the wound before He speaks healing over it (Jeremiah 8:10-12, 18-22): Jeremiah exposes shallow healing because God cares about real restoration. The Gospel is not denial with better vocabulary. God names sin and death honestly because His mercy is meant for the actual wound, not the version we have airbrushed for company.

God wants to be known for steadfast love, justice, and righteousness (Jeremiah 9:23-24): Knowing God is not merely collecting correct information. Jeremiah describes the Lord by what He delights to do in the earth. Relationship with Him reshapes what His people admire, celebrate, and practice toward their neighbors.

God hears Jeremiah's confusion and weakness without discarding him (Jeremiah 12:1-6; 15:10-21): Jeremiah argues about why the wicked prosper, complains about his calling, and feels the cost of speaking God's Word. The Lord corrects him, but He also restores and recommissions him. Faithful relationship includes being corrected by the God to whom we bring our complaint.

God is the living water and the trustworthy root of life (Jeremiah 17:5-14): Jeremiah moves from the tree beside water to a prayer for healing and salvation. The Lord does not merely give better coping strategies; He is the source of life. Christians ultimately receive healing and salvation from the Lord who comes to us in Christ, not from the strength of our own roots.

4. What Are Key Points You Should Be Thinking About This Week?

Stop at one crossroads before you rush through it (Jeremiah 6:16): Pick one decision, conflict, habit, or ministry question and ask, 'What is the old and faithful path here?' Slow down long enough to let Scripture and wise Christian counsel interrupt the route you were already determined to take.

Audit the phrase you use to tell yourself, 'I am safe' (Jeremiah 7:4-11): What religious credential, achievement, relationship, institution, bank balance, political outcome, or routine has quietly become your guarantee? Thank God for good gifts, then refuse to ask them to do God's job.

Do not call a wound healed just because talking about it is uncomfortable (Jeremiah 8:8-12): Is there a conflict, sin, grief, leadership problem, or relationship that you are smoothing over with 'we're fine'? Truth is not the enemy of peace. Sometimes it is the road by which genuine peace finally arrives.

Let grief keep conviction human (Jeremiah 8:18-9:1): Think of one person or situation that frustrates you spiritually. Before criticizing, pray for them with enough attention that compassion has time to catch up with your opinion. Jeremiah's tears are not weakness; they are part of faithful witness.

Change what gets the trophy shelf in your heart (Jeremiah 9:23-24): Notice how often you measure yourself by intelligence, influence, strength, money, attendance, accomplishment, or approval. Practice thanking God for those gifts while deliberately locating your identity in knowing the Lord who delights in steadfast love, justice, and righteousness.

Plant trust where the roots can reach water (Jeremiah 17:5-10): Ask what your daily habits are training you to trust. Build one practice this week that puts the heart beneath God's Word, prayer, worship, confession, Christian community, or service to your neighbor. Drought reveals roots. It is much nicer to grow them before August arrives.



Listen & Watch

- Immerse Prophets on Spotify: [Open resource](#)
- Official Week 8 Audio: [Open resource](#)
- Official Immerse / Tyndale Preview, Jeremiah Part II: [Open resource](#)
- BibleProject: Jeremiah: [Open resource](#)



Immerse Prophets on Spotify



Official Week 8 Audio



Official Immerse / Tyndale Preview, Jeremiah
Part II



BibleProject: Jeremiah

Scan any code with your phone camera to open the corresponding audio or video resource.

For the Week Ahead

Jeremiah spends this week pulling false supports out from under God's people: the Temple cannot substitute for repentance, religious leaders cannot heal by announcing peace that is not real, human achievement cannot carry the weight of identity, and even our own hearts are unreliable guides when left to themselves. Yet the prophet keeps pointing back toward the Lord, the old path, the God worth knowing, and the tree whose roots reach living water. Mark where the reading makes you uncomfortable. Jeremiah usually starts doing useful work about three seconds after we wish he would change the subject.

Notes

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This image shows a full page of dot grid paper. The dots are arranged in a precise, repeating pattern across the entire surface, forming a grid that is useful for writing, drawing, or organizing information. The dots are small and black, set against a plain white background.

Week 9 Guide

Scripture Reading: Jeremiah 18:1-36:32

Week 9 moves through some of Jeremiah's most memorable images and some of the book's brightest promises. The Lord sends Jeremiah to a potter's workshop, where a ruined vessel is reshaped in the potter's hands. Jeremiah is threatened, beaten, mocked, and exhausted, yet God's Word burns within him. Kings and shepherds are confronted, false prophets are exposed, and Babylon's rise makes the coming exile feel less like a distant warning and more like a train whose headlights are already visible.

Then the reading opens into hope. Exiles are told to build houses, plant gardens, raise families, and seek the welfare of Babylon rather than treating faithfulness as a waiting room. God promises to gather His scattered people, raise up a righteous Branch from David's line, write His instruction on human hearts, forgive sin, and establish a new covenant. Jeremiah even buys a field while Jerusalem is under siege, a wonderfully stubborn act of hope. The week ends with King Jehoiakim burning Jeremiah's scroll, only for the Word to be written again. Human resistance can burn paper. It cannot cancel God's voice.

Week 9 Scripture Reading

The official Immerse: Prophets 16-week plan lists Week 9 as Jeremiah, Days 41-45, pages 242-274. Immerse gives the assignment by page number and natural literary break rather than by chapter and verse. The references below provide a teaching map for readers using WEB, NLT, or another standard Bible.

Day	Immerse Pages	Scripture Reading
Day 41	pp. 242-247	Jeremiah 18:1-20:18
Day 42	pp. 247-254	Jeremiah 21:1-24:10
Day 43	pp. 254-260	Jeremiah 25:1-29:32
Day 44	pp. 260-268	Jeremiah 30:1-33:26
Day 45	pp. 268-274	Jeremiah 34:1-36:32

1. Interesting Content That Stands Out

The potter can reshape the clay, and the point is repentance, not fatalism (Jeremiah 18:1-12): Jeremiah watches a potter remake a spoiled vessel. God explains that announced judgment can change when a nation turns from evil, and announced blessing can be forfeited when people turn away. The image stresses God's freedom and the seriousness of human response. The tragedy is Judah's reply: they intend to keep following their stubborn hearts.

Jeremiah wants to quit, but God's Word will not stay quiet (Jeremiah 20:7-13): After public humiliation and opposition, Jeremiah describes God's Word like a fire shut up in his bones. He is exhausted by speaking, yet unable simply to walk away. Prophetic vocation here is not glamorous influence. It is costly faithfulness when obedience feels heavier than applause.

God promises a righteous Branch after condemning failed shepherds (Jeremiah 23:1-8): Kings and leaders who scatter the flock are judged, but God promises to gather His people and raise up a descendant of David who will rule wisely and do justice and righteousness. Christian readers hear this royal promise reaching its fulfillment in Jesus, the righteous King and Shepherd.

Exiles are told to seek the welfare of the city that conquered them (Jeremiah 29:1-14): Jeremiah's letter does not tell the exiles to disappear, revolt immediately, or spend seventy years staring at the exit sign. They are to build, plant, marry, multiply, pray for Babylon, and seek its peace while trusting God's promise to bring them home.

The new covenant reaches the human heart (Jeremiah 31:31-34): After chapters of judgment, God promises a covenant unlike the one Israel broke. His instruction will be written within His people, they will know Him, and He will forgive their wickedness and remember their sin no more. The New Testament repeatedly returns to this promise when explaining Jesus' saving work.

Jeremiah buys a field during a siege, and the king burns a scroll that simply gets rewritten (Jeremiah 32:6-15; 36:1-32):

The land purchase says houses, fields, and vineyards will one day be bought again. The rewritten scroll says God's Word outlasts royal contempt. Hope in Jeremiah is oddly practical: sign the deed, rewrite the scroll, trust the promise.



2. Questions Worth Talking About

What does the potter image actually teach about God's judgment? (Jeremiah 18:1-12): Does the chapter picture people as lifeless clay with no meaningful response, or does God's explanation emphasize warning, repentance, and changed outcomes? How does this keep us from turning divine sovereignty into fatalism?

What do Jeremiah's complaints teach us about faithful ministry and faith? (Jeremiah 20:7-18): Jeremiah can praise God in one breath and lament his own birth in the next. What does Scripture gain by preserving this emotional honesty? How can we distinguish honest lament from abandoning the calling God has given?

What kind of leader does the righteous Branch promise? (Jeremiah 23:1-8): Jeremiah contrasts leaders who scatter God's flock with a Davidic King who acts with wisdom, justice, righteousness, and salvation. How does Jesus fulfill and deepen this hope, and how should His kingship reshape what Christians admire in leadership?

What does Jeremiah 29:11 mean when we read the whole letter? (Jeremiah 29:1-14): The promise of a future and a hope comes to exiles facing a long stay in Babylon, not people being promised quick escape from inconvenience. How does the context change the way we use this familiar verse? What does faithful waiting look like?

Why is the new covenant necessary? (Jeremiah 31:31-34): The problem is not that God's covenant was evil, but that His people repeatedly broke it. What changes when God's instruction is written on the heart and forgiveness becomes central? Where do you hear connections to Jesus' words about the new covenant?

Why buy land when the city is collapsing? (Jeremiah 32:6-15, 36-44): Jeremiah's purchase looks irrational if Babylon gets the final word. What faithful actions might look foolish in the short term but make sense if God's promises are true?

3. What Do the Readings Have to Say About a Relationship with God?

God's warnings are invitations to return, not evidence that repentance is pointless (Jeremiah 18:5-11): The potter lesson shows a God who truly addresses people and calls them to change course. Relationship with God includes taking His Law seriously enough to repent rather than using either grace or sovereignty as an excuse to remain unchanged.

God receives the exhausted prophet, even when his prayers are messy (Jeremiah 20:7-13): Jeremiah's relationship with God is not polished performance. He brings anger, fear, loneliness, praise, and despair into the same conversation. Faith keeps speaking to God even when the words come out limping.

God shepherds His people through the King He promises (Jeremiah 23:3-6): Failed human shepherds do not cancel God's commitment to His flock. He promises to gather, protect, and provide a righteous Davidic ruler. For Christians, relationship with God is finally anchored in Christ, the Shepherd-King whose righteousness and salvation are gifts to His people.

God can sustain faithful life even in exile (Jeremiah 29:4-14): The exiles are not outside God's reach because they are outside Judah. They can pray, work, build families, seek their neighbors' good, and wait for God's promised future. God's presence is not trapped in the circumstances we would have chosen.

God promises forgiveness and an inwardly renewed covenant relationship (Jeremiah 31:31-34): The Gospel center of this section is not 'try harder to become covenant people.' God acts: He writes, He forgives, He remembers sin no more. Hebrews explicitly sees this promise fulfilled through Christ and His once-for-all saving work.

God's Word remains living even when powerful people reject it (Jeremiah 36:1-32): Jehoiakim cuts and burns the scroll piece by piece, but God tells Jeremiah to write it again. Relationship with God rests on His Word, not on whether that Word currently receives applause, institutional protection, or political approval.

4. What Are Key Points You Should Be Thinking About This Week?

Stay soft enough to be reshaped (Jeremiah 18:1-12): Ask: Where has 'this is just how I am' become spiritual concrete? Identify one habit, attitude, resentment, or assumption that needs to be placed back into the Potter's hands through confession and repentance.

Do not confuse burnout with proof that God has abandoned the calling (Jeremiah 20:7-13): Jeremiah's exhaustion is real. If you are carrying something heavy, name both the burden and the promise. Faithful endurance may require rest, help, boundaries, and honest prayer, not pretending you are made of pastoral-grade titanium.

Seek the good of the place where God has actually put you (Jeremiah 29:4-7): What would it look like this week to pray for, serve, and contribute to the flourishing of your neighborhood, workplace, school, city, or community, even when that place is imperfect and temporary?

Read Jeremiah 29:11 with a seventy-year calendar, not a microwave timer (Jeremiah 29:10-14): Ask whether you are demanding quick relief where God may be forming patient faithfulness. Hope is not confidence that every hard chapter ends by Friday. It is confidence that God's promised future is larger than the present exile.

Live as though God's restoration is more real than the siege (Jeremiah 32:6-15, 42-44): What small 'field purchase' could embody hope this week, investing in a person, repairing something, planting, mentoring, planning, or serving because you believe God is still at work beyond today's bad news?

Let the Word survive your scissors (Jeremiah 36:20-32): Where are you tempted to edit away the part of Scripture that confronts you? Instead of trimming the text until it agrees with you, sit with the difficult word long enough to hear what God may be exposing and promising.



Listen & Watch

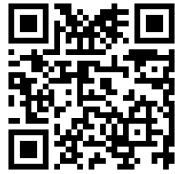
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BibleProject: Jeremiah

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Resource note: the official 16-week Immerse page pairs Week 9 with 'Prophets Week 9 (16-week plan)' audio. The Tyndale preview is 'Immerse: Prophets Week 5 (Jeremiah Part II),' the original 8-week video that covers this larger Jeremiah section and is therefore the content-matched preview for Weeks 8-10. BibleProject's Jeremiah overview is supplemental rather than official Immerse material.

For the Week Ahead

Week 9 is Jeremiah refusing to let judgment become the whole story. The clay can be reshaped. Exiles can plant gardens. A righteous King is promised. A new covenant will reach the heart. Fields will be bought again. A burned scroll will be written again. As you read, notice every place where human stubbornness says 'finished' and God's promise quietly says 'not yet.' Bring the difficult questions with you Saturday. Jeremiah has already brought several of his own.

Notes

This image shows a full page of dot grid paper. The background is white, and it is covered with a regular pattern of small black dots. The dots are arranged in straight horizontal and vertical lines, creating a grid-like appearance. There are no margins, text, or other markings on the page.

Week 10 Guide

Scripture Reading: Jeremiah 37:1-52:34

Week 10 brings Jeremiah to the collapse he has warned about for years. The prophet is imprisoned, lowered into a muddy cistern, rescued by an unlikely ally, and repeatedly asked for God's Word by leaders who do not actually want to obey it. Jerusalem falls to Babylon, the Temple is destroyed, and Judah's last king is captured. The judgment is no longer a sermon illustration. It has become history.

But Jeremiah does not end by saying Babylon gets the last word. The surviving people still have choices about whether they will trust the Lord or flee to Egypt. God speaks judgment over Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar, Elam, and finally Babylon itself. The empire God used as an instrument of judgment is not above judgment. The book closes with Jerusalem in ruins, yet one descendant of David, King Jehoiachin, is released from prison and given a place at the Babylonian king's table. It is only a sliver of hope, but Jeremiah has taught us not to despise slivers.

Week 10 Scripture Reading

The official Immerse: Prophets 16-week plan lists Week 10 as Jeremiah, Days 46-50, pages 274-310. Immerse gives the assignment by page number and natural literary break rather than by chapter and verse. The references below provide a teaching map for readers using WEB, NLT, or another standard Bible.

Day	Immerse Pages	Scripture Reading
Day 46	pp. 274-281	Jeremiah 37:1-41:18
Day 47	pp. 281-289	Jeremiah 42:1-46:28
Day 48	pp. 289-297	Jeremiah 47:1-49:39
Day 49	pp. 297-304	Jeremiah 50:1-51:32
Day 50	pp. 304-310	Jeremiah 51:33-52:34

1. Interesting Content That Stands Out

Jeremiah keeps telling the truth even when truth puts him in a pit (Jeremiah 37:11-21; 38:1-13): Officials accuse Jeremiah of weakening the nation's morale and lower him into a muddy cistern. His suffering is not evidence that his message is false. Then Ebed-melech, a Cushite court official, risks himself to rescue the prophet. One of the most courageous people in the story is an outsider.

Zedekiah wants God's Word, but not enough to obey it (Jeremiah 38:14-28): The king secretly asks Jeremiah what the Lord says. Jeremiah tells him plainly that surrender will preserve life, yet fear of other people keeps Zedekiah from acting. The problem is not lack of revelation. It is the terrifying gap between asking for God's guidance and submitting to it.

Jerusalem finally falls, exactly as Jeremiah warned (Jeremiah 39:1-10): The walls are breached, Zedekiah is captured, the royal house and city are burned, and many are taken into exile. The long-delayed judgment arrives. Jeremiah forces readers to feel the cost of covenant rebellion rather than reducing sin to an abstract theological category.

The remnant promises to obey God, then rejects the answer they receive (Jeremiah 42:1-22; 43:1-7): After Jerusalem falls, the survivors ask Jeremiah to pray and promise to follow whatever the Lord says. When God tells them to remain in Judah rather than flee to Egypt, they accuse Jeremiah of lying and go to Egypt anyway. Apparently 'whatever God says' sometimes comes with invisible fine print.

The oracles against the nations show that Babylon is not the only power under judgment (Jeremiah 46:1-49:39): Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar, Habor, and Elam all come under the prophetic word. The Lord who judges Judah is also Lord of the nations. No border, army, dynasty, or national god creates a jurisdiction where He stops being God.

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Babylon is judged, and Jeremiah ends with one small Davidic hope

(Jeremiah 50:1-51:64; 52:31-34): The empire that destroyed Jerusalem will itself fall. Then, after the devastating retelling of Jerusalem's destruction, Jehoiachin is released from prison and treated kindly in Babylon. The Davidic line has not vanished completely. The book ends with devastation, but not with extinction.

2. Questions Worth Talking About

Does opposition tell us whether we are being faithful?

(Jeremiah 37:11-21; 38:1-13): Jeremiah is imprisoned and nearly dies because he speaks the message God gave him. At the same time, suffering by itself does not prove someone is right. What actually anchors Jeremiah's faithfulness, and how do we avoid using either popularity or persecution as our measuring stick?

Why do we sometimes ask God for guidance when we have already decided what answer we want? (Jeremiah 38:14-23; 42:1-22): Zedekiah and later the remnant both request God's Word. Neither responds well when the answer threatens their preferred plan. Where does prayer become an attempt to get divine approval rather than genuine willingness to listen?

What does Ebed-melech teach us about courage and unexpected faithfulness? (Jeremiah 38:7-13; 39:15-18): A foreign court official acts more faithfully than many of Judah's leaders. Why might Jeremiah preserve his name and story? Where are we tempted to assume God will only work through the people, positions, or backgrounds we expect?

How do we read the severe judgments against the nations? (Jeremiah 46:1-49:39): These chapters contain hard language about war and destruction. What do they reveal about God's opposition to pride, violence, exploitation, and false security? What questions remain troubling when we read them?

Why must Babylon also face judgment if God used Babylon against Judah? (Jeremiah 50:1-51:64): God's sovereignty over historical events does not turn Babylon's arrogance and brutality into righteousness. How does this challenge simplistic claims that success, power, or being 'used by God' automatically proves moral approval?

Why does Jeremiah end with Jehoiachin eating at the king's table? (Jeremiah 52:31-34): After Jerusalem, the Temple, and the monarchy appear finished, the last paragraph focuses on a Davidic king receiving unexpected mercy. Is this merely an historical footnote, or does its placement invite readers to keep watching for God's promises to David?

3. What Do the Readings Have to Say About a Relationship with God?

God's presence does not guarantee an easy path for His servants (Jeremiah 38:1-13): Jeremiah is faithful and still ends up in a cistern. Relationship with God is not a contract promising insulation from suffering. It is trust that the Lord remains Lord even when obedience becomes costly.

God honors trust in surprising people (Jeremiah 39:15-18): The Lord gives Ebed-melech a personal promise of deliverance because he trusted Him. In the middle of national collapse, God sees an individual act of courageous faith. Nobody disappears into the crowd from His sight.

God's Word is meant to be obeyed, not merely consulted (Jeremiah 42:1-22): The remnant asks for guidance and promises obedience, but the test comes when God's answer contradicts their instincts. Relationship with God includes receiving His Word as authority rather than treating Him like a spiritual consultant whose recommendations are optional.

God remains God outside the places we associate with safety (Jeremiah 43:1-13; 44:1-30): The people flee to Egypt hoping geography will protect them from Babylon and from God's warning. Jeremiah reminds them that the Lord is not confined to Judah. We cannot relocate ourselves outside His claim, His judgment, or His mercy.

God is sovereign over every nation without excusing any nation's sin (Jeremiah 46:1-51:64): The Lord addresses Egypt, Moab, Edom, Babylon, and others as Judge of all the earth. Relationship with Him frees His people from treating any nation or empire as ultimate, whether we fear it, admire it, or belong to it.

God preserves promise even when history looks like total failure (Jeremiah 52:31-34): Jehoiachin's release does not undo exile, but it keeps a Davidic descendant alive and visible. Christians read Jeremiah's unfinished hope in the larger biblical story that reaches Jesus Christ, David's promised Son and the King whose reign exile cannot cancel.

4. What Are Key Points You Should Be Thinking About This Week?

Do the faithful thing even when it is not the popular thing (Jeremiah 38:1-13): Think of one situation where fear of criticism is making truth, compassion, or courage harder. Jeremiah and Ebed-melech remind us that faithfulness is measured by God's call and love of neighbor, not by the room's applause meter.

Notice where fear is making the decision for you (Jeremiah 38:17-23): Zedekiah knows what Jeremiah says but fears what others may do. Ask: What decision am I delaying because another person's opinion, reaction, or power has become larger in my imagination than God's promise?

Do not ask for guidance unless you are willing to be guided

(Jeremiah 42:1-22): Before praying 'Lord, show me what to do,' add the quieter prayer, 'and make me willing to hear an answer I did not choose.' Otherwise we can turn discernment into a very spiritual-looking approval process.

Refuse to make geography, politics, or institutions your Egypt

(Jeremiah 43:1-7): The remnant treats Egypt as the safe alternative to trusting the Lord in Judah. What place, plan, party, savings account, relationship, or institution are you tempted to imagine will make you untouchable?

Remember that power is temporary (Jeremiah 50:1-51:64):

Babylon looks unbeatable in Jeremiah's day, yet the prophet announces its fall. Hold today's victories and crises with humility. The kingdom of God has a considerably longer shelf life than whatever currently dominates the headlines.

Look for the sliver of promise at the end of a hard story

(Jeremiah 52:31-34): Jeremiah ends with one imprisoned king receiving kindness and a seat at the table. When life feels stripped down, ask where God has left a small sign of mercy, relationship, vocation, Word, or promise that keeps hope from reaching zero.

Listen & Watch

- Immerse Prophets on Spotify: [Open resource](#)
- Official Week 10 Audio: [Open resource](#)
- Official Immerse / Tyndale Preview, Jeremiah Part II: [Open resource](#)
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Official Week 10 Audio



Official Immerse / Tyndale Preview, Jeremiah
Part II



BibleProject: Jeremiah

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For the Week Ahead

Week 10 lets the warnings become history: the city falls, people scatter, and the temptation to trust Egypt appears almost immediately. Yet Jeremiah keeps widening the lens. God is still Lord in the cistern, in the ruined city, in Egypt, over Babylon, and even at a dinner table where one forgotten Davidic king receives unexpected kindness. As you read, mark the places where people ask for God's Word but resist it, where unlikely people act courageously, and where hope survives after the structures everyone trusted have collapsed. Jeremiah ends with rubble and a dinner invitation. That is a very Jeremiah way to refuse despair.

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Notes

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Week 11 Guide

Scripture Reading: Obadiah 1:1-21; Ezekiel 1:1-14:23

Week 11 crosses directly through the wreckage of Jerusalem. Obadiah speaks against Edom, Judah's close relative through Esau, for pride and for taking advantage of Jerusalem's disaster. The book is tiny, but its question is enormous: What does God think when people see a neighbor fall and decide that suffering is an opportunity for gloating, profit, or revenge? Obadiah answers with judgment on pride and a final confession that the kingdom belongs to the Lord.

Then Ezekiel begins among Judean exiles in Babylon. Ezekiel is from a priestly family, but instead of beginning his ministry inside Jerusalem's Temple, he sees the glory of God beside the Kebar River. The Lord's throne is pictured as astonishingly mobile, a crucial message for people who may think exile has carried them beyond God's reach. Ezekiel eats a scroll, becomes a watchman, performs strange sign-acts, sees the idolatry inside the Temple, and then watches the Lord's glory depart from Jerusalem. Yet even here God promises to be a sanctuary for the exiles and to replace a stony heart with a responsive one. Judgment is severe, but abandonment is not the final word.

Week 11 Scripture Reading

The official Immerse: Prophets 16-week plan lists Week 11 as Obadiah and Ezekiel, Days 51-55, pages 311-336. Immerse assigns the reading by page number and natural literary break rather than by chapter and verse. The references below provide a teaching map for readers using WEB, NLT, or another standard Bible.

Day	Immerse Pages	Scripture Reading
Day 51	pp. 311-315	Obadiah introduction; Obadiah 1:1-21
Day 52	pp. 317-321	Ezekiel introduction; Ezekiel 1:1-3:15
Day 53	pp. 321-327	Ezekiel 3:16-7:27
Day 54	pp. 327-331	Ezekiel 8:1-11:25
Day 55	pp. 331-336	Ezekiel 12:1-14:23

1. Interesting Content That Stands Out

Edom's pride turns a neighbor's disaster into an opportunity

(Obadiah 1:3-14): Obadiah condemns more than smug words.

Edom stands aloof when Jerusalem falls, rejoices over Judah's suffering, plunders in the chaos, and blocks fugitives. The prophet treats indifference and opportunism as moral choices. Pride says, 'Their collapse is not my problem.' God says otherwise.

Obadiah ends with a kingdom bigger than Edom or Judah

(Obadiah 1:15-21): The Day of the Lord turns the judgment outward toward all nations, and the final line announces that the kingdom belongs to the Lord. Human nations rise, boast, feud, and fall. God's reign is the horizon that outlasts all of them.

God's glory appears in Babylon, not only in Jerusalem (Ezekiel

1:1-28): Ezekiel's opening vision is strange on purpose: living creatures, wheels, fire, and a throne above them. The most important point is not cracking a celestial engineering diagram. The glory of Israel's God appears to an exile far from the Temple. God has not been left behind in Jerusalem.

Ezekiel must eat the message before he speaks it (Ezekiel 2:1-

3:15): The scroll contains lament and judgment, yet tastes sweet in Ezekiel's mouth. God's Word has to go into the prophet before it goes out through the prophet. The assignment is not based on whether the audience will applaud; Ezekiel must speak whether they listen or refuse.

The prophet becomes a watchman responsible for sounding the warning (Ezekiel 3:16-21):

Ezekiel is compared to a watchman on a city wall. He cannot control whether people respond, but he is accountable to deliver the warning God gives him. Faithfulness is defined by obedience to the Word, not by the response statistics afterward.

The glory leaves the Temple, yet God promises a new heart (Ezekiel 8:1-11:25): Ezekiel sees escalating idolatry within the Temple itself, then watches God's glory move out of the sanctuary and away from the city. It is one of Scripture's most devastating images of covenant rupture. Yet in the same vision God promises to gather the exiles, be a sanctuary for them, and give them a new spirit and a responsive heart.



2. Questions Worth Talking About

Why is gloating over someone else's downfall such a serious sin? (Obadiah 1:10-14): Edom does not cause every part of Jerusalem's destruction, but it delights in it and profits from it. What does Obadiah expose about resentment, tribalism, online pile-ons, family conflict, or the temptation to enjoy an enemy's humiliation?

What does Ezekiel's first vision say to people who think God is far away? (Ezekiel 1:1-28): The exiles have lost land, king, and access to the Temple, yet God's glory meets Ezekiel in Babylon. How might this challenge the idea that God is only present when life, church, nation, health, or circumstances look the way we expect?

Why is a scroll full of sorrow still sweet? (Ezekiel 2:8-3:11): God's message is painful, but it is still God's Word. How can truth be good even when it confronts us? What happens when we only want Scripture to reassure us and never to expose, warn, or correct us?

What are we supposed to do with Ezekiel's strange sign-acts? (Ezekiel 4:1-5:17): Ezekiel builds a model siege, lies on his side, measures food, and cuts his hair as embodied messages of Jerusalem's coming judgment. Why might a prophet communicate with dramatic actions rather than words alone? What do the actions make difficult to ignore?

Why does God's glory leave the Temple? (Ezekiel 8:1-11:13): The Temple was a sign of God's presence, but Israel treats His presence as guaranteed while filling the sanctuary with idolatry. What does this teach about holiness, worship, and the danger of trusting religious symbols while resisting the God they are meant to honor?

How can judgment and the promise of a new heart sit in the same vision? (Ezekiel 11:14-21): God does not minimize Israel's rebellion, yet He promises gathering, a new spirit, and a heart able to respond to Him. What does this suggest about the depth of the human problem and the kind of rescue God must provide?

3. What Do the Readings Have to Say About a Relationship with God?

God is King over every nation and judges pride without becoming tribal (Obadiah 1:15-21): Obadiah addresses Edom's betrayal of Judah, but the horizon broadens to the Day of the Lord for all nations. Relationship with God does not give His people permission to baptize their own pride. His kingdom judges every human kingdom, including ours.

God can meet His people in exile (Ezekiel 1:1-28): Ezekiel sees the divine glory in Babylon. The Lord is not locked inside a building or bounded by the geography of our preferred life. When circumstances remove familiar supports, God has not lost the address.

God speaks His Word before He asks His servant to speak it (Ezekiel 2:1-3:15): Ezekiel receives, eats, listens, and only then announces. Relationship with God begins with receiving His Word, not generating our own spiritual message. The prophet's mouth is useful because God's Word came first.

God takes idolatry seriously because He wants the hearts of His people (Ezekiel 8:1-18; 14:1-8): Ezekiel exposes idols in the Temple and idols carried within the heart. Relationship with God is not satisfied with religious furniture while rival loyalties rule inside us. The Law names those loyalties because the Lord refuses to pretend they give life.

God can be a sanctuary when the sanctuary is gone (Ezekiel 11:14-16): The exiles have been pushed away from Jerusalem, yet God says He has been a sanctuary for them in the countries where they are scattered. His presence is a gift before it is a location. That is sturdy comfort for every season when familiar structures disappear.

God promises the inner renewal His people cannot manufacture (Ezekiel 11:17-20): The answer to a stony heart is not a motivational speech about trying harder. God promises to gather His people, put a new spirit within them, and give a responsive heart. Christians hear this promise opening toward the Spirit's renewing work given through Christ.

4. What Are Key Points You Should Be Thinking About This Week?

Refuse the pleasure of someone else's collapse (Obadiah 1:12-14): Think about a person, group, church, political camp, coworker, or family member whose failure would secretly make you feel vindicated. Pray for mercy instead of rehearsing the victory speech. Obadiah gives schadenfreude nowhere to hide.

Look for God beyond the place you expected Him to be (Ezekiel 1:1-28): What change or loss has made you say, 'God used to be over there'? Ezekiel starts with glory beside a Babylonian canal. Ask where the Lord may be meeting you now through His Word and promises rather than where you wish you still were.

Take the Word in before handing it to someone else (Ezekiel 3:1-11): Before using a passage to diagnose another person, sit under it yourself. What is God exposing, correcting, comforting, or promising to you? A swallowed scroll is a useful cure for weaponized Bible verses.

Measure faithfulness by obedience, not immediate results

(Ezekiel 2:3-7; 3:16-21): Ezekiel cannot make the people listen. He can speak faithfully. Where are you carrying responsibility for an outcome God has not actually placed under your control? Do the faithful thing and leave the heart-changing work to God.

Check for idols hiding in sacred-looking places (Ezekiel 8:5-18;

14:1-8): Ask what good thing has quietly become ultimate: church identity, success, family, influence, money, politics, comfort, being right, or being needed. An idol does not become harmless because somebody parked it near religious language.

Pray for the heart only God can give (Ezekiel 11:17-20):

Instead of merely asking God to improve your circumstances, ask Him to make your heart tender toward His Word, your neighbor, repentance, and His promises. The deepest restoration Ezekiel imagines begins inside, and it begins with God's action.



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Part I



BibleProject: Obadiah



BibleProject: Ezekiel 1-33

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For the Week Ahead

Week 11 is full of uncomfortable movement: Edom stands on the sidelines of disaster, God's throne appears far from Jerusalem, Ezekiel eats a scroll no sane person would request for dessert, and the glory of the Lord leaves the Temple. Yet the Lord keeps speaking. He meets exiles, makes His prophet a watchman, promises to be a sanctuary, and begins talking about a heart made new. As you read, notice where pride watches from a distance, where God's presence refuses to be boxed in, and where judgment unexpectedly opens toward

restoration. Bring the strange parts Saturday. Ezekiel has brought enough wheels, scrolls, hair, bricks, and cherubim for everybody.

This image shows a full page of dot grid paper. The dots are arranged in a precise, repeating pattern across the entire surface, forming a series of horizontal and vertical lines without the solid lines themselves. This type of paper is commonly used for sketching, journaling, and organizing notes.

This image shows a full page of dot grid paper. The dots are arranged in a precise, repeating pattern across the entire surface, forming a grid that is useful for writing, drawing, or organizing information. The dots are small and black, set against a plain white background.

Week 12 Guide

Scripture Reading: Ezekiel 15:1-27:36

Week 12 stays in the first half of Ezekiel, where the prophet keeps dismantling the exiles' hope that Jerusalem's collapse can somehow be avoided by nostalgia, excuses, or somebody else's righteousness. The images are intentionally sharp: Jerusalem is a useless vine, an unfaithful spouse, a rebellious royal house, a corroded cooking pot, and a city whose violence has become impossible to hide. Ezekiel is not trying to make sin interesting. He is trying to make denial impossible.

Yet this section is not without Gospel-shaped openings. God plants a tender cedar shoot and promises that it will become a great tree. He insists that children are not doomed by their parents' guilt and repeatedly calls people to turn and live. He says plainly that He takes no pleasure in the death of the wicked. By the end of the week the focus begins moving beyond Jerusalem to the nations, especially wealthy Tyre. The same Lord who judges His own people also judges the pride, violence, and false security of the surrounding world.

Week 12 Scripture Reading

The official Immerse: Prophets 16-week plan lists Week 12 as Ezekiel, Days 56-60, pages 336-360. Immerse assigns the reading by page number and natural literary break rather than by chapter and verse. The references below provide a teaching map for readers using WEB, NLT, or another standard Bible.

Day	Immerse Pages	Scripture Reading
Day 56	pp. 336-341	Ezekiel 15:1-17:24
Day 57	pp. 341-346	Ezekiel 18:1-20:44
Day 58	pp. 346-350	Ezekiel 20:45-21:32
Day 59	pp. 350-355	Ezekiel 22:1-23:49

1. Interesting Content That Stands Out

Jerusalem is compared to vine wood that is useful only for burning (Ezekiel 15:1-8): A grapevine is valuable because it bears fruit, not because its wood makes excellent furniture. Ezekiel turns the image into a warning against covenant identity without covenant fruit. Being part of God's people is not a religious collectible that can be displayed while faithfulness disappears.

Ezekiel 16 uses deliberately disturbing marriage imagery to describe covenant betrayal (Ezekiel 16:1-63): The chapter traces Jerusalem from helpless beginnings to God's generous care and then into grotesque unfaithfulness. The sexual imagery is meant to feel offensive because idolatry is not treated as a harmless preference. Yet the chapter ends with God remembering His covenant and speaking of atonement.

A tiny cedar shoot becomes one of the week's brightest promises (Ezekiel 17:22-24): After a political allegory about failed kings and broken treaties, God says He Himself will take a tender sprig, plant it on Israel's mountain, and make it a great cedar where birds find shelter. The promise reaches beyond Judah's failed monarchy toward a ruler and kingdom God Himself establishes.

God rejects the proverb that children are simply doomed by their parents' sins (Ezekiel 18:1-32): The exiles quote a saying about parents eating sour grapes and children feeling the effects. Ezekiel insists on personal accountability and, even more strikingly, on the genuine possibility of repentance. The Lord says He takes no pleasure in death and calls His people to turn and live.

Israel's long history is retold as rebellion met by repeated divine mercy (Ezekiel 20:1-44): Ezekiel reviews Egypt, the wilderness, and the land, showing generation after generation resisting God's Word. Yet again and again God acts for the sake of His name and refuses to let Israel's failure define His faithfulness.

The siege begins, Ezekiel loses his wife, and the book turns toward the nations (Ezekiel 24:1-27; 25:1-27:36): The boiling-pot sign announces Jerusalem's final crisis, and Ezekiel's personal grief becomes part of the prophetic message. Then Ammon, Moab, Edom, Philistia, and Tyre come under judgment too. Tyre's dazzling trade network cannot save it from the fragility of human pride and economic power.



2. Questions Worth Talking About

What should we do with the disturbing imagery in Ezekiel 16 and 23? (Ezekiel 16:1-63; 23:1-49): These chapters use sexualized marriage imagery to portray idolatry, exploitation, and covenant betrayal. What is the metaphor trying to communicate? Where does the imagery trouble you, and how can we take the text seriously without pretending the imagery is easy or emotionally neutral?

What is the hope inside the cedar-tree promise? (Ezekiel 17:22-24): God contrasts human political maneuvering with the tree He plants Himself. What do the low tree being raised and the high tree being brought low tell us about God's kingdom? How might this connect with later biblical hope for the Davidic Messiah?

Does Ezekiel 18 teach that people save themselves by behaving better? (Ezekiel 18:20-32): The chapter strongly emphasizes responsibility, repentance, and changed living, but it also reveals God's desire that sinners turn and live. How do Law, repentance, grace, and the need for the new heart promised elsewhere in Ezekiel belong together?

Why does Ezekiel retell Israel's history so negatively? (Ezekiel 20:1-44): The story emphasizes repeated rebellion from Egypt onward, yet God repeatedly acts for the sake of His name. How does remembering failure differently from romanticizing the past help a community repent and hope honestly?

How do we respond to Ezekiel's most painful sign-act? (Ezekiel 24:15-27): The death of Ezekiel's wife is one of the book's hardest passages. What is the sign communicating about Jerusalem and the Temple? What questions about God, grief, prophetic vocation, and suffering should we allow to remain difficult rather than rushing toward a neat answer?

Why does Tyre receive so much attention? (Ezekiel 26:1-27:36): Tyre is pictured as a magnificent trading ship connected to nations across the Mediterranean world. What does the lament expose about wealth, international influence, self-sufficiency, and the assumption that prosperity proves permanence?

3. What Do the Readings Have to Say About a Relationship with God?

God wants covenant faithfulness, not merely covenant labels (Ezekiel 15:1-8; 16:59-63): The vine image and Jerusalem allegory expose the emptiness of claiming God's name while refusing His ways. Relationship with God is not secured by religious pedigree. Yet the same God who exposes betrayal also remembers His covenant and provides the ground for forgiveness.

God Himself plants the future He promises (Ezekiel 17:22-24): Human kings make treaties, break them, and scramble for survival. God's answer is His own tender shoot planted on His mountain. Christian hope rests finally in the King God gives, not in our ability to engineer a kingdom that cannot fall.

God calls each person to repentance and genuinely desires life (Ezekiel 18:21-23, 30-32): The Family Guide rightly highlights the clarity of this passage: God does not delight in the death of the wicked. His Law exposes destructive rebellion, while His call to turn reveals the heart of the God who wants His creatures to live.

God's faithfulness is deeper than His people's history of failure (Ezekiel 20:39-44): Israel's record is ugly, but God's name and promise remain larger than their rebellion. Relationship with God is not sustained by pretending we have a clean history. It is sustained by the Lord who acts faithfully and leads His people into repentance.

God is present even when His Word dismantles false hopes (Ezekiel 21:1-32; 24:1-14): The sword and boiling-pot images are severe because Jerusalem's denial has become severe. Sometimes God's Word comforts by reassuring us; sometimes it loves us by demolishing the lie that is keeping us from repentance.

God is Lord over the economies and nations that look untouchable (Ezekiel 25:1-27:36): The neighboring nations and prosperous Tyre do not exist outside God's moral world. Relationship with Him gives believers freedom to use earthly goods gratefully without asking wealth, markets, nations, or institutions to be our final security.

4. What Are Key Points You Should Be Thinking About This Week?

Ask what fruit your faith is actually producing (Ezekiel 15:1-8): Instead of asking only whether you belong to the right group or know the right language, ask: Where is trust in God becoming mercy, integrity, repentance, patience, courage, or love for my neighbor?

Do not inherit somebody else's excuses (Ezekiel 18:1-32): Family history, church history, culture, wounds, and previous generations deeply shape us, but Ezekiel refuses to let them become a complete explanation for our present choices. What is one faithful response God is calling you to make now?

Hear 'turn and live' as invitation, not merely threat (Ezekiel 18:30-32): Name one sin, resentment, idol, or pattern that needs repentance. The point of God's diagnosis is not to trap you in despair. He calls people away from what destroys them and toward life.

Let the past teach you without letting nostalgia lie to you

(Ezekiel 20:1-44): Communities often remember a golden age that was rather less golden when everyone was actually living through it. Ask: What part of my personal, family, church, or national story needs honest confession as well as gratitude?

Make room for grief that cannot be quickly explained (Ezekiel 24:15-27): Some passages should make us quiet before they make us clever. Think about someone carrying deep grief. How can you offer presence, prayer, and compassion without turning their pain into an illustration or a theological puzzle to solve?

Hold prosperity loosely (Ezekiel 27:1-36): Tyre has skilled workers, international trade, beautiful goods, and enormous reach, yet the ship still sinks. What blessing, success, institution, or financial security are you tempted to treat as permanent? Receive gifts with gratitude, but reserve ultimate trust for the Lord.



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BibleProject: Ezekiel 1-33

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For the Week Ahead

Week 12 is not gentle reading, but Ezekiel is doing something important: he keeps stripping away every excuse that lets God's people treat rebellion as somebody else's problem. At the same time, listen for the repeated openings toward life: God plants the tender shoot, refuses inherited fatalism, calls people to turn, remembers His name and covenant, and judges the powers people wrongly trust. Mark what troubles you as carefully as what encourages you. Ezekiel does not require us to enjoy every image. He asks us to keep listening to the God who speaks through them.

Notes

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Week 13 Guide

Scripture Reading: Ezekiel 28:1-39:29

Week 13 carries Ezekiel across a major turning point. The first part continues the oracles against proud nations: Tyre's ruler imagines himself almost divine, Egypt is compared to a magnificent tree that still falls, and Pharaoh joins other empires in the grave. Human power keeps mistaking height for permanence. Ezekiel's answer is wonderfully unflattering: every empire eventually discovers that being impressive is not the same thing as being God.

Then word arrives that Jerusalem has fallen, and Ezekiel's message opens toward restoration. He is again called a watchman. Israel's failed shepherds are confronted, but the Lord promises that He Himself will search for His sheep and appoint one Davidic shepherd over them. The land will be restored, God's people will receive a new heart and a new spirit, dry bones will live by God's breath, divided Israel will become one, and even the terrifying Gog vision ends with God defending and dwelling with His people. The movement is unmistakable: the God who exposes pride and failure is also the God who gathers, cleanses, breathes life, and restores.

Week 13 Scripture Reading

The official Immerse: Prophets 16-week plan lists Week 13 as Ezekiel, Days 61-65, pages 360-378. Immerse gives the assignment by page number and natural literary break rather than by chapter and verse. The references below provide a teaching map for readers using WEB, NLT, or another standard Bible.

Day	Immerse Pages	Scripture Reading
Day 61	pp. 360-364	Ezekiel 28:1-29:21
Day 62	pp. 364-368	Ezekiel 30:1-31:18
Day 63	pp. 368-371	Ezekiel 32:1-33:20
Day 64	pp. 371-374	Ezekiel 33:21-34:31
Day 65	pp. 374-378	Ezekiel 35:1-39:29

1. Interesting Content That Stands Out

Tyre's ruler confuses extraordinary success with divinity

(Ezekiel 28:1-10): The ruler boasts that he is a god seated in the heart of the sea. Ezekiel answers with the theological equivalent of a pin and a balloon: you are human, not God. Wisdom, trade, wealth, and strategic location can become spiritually dangerous when gifts begin convincing us that we are self-created.

Ezekiel's lament over Tyre uses Eden and guardian-cherub imagery (Ezekiel 28:11-19):

The poetry describes extraordinary beauty, privilege, and then ruin through pride and corruption. Christians have sometimes connected this imagery with Satan, while many interpreters read it primarily as exalted poetic language about Tyre's king. Either way, the passage's clear emphasis is the collapse of creaturely pride before the Creator.

Egypt is compared to a towering cedar that still ends up in the grave (Ezekiel 31:1-18; 32:17-32):

The Family Guide highlights the ancient image of kingdoms as great trees. Egypt's height, beauty, and influence are real, but none of them create immortality. The repeated descent to the pit levels the boasting of empires rather efficiently.

The fall of Jerusalem changes the tone of Ezekiel's ministry

(Ezekiel 33:21-33): A survivor finally arrives with the news that Jerusalem has fallen. The warning Ezekiel has preached is now history. From this point forward, restoration becomes much more prominent. The prophet who announced collapse now becomes a messenger of rebuilding.

God condemns selfish shepherds and says He will shepherd the flock Himself (Ezekiel 34:1-24):

Israel's leaders feed themselves while the weak, injured, and lost are neglected. God promises to search for His sheep, bind up the injured, strengthen the weak, and appoint 'my servant David' as one shepherd. For Christians, this becomes a major backdrop for Jesus calling Himself the Good Shepherd.

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New heart, dry bones, one people, and the defeat of Gog form a huge restoration movement (Ezekiel 36:22-37:28; 38:1-39:29):

God promises cleansing, a new heart, His Spirit, resurrection-like life for a valley of bones, reunion of the divided people, and final security from hostile powers. The center is God's action for His holy name. Restoration is not Israel pulling itself together. It is God breathing life where life is impossible.

2. Questions Worth Talking About

When does success turn into spiritual self-deception? (Ezekiel 28:1-10): Tyre's ruler is genuinely accomplished, but accomplishment becomes a platform for claiming what belongs only to God. What forms of success, expertise, wealth, influence, or ministry can make people less teachable and more convinced of their own indispensability?

How should we read the Eden imagery in Ezekiel 28? (Ezekiel 28:11-19): Some Christian readers see a secondary picture of Satan's fall, while many scholars understand the lament as poetic portrayal of Tyre's king using Eden imagery. What does the text clearly say about pride, privilege, corruption, and creaturely limits even where interpretations differ?

Why does Ezekiel spend so much time watching empires fall? (Ezekiel 29:1-32:32): Tyre, Egypt, Assyria, and other nations look permanent from ground level. How can remembering the mortality of nations protect us from both panic and idolatry? What happens when patriotism, economics, or political power starts carrying a weight only God's kingdom can bear?

What makes a shepherd good or bad in Ezekiel 34? (Ezekiel 34:1-24): Notice who gets fed, searched for, protected, healed, and judged. How does God's picture of leadership differ from leadership centered on platform, privilege, control, or personal gain? Where do you hear echoes of Jesus' ministry?

Who is doing the work in Ezekiel 36-37? (Ezekiel 36:22-32; 37:1-14): God cleanses, gives the new heart, puts His Spirit within, commands the bones, opens graves, and gives breath. What does this teach about repentance, conversion, spiritual renewal, and the difference between self-improvement and resurrection?

What should we do with Gog and Magog? (Ezekiel 38:1-39:29): The imagery portrays a final, overwhelming enemy coming against God's restored people, but the Lord Himself defeats the threat. Why might it be wiser to read the vision in its ancient prophetic and symbolic setting rather than immediately matching names to today's headlines? What is the passage trying to make certain about God?

3. What Do the Readings Have to Say About a Relationship with God?

God refuses to share His throne with our pride (Ezekiel 28:1-10): Relationship with God begins with the Creator-creature distinction. Our wisdom and achievements are gifts, not evidence that we have become self-sufficient. Humility is not pretending we have no gifts; it is remembering where they came from and who remains God.

God remains Lord when the world's greatest powers look permanent (Ezekiel 31:1-18; 32:17-32): Egypt and Assyria can dominate history for a season, but they cannot become eternal. Faith gives ultimate allegiance to the Lord rather than surrendering our peace to whichever empire currently looks tallest.

God calls His people to hear the watchman's warning and turn (Ezekiel 33:1-20): Ezekiel returns to the watchman image because God's Word still addresses real people with a real call to repentance. The Lord takes no pleasure in the death of the wicked. He calls sinners away from death and toward life.

God is the Shepherd who seeks the lost and gives the true Davidic Shepherd (Ezekiel 34:11-24): When human shepherds fail, God does not abandon the flock. He searches, rescues, feeds, binds wounds, and promises one shepherd from David's line. Christians hear the Gospel here with particular clarity in Jesus, the Good Shepherd who seeks and saves the lost.

God cleanses and creates the new heart His people cannot manufacture (Ezekiel 36:22-28): The promise moves beyond behavior management. God washes, removes the heart of stone, gives a living heart, and puts His Spirit within His people. The Lutheran Study Bible notes this as a profound new-covenant promise and sees strong baptismal resonance in the cleansing and Spirit language.

God can bring life out of complete death (Ezekiel 37:1-14): The valley contains bones that are not merely sick but very dry. God's Word and Spirit create life where human possibility has ended. Christian faith is resurrection faith: our hope rests in the God who raises the dead, not in our ability to make dead things try harder.

4. What Are Key Points You Should Be Thinking About This Week?

Practice being impressed without becoming idolatrous (Ezekiel 28:1-10; 31:1-14): You can admire skill, wealth, institutions, nations, technology, churches, and leaders without asking them to be divine. Ask: What impressive thing has begun to feel indispensable to me?

Measure leadership by who gets cared for (Ezekiel 34:1-10): If you lead anywhere, family, church, workplace, community, ask: Who is weak, injured, overlooked, wandering, or getting trampled while I am busy feeding myself? Good shepherding keeps the flock in view.

Let Jesus define shepherd leadership (Ezekiel 34:11-24; John 10:11-18): The promised shepherd seeks, serves, protects, and gives Himself for the sheep. Think about one relationship where you can lead this week by presence and sacrifice rather than control.

Stop treating heart-change like a home-improvement project (Ezekiel 36:22-28): Repentance matters, but Ezekiel's promise says the deepest repair is God's work. Pray for the Lord to expose the stone in you, cleanse what is unclean, and shape your life by His Spirit and Word.

Speak God's Word into places that look completely dead (Ezekiel 37:1-14): Where have you decided, 'Nothing can change here'? Do not confuse human impossibility with divine impossibility. Pray, speak truth, love faithfully, and leave resurrection in God's hands.

Read frightening headlines with Ezekiel 38-39 humility (Ezekiel 38:1-39:29): Ezekiel's point is not that God's people must become experts at panic. The terrifying coalition is still under God's rule and finally defeated by Him. Hold prophecy with reverence, resist sensational shortcuts, and let the vision strengthen trust in the Lord who keeps His people.

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Week 14 Guide

Scripture Reading: Ezekiel 39:1-48:35

Week 14 finishes Ezekiel and brings his long prophetic journey to one of the Bible's most striking visions of restoration. After the defeat of Gog is completed, Ezekiel is carried in a vision to a renewed land and shown an enormous Temple complex. The measurements can feel like reading divine architectural blueprints before the coffee has fully negotiated with the brain, but the details serve a larger purpose: what was destroyed will not define God's future, holiness matters, worship matters, and most of all, God's presence will return.

The turning point comes when the glory of the Lord, which Ezekiel watched leave Jerusalem earlier in the book, returns from the east and fills the Temple. From there the vision expands outward. Worship and leadership are reordered, land is redistributed, foreigners living among Israel receive an inheritance, and a river flows from God's sanctuary into the desert until even the Dead Sea becomes a place of abundant life. Ezekiel's final words do not give the restored city an impressive military title. Its name is simply this: 'The Lord Is There.'

Week 14 Scripture Reading

The official Immerse: Prophets 16-week plan lists Week 14 as Ezekiel, Days 66-70, pages 378-396. Immerse assigns the reading by page number and natural literary break rather than by chapter and verse. The references below provide a teaching map for readers using WEB, NLT, or another standard Bible.

Day	Immerse Pages	Scripture Reading
Day 66	pp. 378-381	Ezekiel 39:1-29
Day 67	pp. 381-384	Ezekiel 40:1-41:26
Day 68	pp. 384-388	Ezekiel 42:1-43:27
Day 69	pp. 388-393	Ezekiel 44:1-46:24
Day 70	pp. 393-396	Ezekiel 47:1-48:35

1. Interesting Content That Stands Out

The vision slows down to measure nearly everything (Ezekiel 40:1-42:20): Gates, courts, rooms, walls, and the sanctuary are measured with almost stubborn precision. The point is bigger than ancient architecture. After a book filled with disorder, idolatry, violence, and exile, God's restored dwelling is pictured as ordered, holy, intentional, and completely under His design.

The glory of the Lord returns from the east (Ezekiel 43:1-5): Earlier Ezekiel watched God's glory move out of the Temple and eastward because of Israel's idolatry. Now the movement is reversed. The glory returns from the east and fills the Temple. For exiles who had watched everything sacred collapse, this is the emotional center of the vision: God is coming home to dwell with His people.

God's presence makes holiness more important, not less (Ezekiel 43:6-12; 44:4-16): The renewed Temple is not a sentimental reset button where the past no longer matters. Ezekiel repeatedly marks boundaries between holy and common and insists that worship must no longer be corrupted. Grace restores God's people to His presence, and that presence reshapes how they live.

The prince is restrained rather than allowed to exploit the people (Ezekiel 45:7-12; 46:16-18): Earlier leaders took land and used power for themselves. In the restored order, the prince receives a defined portion and is specifically forbidden from seizing the people's inheritance. Even the ruler stands under God's justice. Leadership is a stewardship, not a license to collect everybody else's vineyard.

A tiny stream becomes a river that heals the Dead Sea (Ezekiel 47:1-12): Water flows from the Temple, deepens as it travels, fills the desert with trees, and turns salt water into a place swarming with life. The Family Guide connects this vision to the renewal of creation itself. Life flows outward from God's presence into places defined by death.



Foreigners receive an inheritance, and the final name is 'The Lord Is There' (Ezekiel 47:21-23; 48:30-35): Resident foreigners are to receive land among Israel's tribes, a striking widening of belonging inside the restoration vision. Then Ezekiel ends the entire book with the city's new name. After forty-eight chapters of glory, exile, judgment, and hope, the destination is not simply a rebuilt city. It is God dwelling with His people.

2. Questions Worth Talking About

Why does Ezekiel give us so many measurements? (Ezekiel 40:1-42:20): What might all this careful measuring communicate to people whose Temple, city, land, and social order had been destroyed? How can details that initially feel tedious become part of a message about God's faithfulness, holiness, and restoration?

Why is the return of God's glory such a huge moment? (Ezekiel 43:1-9; compare 10:18-22; 11:22-25): Read the return beside the earlier departure. What has changed emotionally and theologically? What would this promise mean to people who feared that exile meant God had permanently abandoned them?

How should Christians understand Ezekiel's final Temple vision? (Ezekiel 40:1-48:35): Interpreters differ. Some expect a more literal future Temple, while others understand the vision primarily as symbolic and theological, pointing toward God's restored presence and ultimately the new creation. What features of the text support each approach, and what central hope remains clear whichever view one takes?

What do we do with sacrifices in Ezekiel's restored Temple? (Ezekiel 43:18-27; 45:13-25): For Christians, the New Testament describes Christ's sacrifice as once-for-all, especially in Hebrews. That makes Ezekiel's sacrificial imagery an important interpretive question rather than something to skip. How might the vision use Israel's worship vocabulary to portray restored holiness and fellowship with God?

Why does life flow away from the Temple rather than staying inside it? (Ezekiel 47:1-12): The river does not create a holy private swimming pool around the sanctuary. It moves into the wilderness and transforms dead places. What does that say about the direction of God's life-giving presence and the mission of His people?

What is surprising about the treatment of foreigners and the city's final name? (Ezekiel 47:21-23; 48:35): Foreigners receive inheritance alongside Israel, and the book ends with God's presence rather than ethnic pride or political power. How does this fit the larger biblical story of God's promise to bless the nations through Abraham's family?

3. What Do the Readings Have to Say About a Relationship with God?

God's deepest promise is His presence (Ezekiel 43:1-7; 48:35): Ezekiel does not end merely with better circumstances. The glory returns, and the city is named because the Lord is there. Relationship with God is finally about God giving Himself to His people, not simply improving the scenery around them.

God restores sinners without making holiness optional (Ezekiel 43:7-12; 44:4-16): The same God who returns in mercy calls His people to recognize what is holy and what is common. Law and Gospel do not cancel each other. Grace brings us back into God's presence, and His holy presence exposes and reshapes the life that grace has rescued.

God gives worship rather than leaving us to invent access to Him (Ezekiel 43:13-46:24): The detailed worship instructions emphasize that Israel does not negotiate its own terms for God's presence. For Christians, this points us beyond self-made spirituality to the God who comes to us through His appointed Word and promises.

God's presence creates life where death had the advantage

(Ezekiel 47:1-12): The river reaches the barren Arabah and the Dead Sea, places that practically preach desolation without opening their mouths. Yet where God's water goes, life follows. The biblical story keeps moving toward resurrection and new creation because life comes from the Lord.

God's restored community makes room for the outsider

(Ezekiel 47:21-23): Foreigners dwelling among Israel are given an inheritance with the tribes. God's covenant story was never meant to curl inward forever. His blessing moves outward, and the New Testament makes that widening welcome unmistakable in Christ.

God's final answer to exile is not merely 'go home' but 'I am

with you' (Ezekiel 48:35): Home without God would still be exile in nicer clothing. Ezekiel's last line locates hope in the Lord's dwelling presence. For Christians, this reaches toward Christ as Immanuel and toward Revelation's vision of God dwelling with humanity in the renewed creation.

4. What Are Key Points You Should Be Thinking About This Week?

Do not confuse detailed reading with boring reading (Ezekiel

40:1-42:20): When the measurements begin marching past like an Old Testament zoning meeting, resist the urge to speed-read everything into a fog. Ask instead: What does this attention to order and holiness say to people whose world has been shattered?

Remember what God has reversed (Ezekiel 43:1-5): Earlier the

glory left. Now it returns. Think about one place in your life where failure, grief, or loss has made you assume that the story can only move in one direction. God is very good at writing return journeys.

Use authority without taking somebody else's inheritance

(Ezekiel 45:7-12; 46:16-18): If you lead, manage, parent, pastor, supervise, or influence, ask: Am I using this role to help others flourish, or quietly making their life serve mine? The prince himself is told there are boundaries.

Let God's life flow outward through you (Ezekiel 47:1-12):

Where is there a dry or salty place around you, loneliness, conflict, grief, injustice, discouragement, or need? What small act of mercy, prayer, presence, truth, or service could carry life outward this week?

Make room at the table and in the inheritance (Ezekiel 47:21-23):

Who is easy to treat like a permanent guest rather than someone who truly belongs? Think about church, neighborhood, family, workplace, and friendship. God's restoration vision has room for people Israel might have kept at arm's length.

End the week with Ezekiel's last sentence (Ezekiel 48:35):

When anxiety starts narrating the future, answer with the name of the city: 'The Lord Is There.' Not 'I have it all figured out,' not 'nothing bad can happen,' but the deeper Christian confidence that the future belongs to the God who comes to dwell with His people.

Listen & Watch

Immerse Prophets on Spotify: [Open resource](#)

Official Week 14 Audio: [Open resource](#)

Official Immerse / Tyndale Preview, Ezekiel Part II: [Open resource](#)

BibleProject: Ezekiel 34-48: [Open resource](#)



Immerse Prophets on Spotify



Official Week 14 Audio



Official Immerse / Tyndale Preview, Ezekiel Part
II



BibleProject: Ezekiel 34-48

Scan any code with your phone camera to open the corresponding resource.

Resource note: the official 16-week Immerse page pairs Week 14 with 'Prophets Week 14 (16-week plan)' audio. The Tyndale video is titled 'Immerse: Prophets Week 7 (Ezekiel Part II)' in the original 8-week series; the 16-week plan uses that Part II material across Weeks 13 and 14. BibleProject's Ezekiel 34-48 overview is supplemental rather than official Immerse material.



Notes

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Week 15 Guide

Scripture Reading: Haggai 1:1-2:23; Zechariah 1:1-14:21

Week 15 moves into the world after the Babylonian exile. A remnant has returned to Judah under Persian rule, but returning home has not magically fixed everything. Jerusalem is still wounded, the Temple remains unfinished, resources feel thin, and the glorious restoration promised by earlier prophets can look rather smaller in real life. Haggai steps into that discouragement with a blunt question about priorities: God's house lies in ruins while the people have found plenty of energy for their own houses. The call is not merely, 'Build a building.' It is, 'Consider your ways,' return to the Lord's work, and trust the God who says, 'I am with you.'

Zechariah then gives the same generation a gallery of sermons, night visions, strange symbols, and enormous promises. Joshua the high priest is stripped of filthy garments and clothed clean. Zerubbabel is told that the work will succeed not by human might but by God's Spirit. Fasts of grief are promised to become feasts, nations come seeking the Lord, and the book finally looks beyond the second Temple to the Messiah: a humble King riding on a donkey, a rejected Shepherd, the One who is pierced, a fountain opened for cleansing, and the Lord reigning over all the earth. The people are rebuilding something visible, but God is preparing something far larger than they can yet see.

Week 15 Scripture Reading

The official Immerse: Prophets 16-week plan lists Week 15 as Haggai and Zechariah, Days 71-75, pages 397-419. Immerse assigns readings by page number and the largest natural literary break. The references below provide a teaching map for readers using WEB, NLT, or another standard Bible.

Day	Immerse Pages	Scripture Reading
Day 71	pp. 397-401	Haggai intro; Haggai 1:1-2:23
Day 72	pp. 403-406	Zechariah intro; Zechariah 1:1-2:13
Day 73	pp. 406-409	Zechariah 3:1-6:15
Day 74	pp. 410-415	Zechariah 7:1-11:17
Day 75	pp. 415-419	Zechariah 12:1-14:21

1. Interesting Content That Stands Out

Haggai asks the returned exiles to examine what their priorities are actually saying (Haggai 1:2-11): The people keep saying the time has not yet come to rebuild the Lord's house, while their own houses receive attention. Haggai's repeated command, 'Consider your ways,' turns a construction delay into a spiritual diagnosis. Their calendars, money, labor, and excuses are revealing what they value.

The people respond, and God's first word after their obedience is presence (Haggai 1:12-15; 2:4-5): Unlike many prophetic audiences, Zerubbabel, Joshua, and the remnant actually listen. The Lord answers, 'I am with you,' then stirs their spirits for the work. The sequence matters: God's presence and promise surround the calling, rather than the project earning His presence.

Haggai looks past a disappointing second Temple toward a greater glory (Haggai 2:3-9, 20-23): Some remember Solomon's Temple and see the new work as embarrassingly small. God tells them to be strong and work because He is with them, then promises to shake the nations. The final promise to Zerubbabel preserves Davidic hope, and Christian readers see that royal line reaching its fulfillment in Jesus.

Joshua's filthy garments are removed before he is sent back to serve (Zechariah 3:1-10; 6:9-15): The high priest stands accused and unclean, but the Lord rebukes the accuser, removes Joshua's guilt, and gives him clean clothing. Then Zechariah's vision points ahead to the Branch, joining royal and priestly hope in a figure Christians recognize most fully in Christ.

The rebuilding will happen by God's Spirit, not by raw human force (Zechariah 4:1-14): Zerubbabel faces a task large enough to look like a mountain. The Lord's answer is not a better political machine or a more impressive budget, but His Spirit. The warning not to despise 'the day of small things' is tailor-made for people tempted to confuse visible size with divine significance.

Zechariah's final chapters become a remarkable cluster of messianic images (Zechariah 8:20-23; 9:9-10; 11:12-13; 12:10-13:1; 13:7; 14:8-9): Nations seek the Lord, a humble King arrives on a donkey, a shepherd is valued at thirty pieces of silver, Jerusalem mourns over the One who is pierced, a fountain opens for cleansing, the Shepherd is struck, and living water flows as the Lord reigns. The New Testament repeatedly returns to these images when telling the story of Jesus.

2. Questions Worth Talking About

Begin with the four Immerse conversation starters: What stood out to you this week? Was there anything confusing or troubling? Did anything make you think differently about God? How might this change the way we live?

What do our priorities reveal that our words may hide? (Haggai 1:2-11): The returned exiles can explain why the Temple has to wait, but Haggai looks at the pattern of their lives. What do time, money, attention, maintenance, and energy reveal about what we actually treat as important?

How does 'I am with you' change the way we approach difficult work? (Haggai 1:12-15; 2:4-5): God does not promise that the work will suddenly become easy or impressive. He promises His presence. What is the difference between working to prove ourselves to God and working because God has already pledged Himself to His people?

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Why does Zechariah put clean clothes on Joshua before emphasizing his calling? (Zechariah 3:1-10): Joshua cannot remove his own guilt. God does it for him. What does that order teach about forgiveness, vocation, and the temptation to make Christian service into a program for earning a clean record?

What does it mean to work 'not by might, nor by power, but by my Spirit'? (Zechariah 4:6-10): Does trust in God's Spirit mean planning and skill do not matter, or does it mean they are no longer ultimate? Where are we most tempted to despise small beginnings because they do not look impressive enough?

Why does Zechariah challenge religious fasting with questions about justice and motive? (Zechariah 7:4-10; 8:16-19): The people ask whether an old fast should continue. God asks whom the fasting was really for, then points toward truth, justice, mercy, and peace. How can a good spiritual practice become a substitute for actually loving God and neighbor?

What kind of Messiah emerges when these images are read together? (Zechariah 9:9-10; 11:12-13; 12:10-13:1; 13:7): The King is humble, the Shepherd is rejected, the pierced One becomes the focus of mourning, and cleansing follows. How do these images prepare us for Jesus' triumphal entry, betrayal, crucifixion, and saving work without flattening every prophetic detail into a one-line prediction?

3. What Do the Readings Have to Say About a Relationship with God?

God calls His people to return because relationship can be restored (Zechariah 1:1-6): Zechariah opens with a covenant invitation: return to the Lord, and He will return to you. Repentance is not God asking sinners to crawl back into His good graces. It is His Word exposing the road away from Him and calling His people home.

God's presence comes before our ability to make the work impressive (Haggai 1:12-15; 2:4-5): The returned exiles are weak, politically small, and building something that looks unimpressive beside Solomon's Temple. Their confidence rests in the Lord's promise, 'I am with you.' Relationship with God is sustained by His faithfulness, not by the size of our visible results.

God removes guilt we cannot scrub off ourselves (Zechariah 3:1-10): Joshua stands in filthy garments, and God commands that they be removed and replaced. That is Gospel-shaped grace. The sinner is cleansed by God's action and then called into faithful service, not the other way around.

God supplies His Spirit for the work He gives (Zechariah 4:6-10): Zerubbabel is not told to become more naturally mighty. He is told where the true power lies. Relationship with God means dependence, prayer, Word, and faithful action, trusting that God's Spirit is not limited by the apparent smallness of His people.

God wants truth, justice, mercy, and peace rather than religion performed for ourselves (Zechariah 7:4-10; 8:16-19): Fasting can look very devout while still circling around the self. The Lord keeps connecting worship with how people speak, judge, show mercy, and treat the vulnerable. Faith receives God's gifts and then turns outward toward the neighbor.

God gives the King, Shepherd, and cleansing that His people need (Zechariah 9:9-10; 12:10-13:1; 13:7): Zechariah's hope keeps moving toward a coming ruler who is unlike the world's rulers and a saving work that passes through rejection, wounding, and cleansing. Christians read these texts in the light of Jesus, whose death and resurrection are God's answer to the guilt and exile sin creates.

4. What Are Key Points You Should Be Thinking About This Week?

Run a quiet 'consider your ways' audit (Haggai 1:5-7): Look at one ordinary week of your time, spending, attention, and emotional energy. What receives first place in practice, not merely in intention? Ask God to expose priorities that have drifted and to redirect them without turning the exercise into guilt-powered religious bookkeeping.

Do the next faithful thing even when it looks small (Haggai 2:4-5; Zechariah 4:6-10): You do not need a grand launch, perfect conditions, or a heroic personality to obey God today. What small act of prayer, service, reconciliation, generosity, study, or courage is actually in front of you?

Receive the clean clothes before reaching for the clipboard (Zechariah 3:1-10): It is very easy to use serving, leading, fixing, or achieving as a way to prove we are acceptable. Start instead with God's forgiveness in Christ. Vocation is what forgiven people get to do, not the washing machine for our guilt.

Let spiritual practices turn you toward your neighbor (Zechariah 7:4-10; 8:16-19): Prayer, fasting, worship, Bible reading, and giving are gifts, but they are not escape hatches from mercy and truth. Choose one practice this week and ask how it can make you more attentive to someone who needs honesty, patience, justice, generosity, or compassion.

Let the donkey-riding King challenge your definition of strength (Zechariah 9:9-10): The promised King comes humble and brings peace. Where are you tempted to believe that louder, harsher, richer, or more controlling automatically means stronger? Let Jesus teach you what kingship under God actually looks like.

Keep repentance beside the open fountain (Zechariah 12:10-13:1): Zechariah joins mourning over sin with cleansing from sin. Christian repentance is not staring forever at the wound. Name what is wrong truthfully, then place it where Scripture places cleansing, in the gracious saving work God provides.



Listen & Watch

Immerse Prophets on Spotify: [Open resource](#)

Official Immerse Audio, Week 15: [Open resource](#)

Official Immerse / Tyndale Preview: [Open resource](#)

BibleProject: Haggai: [Open resource](#)

BibleProject: Zechariah: [Open resource](#)



Immerse Prophets on Spotify



Official Immerse Audio, Week 15



Official Immerse / Tyndale Preview



BibleProject: Haggai



BibleProject: Zechariah

Scan with your phone camera

Each QR code opens the matching audio or video resource.

Resource note: the official 16-week Immerse page pairs Week 15 with 'Prophets Week 15 (16-week plan)' audio. The official Tyndale video is titled 'Immerse: Prophets Week 8 (Haggai, Zechariah, Malachi, Joel, and Jonah)' because it was created for the original 8-week plan. The 16-week plan uses that same preview across the final two weeks. BibleProject's Haggai and Zechariah videos are supplemental resources.

For the Week Ahead

Haggai and Zechariah speak to people doing faithful work in an era that feels smaller than the promises they remember. That is precisely why these books are so useful. God does not tell the remnant to manufacture glory. He tells them to return, build, speak truth, practice justice, stop despising small things, and trust His presence and Spirit. Then He lifts their eyes beyond the second Temple to the King and Shepherd who is coming. Read the visions slowly, let the strange images stay strange long enough to notice what they are doing, and bring both your questions and your hope to the Saturday conversation.

Notes

This image shows a full page of dot grid paper. The dots are arranged in a precise, repeating pattern across the entire surface, forming a grid that is useful for writing, drawing, or organizing information. The dots are small and evenly spaced both horizontally and vertically.

This image shows a full page of dot grid paper. The dots are arranged in a precise, repeating pattern across the entire surface, forming a grid that is useful for writing, drawing, or organizing information. The dots are small and dark, set against a plain white background.

Week 16 Guide

Scripture Reading: Malachi 1:1-4:6; Joel 1:1-3:21; Jonah 1:1-4:11

Week 16 closes Immerse: Prophets with three short books that gather many of the themes we have heard for sixteen weeks. Malachi speaks to a post-exile community whose worship has become tired and whose covenant life has grown casual. The people question God's love and justice, priests bring careless offerings, marriages are treated lightly, and worshipers ask whether faithfulness is worth it. God answers with both warning and promise: He will send His messenger, come to His Temple, purify His people, remember those who fear Him, and bring healing with the coming day of the Lord.

Joel takes a devastating locust plague and uses it to summon the whole community to repentance. The Day of the Lord is near, but the center of the book is an invitation to return to the God who is gracious and compassionate. God promises restoration and the outpouring of His Spirit on sons and daughters, old and young, servants and free. Then Jonah gives the Prophets volume one final surprise: the last book is not mainly a collection of the prophet's sermons but a story about a prophet who would rather die than celebrate mercy for his enemies. The series ends with God's unanswered question about compassion for Nineveh. Apparently the last homework assignment is for the reader.

Week 16 Scripture Reading

The official Immerse: Prophets 16-week plan lists Week 16 as Malachi, Joel, and Jonah, Days 76-80, pages 421-444. The official daily assignments are pages 421-424, 424-427, 429-434, 434-438, and 439-444. Immerse follows page numbers and natural literary breaks rather than chapter-and-verse divisions, so the references below provide a teaching map for readers using WEB, NLT, or another standard Bible.

Day	Immerse Pages	Scripture Reading
Day 76	pp. 421-424	Malachi intro; Malachi 1:1-2:16
Day 77	pp. 424-427	Malachi 2:17-4:6
Day 78	pp. 429-434	Joel intro; Joel 1:1-2:17
Day 79	pp. 434-438	Joel 2:18-3:21
Day 80	pp. 439-444	Jonah intro; Jonah 1:1-4:11

1. Interesting Content That Stands Out

Malachi is built like a series of arguments between God and His people (Malachi 1:2, 6-7; 2:17; 3:7-8, 13): Again and again God makes a charge and the people answer, 'How?' or 'What do you mean?' The form exposes spiritual numbness. The frightening part is not simply that Israel is sinning; it is that they have become skilled at not recognizing what is wrong.

Careless worship reveals a careless view of God (Malachi 1:6-14): Priests bring animals they would hesitate to offer a human governor. The issue is larger than sacrifice quality. Their worship says God can receive leftovers because His name is not worth costly honor. Malachi asks whether our worship matches what we claim to believe about the Lord.

The promised messenger prepares for the Lord's own arrival (Malachi 3:1-5; 4:5-6): God promises a messenger who prepares the way, then the Lord comes to His Temple with refining judgment. The book closes by promising an Elijah-like prophet. The New Testament identifies John the Baptist with this preparing ministry before Jesus.

Joel says repentance involves the heart, not religious theater (Joel 2:12-17): The call is to return to the Lord with fasting and mourning, but Joel immediately says to tear the heart rather than merely the clothing. The reason repentance can turn toward God is His character: gracious, compassionate, patient, and rich in steadfast love.

God's Spirit is poured out across the boundaries people usually use to rank importance (Joel 2:28-32): Sons and daughters, old and young, male and female servants all receive God's Spirit. Peter quotes this passage in Acts 2 to interpret Pentecost, showing that Joel's promise belongs directly to the story of the risen Christ giving the Spirit to His people.



Jonah's greatest miracle may be that God keeps dealing patiently with Jonah (Jonah 1:1-4:11): Sailors turn toward the Lord, Nineveh repents, and even the animals get dressed for the citywide fast, while the prophet grows angry because God is merciful. The book ends with God asking whether He should not care about the great city. The question is aimed at Jonah, but the reader is standing inconveniently close.

2. Questions Worth Talking About

Begin with the four official Immerse conversation starters: What stood out to you this week? Was there anything confusing or troubling? Did anything make you think differently about God? How might this change the way we live?

How can people become blind to their own spiritual drift? (Malachi 1:2-14; 2:17; 3:7-8): Malachi's audience repeatedly seems surprised by God's accusations. What habits help us notice when worship, generosity, marriage, leadership, or obedience have become routine without becoming faithful?

What does the refining-fire image tell us about God's coming? (Malachi 3:1-5): The Lord's arrival is good news, but not comfortable news for everything in us that resists His holiness. How can judgment and purification be part of hope rather than its opposite?

What is the difference between tearing clothes and tearing hearts? (Joel 2:12-17): Joel does not reject fasting or public worship. He rejects outward signs detached from inward return. What might repentance look like when it moves beyond feeling bad into honestly returning to God?

Why is Joel's promise of the Spirit so important? (Joel 2:28-32; Acts 2:14-21): Notice who receives the Spirit and how widely the promise reaches. What changes when God's people are understood not merely as spectators of prophetic ministry but as a Spirit-gifted community called to bear witness?

Why does Jonah run, and why is he angry when Nineveh repents? (Jonah 1:1-3; 3:10-4:3): Jonah eventually tells us the problem: he knew God was gracious and feared God might forgive Israel's enemy. Are there people or groups whose repentance and restoration would make us less happy than we would like to admit?

Why does the Prophets volume end with an unanswered question? (Jonah 4:9-11): God asks Jonah whether He should not have compassion on Nineveh, and the book stops before Jonah answers. What answer does the larger prophetic story invite from us after sixteen weeks of judgment, mercy, covenant, exile, return, and hope?

3. What Do the Readings Have to Say About a Relationship with God?

God loves before His people understand or deserve that love (Malachi 1:2-5): Malachi opens with God's declaration of love and Israel's skeptical response. The relationship begins with God's covenant faithfulness, not with Israel proving that it deserves affection. Grace comes first, which makes their careless response all the more tragic.

God desires worship that recognizes who He actually is (Malachi 1:6-14): The Lord is not one more item on the calendar who should be pleased to receive whatever is left. Relationship with God involves reverence, trust, gratitude, and attention because His name is great. The Law exposes our half-heartedness; the Gospel gives us the God who has first given Himself to us.

God calls sinners to return because His character is merciful (Joel 2:12-13): Joel's call to repentance rests on who God is: gracious, compassionate, patient, and rich in steadfast love. Christian repentance is not running toward an unknown judge hoping He has calmed down. It is returning to the Lord whose mercy His Word has already revealed.

God gives His Spirit rather than leaving His people to manufacture spiritual life (Joel 2:28-32; Acts 2:16-21, 38-39):

The promise becomes central at Pentecost. God's people live by received gift: His Word, His forgiveness, His Spirit, and His calling. The church is not a self-powered religious club with unusually early Sunday meetings.

God hears outsiders who call on Him (Jonah 1:14-16; 3:5-10):

Pagan sailors pray to the Lord, Nineveh responds to the warning, and God shows mercy. The book keeps widening the reader's imagination about whom God sees and whom He may call to repentance.

God's compassion is larger than our preferred boundaries

(Jonah 4:1-11): Jonah knows the right theology about God's mercy and resents seeing that theology applied to his enemies. Relationship with God means allowing His heart for the lost to challenge ours. Jesus later points to Jonah while announcing a salvation greater than Jonah's reluctant mission.

4. What Are Key Points You Should Be Thinking About This Week?

Listen for your own 'How have we?' (Malachi 1:6-7; 3:7-8, 13):

Where do you become defensive before you become curious when God's Word confronts you? Practice asking, 'Lord, show me what I am not seeing,' rather than immediately preparing the closing argument for your defense.

Give God more than spiritual leftovers (Malachi 1:6-14): Look at your attention, worship, generosity, time, and preparation. This is not a call to earn God's favor by being impressive. It is an invitation for grace received to become gratitude expressed.

Return with your heart, not merely with the correct religious motions (Joel 2:12-17): Name one thing that needs real repentance rather than cosmetic repair. Then bring it to the God

Joel actually describes, gracious and merciful, instead of the imaginary God your shame keeps inventing.

Pray as a Spirit-given witness, not a spiritual spectator (Joel 2:28-32; Acts 2:17-21): Where has God placed you to speak, serve, pray, encourage, or testify to Christ? The Spirit is not reserved for a tiny religious varsity squad. God's gifts move through the whole body.

Notice which Nineveh you secretly want God to dislike (Jonah 3:10-4:4): Who is difficult for you to imagine receiving mercy? Do not begin by pretending the feeling is not there. Name it before God, pray for that person's repentance and good, and ask Him to reshape your heart.

Finish the sixteen weeks with God's question, not your summary (Jonah 4:10-11): The Prophets have shown us a God who judges evil, calls sinners, keeps covenant, raises hope from ruins, sends His promised King, pours out His Spirit, and cares about the nations. Ask: Where is He inviting me to join His compassion now?

Listen & Watch

Immerse Prophets on Spotify: [Open resource](#)

Official Week 16 Reading & Audio: [Open resource](#)

Official Immerse / Tyndale Preview: [Open resource](#)

BibleProject: Malachi: [Open resource](#)

BibleProject: Joel: [Open resource](#)

BibleProject: Jonah: [Open resource](#)



Immerse Prophets on Spotify



Official Week 16 Reading & Audio

| Immerse: Prophets | Glossary



Official Immerse / Tyndale Preview



BibleProject: Malachi



BibleProject: Joel



BibleProject: Jonah

Resource note: the official 16-week Immerse page confirms Week 16 as Malachi, Joel, and Jonah and embeds the official Week 16 audio. The Spotify QR opens the complete Immerse Prophets audio channel. The Tyndale video is the original 8-week finale covering Haggai, Zechariah, Malachi, Joel, and Jonah, so it serves both Weeks 15 and 16 of the 16-week plan. BibleProject's Malachi, Joel, and Jonah overviews are supplemental resources.



For the Week Ahead

Sixteen weeks end in a wonderfully unfinished place. Malachi tells us to watch for the messenger and the coming Lord. Joel tells us to call on the Lord and wait for His Spirit. Jonah leaves us staring at Nineveh while God asks whether His compassion should reach people we would rather keep outside. For Christians, those open threads run directly into the New Testament: John prepares the way, Jesus comes as Lord and Savior, the Spirit is poured out at Pentecost, and the good news moves toward the nations. So the end of Prophets is not really, 'Well, we finished the book.' It is, 'Now that we have heard God's heart for His people and His world, how will we live inside His story?' Bring one thing that surprised you across the whole sixteen weeks, one question you are still carrying, and one way the prophets have changed how you see God.

Source Notes

Official 16-week schedule: Immerse: Prophets Week 16, Days 76-80, pp. 421-424, 424-427, 429-434, 434-438, and 439-444. The official plan identifies the week's books as Malachi, Joel, and Jonah.

Immerse Family Guide anchors: Day 38, 'That Great, Hard Day Is Coming' (Malachi; Prophets pp. 423, 425-427); Day 39, 'Will He Bring Darkness or Light?' (Joel; Prophets pp. 432, 435-438); and Day 40, 'A God Who Loves the Whole World' (Jonah; Prophets pp. 442-444).

Teaching-map clarification: Immerse supplies page ranges and natural literary breaks rather than chapter-and-verse assignments. The chapter ranges in this handout are a practical teaching map built from the official page schedule, the Family Guide anchors, and the natural division of Malachi and Joel across two days with Jonah on the final day.

Historical and literary background consulted: Called to Be God's People; An Introduction to the Old Testament by Longman and Dillard; The Lutheran Study Bible notes. Joel and Jonah are especially difficult to date precisely, a point also acknowledged in the Immerse Family Guide.

New Testament connections are used where the New Testament explicitly takes up these texts: Malachi's messenger/Elijah expectation in the ministry of John the Baptist, Joel's Spirit promise in Acts 2, and Jesus' use of Jonah as a sign and as a witness against unbelief.

WEB and NLT may be used alongside Immerse. Short phrases and paraphrases in this handout are meant to send readers back into the larger biblical text, not replace it.

Notes

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This image shows a full page of dot grid paper. The dots are arranged in a precise, repeating pattern across the entire surface, forming a grid that is useful for writing, drawing, or organizing information. The dots are small and evenly spaced both horizontally and vertically.

PROPHETS

A–Z GLOSSARY & READER’S REFERENCE

*Theological terms, prophetic themes, people, places, Hebrew vocabulary,
and Lutheran confessional connections*

**South Lake Church
League City, Texas
2026**

A companion appendix for the 16-week Immerse: Prophets reading project

How to Use This Glossary

This glossary is designed as a reader's companion to the South Lake Church Prophets book. It gathers the major theological and doctrinal ideas, prophetic images, historical names, empires, places, Hebrew terms, and Lutheran confessional references that help readers navigate the sixteen-week journey. It is intentionally more than a dictionary. Each entry tells you what a term means, where to find it in Scripture, and how a confessional Lutheran reading may help keep Law, Gospel, Christ, grace, faith, and the authority of Scripture in view.

This is a comprehensive reader's glossary, not a concordance of every minor proper noun in the prophetic books. The emphasis is on names and locations that materially clarify the story, plus concepts that recur across the South Lake guide. Where the Book of Concord has a direct doctrinal connection, the relevant article or section is listed. Where it does not, the entry says so rather than inventing a confessional citation.

Confessional Abbreviations

AC: Augsburg Confession

Ap: Apology of the Augsburg Confession

SA: Smalcald Articles

SC: Small Catechism

LC: Large Catechism

FC Ep: Formula of Concord, Epitome

FC SD: Formula of Concord, Solid Declaration

A–Z Quick Index

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

A

Abrahamic Promise

Meaning: The covenant promises given to Abraham, including land, descendants, and blessing to all nations. The prophets assume this larger story even when Israel is under judgment.

Scripture: Gen 12:1-3; 15:1-21; 17:1-8; Isa 19:23-25; 41:8-10; Mic 7:20

Lutheran / Confessional lens: Lutherans read the prophetic promises inside the one saving story that reaches its fulfillment in Christ, not as a second path of salvation beside Him.

Book of Concord: AC III-IV; Ap IV

Amos

Meaning: An eighth-century prophet from Tekoa who preached especially to the prosperous northern kingdom. Amos exposes injustice, false worship, complacency, and misplaced security, while ending with restoration hope.

Scripture: Amos 1:1; 3:1-2; 5:21-24; 7:7-15; 9:11-15

Lutheran / Confessional lens: Amos is a strong example of Law and Gospel held together. God's Law names sin plainly, while God's promise finally rests on His faithfulness.

Book of Concord: FC SD V; AC IV

Anathoth

Meaning: A priestly town in Benjamin, northeast of Jerusalem, and Jeremiah's hometown. His own people there opposed him, showing that prophetic rejection could be painfully local.

Scripture: Jer 1:1; 11:21-23; 32:6-15

Lutheran / Confessional lens: No separate confessional article. The historical setting matters because God speaks through real people in real places.

Book of Concord: FC, Summary, Rule and Norm

Anointed One / Messiah

Meaning: Hebrew mashiach means 'anointed one.' Kings and priests could be anointed, but the prophets develop hope for God's coming Davidic ruler and servant. The New Testament identifies Jesus as the Christ, the Messiah.

Scripture: Isa 9:1-7; 11:1-10; 42:1-9; 52:13-53:12; Mic 5:2-5; Zech 9:9; Matt 16:16

Lutheran / Confessional lens: The Lutheran Confessions center salvation entirely in the person and work of Jesus Christ, true God and true man, who fulfills God's saving promises.

Book of Concord: AC III-IV; SC, Creed, Second Article; FC SD VIII

Assyria

Meaning: The dominant empire of the eighth and seventh centuries BC. It destroyed Samaria and the northern kingdom in 722 BC and later threatened Judah and Jerusalem under Sennacherib.

Scripture: Isa 7:17-20; 10:5-19; 36-37; Hos 11:5; Mic 5:5-6; Nah 1-3

Lutheran / Confessional lens: The prophets show God as Lord over empires. Political power can be an instrument in history without becoming morally righteous or ultimate.

Book of Concord: AC XVI

Atonement

Meaning: God's act of dealing with sin so that sinners are reconciled to Him. Isaiah's Servant bears sin and guilt, language the New Testament applies to Christ's cross.

Scripture: Isa 53:4-12; Zech 3:8-9; Rom 3:21-26; 2 Cor 5:18-21; 1 Pet 2:24

Lutheran / Confessional lens: Lutheran theology locates atonement in Christ's once-for-all saving work, received by faith, not completed by our merits.

Book of Concord: AC III-IV; Ap IV

Augsburg

Meaning: The imperial city where the Augsburg Confession was presented to Emperor Charles V in 1530. The city gives its name to the primary Lutheran confession.

Scripture: No biblical text; historical Lutheran location

Lutheran / Confessional lens: Its importance is confessional, not biblical. The Augsburg Confession summarizes central Christian doctrine and explains the reforms of the Evangelical churches.

Book of Concord: Preface to AC; AC I-XXVIII

Augsburg Confession

Meaning: The 1530 confession of faith prepared chiefly by Philip Melancthon and presented at Augsburg. It is one of the central documents in the Book of Concord.

Scripture: Key biblical anchors include Rom 3:21-28; Eph 2:8-10; Matt 28:19; 1 Cor 11:23-26

Lutheran / Confessional lens: For this glossary, especially important articles are Original Sin, Christ, Justification, Ministry, Church, Repentance, Civil Government, and Christ's Return.

Book of Concord: AC II-V, VII, XII, XVI-XVII

B

Baal

Meaning: A major Canaanite storm and fertility deity. Baal worship repeatedly tempted Israel and often became a symbol of covenant unfaithfulness.

Scripture: Hos 2:8-13, 16-17; 11:2; Jer 2:23; 7:9; 19:5; Zeph 1:4

Lutheran / Confessional lens: Luther treats idolatry as trusting anything more than God. The First Commandment reaches beneath statues to the heart's deepest source of fear, love, and trust.

Book of Concord: SC, Ten Commandments, First; LC I

Babylon

Meaning: The empire that defeated Judah, destroyed Jerusalem and the Temple in 586 BC, and carried many Judeans into exile. Babylon later becomes a symbol of arrogant human power under judgment.

Scripture: Isa 39:5-7; 47:1-15; Jer 25:8-14; 50-51; Ezek 1:1-3

Lutheran / Confessional lens: God's sovereignty over nations never excuses cruelty or pride. The prophets can name Babylon as God's instrument and still announce Babylon's judgment.

Book of Concord: AC XVI

Baptism

Meaning: The sacrament instituted by Christ using water and God's Word. It gives forgiveness, rescue from death and the devil, and new life according to Christ's promise.

Scripture: Matt 28:19; Mark 16:16; Acts 2:38; Rom 6:3-4; Titus 3:5-7

Lutheran / Confessional lens: Prophetic water, cleansing, Spirit, and new-heart imagery prepares Christian readers to hear the New Testament's language of washing and renewal.

Book of Concord: AC IX; Ap IX; SC, Baptism; LC IV

Bethel

Meaning: A major sanctuary city in the northern kingdom. Amos confronts its royal religious establishment, showing how worship can become entangled with political power and covenant unfaithfulness.

Scripture: Amos 3:14; 4:4; 5:5-6; 7:10-17; Hos 10:15

Lutheran / Confessional lens: The prophetic critique fits the Lutheran insistence that outward religious practice cannot replace faith in God's Word or love of neighbor.

Book of Concord: AC XX; LC I

Bethlehem

Meaning: A small Judean town associated with David. Micah announces that a ruler for Israel will come from Bethlehem, a text applied to Jesus' birth.

Scripture: Mic 5:2-5; 1 Sam 16:1-13; Matt 2:1-6

Lutheran / Confessional lens: Christ's humble origin fits the theology of the cross, God's saving power is revealed where human expectations often see weakness.

Book of Concord: AC III-IV

Book of Concord

Meaning: The 1580 collection of the Lutheran Confessions. It includes the ecumenical creeds, Augsburg Confession, Apology, Smalcald Articles, Treatise, catechisms, and Formula of Concord.

Scripture: Its biblical norm is Scripture itself, especially 2 Tim 3:14-17; John 20:31

Lutheran / Confessional lens: The Book of Concord is authoritative for confessional Lutheran teaching because it is received as a faithful exposition of Holy Scripture, not because it stands above Scripture.

Book of Concord: FC, Summary, Rule and Norm

Branch

Meaning: A prophetic image for new Davidic life growing from what appears cut down. It is used for the coming righteous king and priestly hope.

Scripture: Isa 4:2; 11:1-10; Jer 23:5-6; 33:15-16; Zech 3:8; 6:12

Lutheran / Confessional lens: Christians read the Branch promises christologically, seeing Jesus as the promised Davidic ruler and Savior.

Book of Concord: AC III-IV

C

Chebar / Kebar Canal

Meaning: A canal or waterway in Babylonia where Ezekiel lived among the exiles and received major visions. The location emphasizes that God's glory is not confined to Jerusalem.

Scripture: Ezek 1:1-3; 3:15, 23; 10:15, 20, 22; 43:3

Lutheran / Confessional lens: No special confessional article. The setting reinforces that God's Word and presence are not controlled by sacred geography.

Book of Concord: FC, Summary, Rule and Norm

Chemnitz, Martin

Meaning: Sixteenth-century Lutheran theologian, often called 'the second Martin.' He helped shape and defend the theology confessed in the Formula of Concord.

Scripture: Scriptural center: John 5:39; Rom 3:21-28; 1 Cor 11:23-26

Lutheran / Confessional lens: Chemnitz is important for Christology, Scripture, justification, and the Sacrament. He helped the Lutheran churches confess biblical doctrine with precision.

Book of Concord: Formula of Concord, especially SD III, VII-VIII

Christ / Christ Alone

Meaning: Christ is the Greek title corresponding to Messiah. 'Christ alone' means that salvation rests wholly on Jesus' person and saving work, not on human merit, spiritual achievement, or another mediator.

Scripture: Isa 9:6-7; 52:13-53:12; Luke 24:25-27; Acts 4:12; 1 Tim 2:5

Lutheran / Confessional lens: The Confessions make Christ the center of justification, forgiveness, faith, and Christian hope.

Book of Concord: AC III-IV; SA II I; SC, Creed, Second Article

Church

Meaning: The assembly of believers gathered by the Holy Spirit around the Gospel and Sacraments. The prophets prepare for a gathered, restored people from Israel and the nations.

Scripture: Isa 2:2-4; 56:6-8; Mic 4:1-5; Ezek 34:11-24; Eph 2:11-22

Lutheran / Confessional lens: The Church is where the Gospel is preached purely and the Sacraments are administered according to the Gospel.

Book of Concord: AC VII-VIII; SC, Creed, Third Article

Confession and Absolution

Meaning: Confession names sin truthfully, absolution announces God's forgiveness in Christ. The prophets repeatedly call people to stop hiding rebellion and return to the Lord's mercy.

Scripture: Hos 14:1-4; Joel 2:12-13; Jer 3:12-14; John 20:22-23; 1 John 1:8-9

Lutheran / Confessional lens: Lutherans emphasize absolution as a concrete Gospel word spoken to sinners, not merely advice to feel forgiven.

Book of Concord: AC XI, XXV; SC, Confession; SA III VII

Covenant / Berit

Meaning: A binding relationship established by God with promises and obligations. The prophets often speak as covenant prosecutors, exposing Israel's unfaithfulness while announcing God's persistent faithfulness.

Scripture: Hos 2:18-23; 6:7; Isa 24:5; 42:6; Jer 31:31-34; Ezek 16; 37:26

Lutheran / Confessional lens: Lutherans read covenant language through promise and fulfillment in Christ. The new covenant centers on forgiveness and God's gracious action.

Book of Concord: AC III-IV; Ap IV

Covenant Lawsuit

Meaning: A prophetic pattern in which the Lord brings a case against His people for covenant breach. The language may include witnesses, charges, evidence, verdict, and sentence.

Scripture: Isa 1:2-20; Hos 4:1-3; Mic 6:1-8; Jer 2:4-13

Lutheran / Confessional lens: This form strongly serves the Law, it exposes sin before the Gospel announces forgiveness and restoration.

Book of Concord: FC SD V

Creation and New Creation

Meaning: The prophets describe salvation not only as individual forgiveness but also as cosmic renewal, deserts bloom, death is defeated, and new heavens and a new earth appear.

Scripture: Isa 11:6-9; 35:1-10; 65:17-25; 66:22-23; Ezek 47:1-12

Lutheran / Confessional lens: Lutheran hope is bodily and creational, grounded in Christ's resurrection and the promised resurrection of the dead.

Book of Concord: AC XVII; SC, Creed, Third Article

Cyrus

Meaning: Founder of the Persian Empire who conquered Babylon in 539 BC. Isaiah astonishingly calls him the Lord's 'anointed' because God uses him to release exiles and enable restoration.

Scripture: Isa 44:24-45:7; Ezra 1:1-4

Lutheran / Confessional lens: Calling Cyrus 'anointed' does not make him the Messiah or morally perfect. It displays God's freedom to use rulers for His purposes.

Book of Concord: AC XVI

D

David and the Davidic Promise

Meaning: God's promise to David establishes a royal line and becomes central to prophetic hope for a righteous future king.

Scripture: 2 Sam 7:12-16; Isa 9:6-7; 11:1-10; Jer 23:5-6; 33:14-17; Ezek 34:23-24

Lutheran / Confessional lens: The Confessions identify Jesus as David's promised Son and eternal King.

Book of Concord: AC III; SC, Creed, Second Article

Day of the Lord

Meaning: A prophetic expression for decisive divine intervention in judgment and salvation. It can refer to historical acts of judgment and also stretch toward final judgment and restoration.

Scripture: Isa 13:6-13; Joel 2:1-11, 28-32; Amos 5:18-20; Zeph 1:14-18; Mal 4:1-6

Lutheran / Confessional lens: Lutherans hear these warnings as Law and their promises in light of Christ's return, resurrection, and final judgment.

Book of Concord: AC XVII; FC SD V

Divine Wrath

Meaning: God's holy opposition to sin and evil. The prophets refuse to reduce wrath to divine moodiness, it is the righteous judgment of the Holy One against rebellion, oppression, and idolatry.

Scripture: Isa 5:25; 9:12, 17, 21; Jer 7:20; Ezek 7:8; Nah 1:2-6

Lutheran / Confessional lens: Wrath is Law. The Gospel is not that sin was trivial, but that Christ bore judgment and reconciles sinners to God.

Book of Concord: AC IV; Ap IV

E

Edom

Meaning: A nation southeast of Judah, traditionally linked to Esau. Obadiah condemns Edom for pride, gloating, and exploiting Jerusalem's disaster.

Scripture: Obad 1:1-21; Isa 34:5-17; Jer 49:7-22; Ezek 35

Lutheran / Confessional lens: The prophets deny tribal moral exemptions. God judges every nation by His righteousness, including those related to His people.

Book of Concord: AC XVI

Egypt

Meaning: Israel's ancient place of slavery and later a recurring political temptation as Judah sought military security. The prophets both judge Egypt and imagine Egypt included in God's wider blessing.

Scripture: Isa 19:1-25; 30:1-7; 31:1-3; Jer 42-44; Ezek 29-32

Lutheran / Confessional lens: Trust in political rescue can become idolatry. Yet civil authority itself remains God's good order when kept in its proper place.

Book of Concord: AC XVI; LC I

Election

Meaning: God's gracious choosing for salvation. Israel's election in the prophets brings privilege and accountability, while the New Testament centers election in Christ.

Scripture: Amos 3:1-2; Isa 41:8-10; Eph 1:3-14; 1 Pet 2:9-10

Lutheran / Confessional lens: Lutheran teaching treats election as Gospel comfort in Christ, not speculation about a hidden decree of damnation.

Book of Concord: FC SD XI

Eschatology

Meaning: The doctrine of the last things, Christ's return, resurrection, judgment, eternal life, and the renewal of creation. The prophets supply much of the Bible's vocabulary for this hope.

Scripture: Isa 25:6-9; 26:19; 65:17-25; Dan-like imagery appears in Ezek 37; Joel 3; Zech 14

Lutheran / Confessional lens: The Confessions teach Christ's visible return, resurrection of the dead, final judgment, and everlasting life.

Book of Concord: AC XVII; SC, Creed, Third Article

Exile

Meaning: Forced displacement from the land, especially the Assyrian exile of the northern kingdom and the Babylonian exile of Judah. Exile is both historical catastrophe and covenant judgment, but not the end of God's promise.

Scripture: Isa 40:1-11; Jer 29:1-14; Ezek 1:1-3; 11:16-20

Lutheran / Confessional lens: The prophets show that God's Word reaches His people even when familiar institutions collapse. Promise is not imprisoned by geography.

Book of Concord: FC, Summary, Rule and Norm

Ezekiel

Meaning: Priest and prophet among the Judean exiles in Babylon. His book features visions, symbolic actions, the departure and return of God's glory, responsibility, new heart, shepherd, dry bones, and restored Temple imagery.

Scripture: Ezek 1-3; 8-11; 18; 34; 36-37; 40-48

Lutheran / Confessional lens: Ezekiel's new-heart and resurrection imagery strongly highlights divine initiative, a useful Lutheran corrective to self-salvation.

Book of Concord: AC II-IV; FC SD II-III

F

Faith

Meaning: Trust that receives God's promise. In Habakkuk, the righteous live by faith; in the New Testament, this text becomes central to justification by faith.

Scripture: Hab 2:4; Rom 1:17; Gal 3:11; Heb 10:38

Lutheran / Confessional lens: Faith is not a human achievement that earns grace. It receives Christ and His benefits as gift.

Book of Concord: AC IV; Ap IV

False Prophets

Meaning: Religious speakers who claim divine authority while contradicting God's Word, promising false peace, or serving appetite, power, or popularity.

Scripture: Jer 6:13-15; 14:13-16; 23:9-40; Mic 3:5-8; Ezek 13

Lutheran / Confessional lens: Lutherans test teaching by Scripture. Sincerity, charisma, visions, or institutional success do not establish truth.

Book of Concord: FC, Summary, Rule and Norm; SA III VIII

Fear of the Lord

Meaning: Reverent trust and awe before God, not mere terror. The prophets contrast proper fear of the Lord with fear of nations, idols, or human threats.

Scripture: Isa 8:12-13; 11:2-3; 33:6; Mal 3:16

Lutheran / Confessional lens: The Law can terrify secure sinners, but saving faith rests in the Gospel's promise of mercy in Christ.

Book of Concord: FC SD V; Ap IV

Forgiveness

Meaning: God's gracious removal of guilt for Christ's sake. Prophetic hope culminates in promises that God will pardon, blot out sin, and remember it no more.

Scripture: Isa 43:25; 44:22; 55:6-7; Jer 31:31-34; Mic 7:18-20

Lutheran / Confessional lens: Forgiveness is the heart of the Gospel and the gift received by faith, spoken in absolution, Baptism, and the Supper.

Book of Concord: AC IV-V; SC, Confession; SC, Baptism

Free Will

Meaning: Human beings have real agency in civil and earthly matters, but sinful humanity cannot by its own powers create saving faith or turn itself to God.

Scripture: Jer 17:9; Ezek 36:26-27; John 6:44; Rom 8:7-8; 1 Cor 12:3

Lutheran / Confessional lens: Conversion is the work of the Holy Spirit through the Gospel. Human will does not cooperate as an equal cause of new birth.

Book of Concord: AC XVIII; FC SD II

G

Gentiles / Nations

Meaning: The non-Israelite peoples. The prophets announce both judgment on the nations and a surprising future in which the nations stream to the Lord and share in blessing.

Scripture: Isa 2:2-4; 19:23-25; 49:6; 56:6-8; Mic 4:1-5; Zech 8:20-23

Lutheran / Confessional lens: The Gospel is universal in scope. Christ's Church is gathered from all nations through the Word.

Book of Concord: AC V, VII; SC, Creed, Third Article

Glory of the Lord

Meaning: Biblical language for God's manifest majesty and presence. Ezekiel sees the glory leave the polluted Temple and later return to the restored sanctuary.

Scripture: Isa 6:1-5; 40:5; Ezek 1:28; 10-11; 43:1-5

Lutheran / Confessional lens: God is not contained by buildings. Lutherans locate certainty in God's promised means, His Word and Sacraments, rather than in human claims to sacred power.

Book of Concord: AC V, VII; SA III VIII

Good Works

Meaning: Works flowing from faith and love of neighbor. The prophets fiercely reject religious activity that coexists with exploitation, injustice, and hypocrisy.

Scripture: Isa 1:10-20; 58:1-12; Amos 5:21-24; Mic 6:8

Lutheran / Confessional lens: Good works do not justify, but living faith bears fruit. The Gospel creates the new obedience it does not replace.

Book of Concord: AC VI, XX; FC SD IV

Gospel

Meaning: God's good news of what He has done and promises to do for sinners, finally centered in Jesus Christ. Isaiah's 'good news' language becomes foundational in the New Testament.

Scripture: Isa 40:9-11; 52:7-10; 61:1-3; Mark 1:1-15; Rom 1:16

Lutheran / Confessional lens: The Gospel is distinct from the Law. It does not demand our payment for forgiveness, it announces Christ and gives His benefits.

Book of Concord: FC SD V; AC IV-V

Grace

Meaning: God's undeserved favor toward sinners. The prophets repeatedly surprise readers with mercy after rebellion and promise after judgment.

Scripture: Hos 2:14-23; Isa 55:1-7; Joel 2:12-13; Jonah 4:2

Lutheran / Confessional lens: Salvation is by grace alone, for Christ's sake, through faith, apart from human merit.

Book of Concord: AC IV; Ap IV

H

Habakkuk

Meaning: A prophet who wrestles with violence, injustice, and God's use of Babylon. The book moves from complaint to waiting to a confession of faith even amid loss.

Scripture: Hab 1:2-4; 2:1-4; 3:17-19

Lutheran / Confessional lens: Habakkuk 2:4 is foundational for the Lutheran confession of justification by faith.

Book of Concord: AC IV; Ap IV

Haggai

Meaning: A post-exile prophet who calls returned Judeans to rebuild the Temple and reorder priorities. He also speaks hope to Zerubbabel and the discouraged community.

Scripture: Hag 1:1-15; 2:1-9, 20-23

Lutheran / Confessional lens: Haggai distinguishes God's gifts from self-centered security. Christian fulfillment is not the rebuilding project itself, but God's saving presence culminating in Christ.

Book of Concord: AC III-IV

Heart / New Heart

Meaning: In biblical usage, the heart includes thought, will, desire, and trust. Ezekiel promises that God will remove the heart of stone and give a new heart and Spirit.

Scripture: Jer 17:9; 31:31-34; Ezek 11:19-20; 36:25-27

Lutheran / Confessional lens: This fits Lutheran teaching that conversion is God's work, not self-repair. The Spirit creates faith through the Gospel.

Book of Concord: AC V; FC SD II

Hezekiah

Meaning: King of Judah during the Assyrian crisis. Isaiah records his prayerful trust under Sennacherib's threat, his healing, and his later pride regarding Babylonian visitors.

Scripture: Isa 36-39; 2 Kgs 18-20

Lutheran / Confessional lens: Hezekiah shows both genuine faith and human weakness. Lutheran theology resists turning biblical saints into spotless moral heroes.

Book of Concord: AC II-IV

Hesed / Steadfast Love

Meaning: A Hebrew word often translated steadfast love, covenant love, mercy, or loyal love. It describes God's enduring faithfulness toward His people.

Scripture: Hos 2:19; 6:6; Mic 6:8; 7:18-20; Jonah 4:2

Lutheran / Confessional lens: God's steadfast love is not earned by covenant performance. It reaches its saving center in Christ's mercy for sinners.

Book of Concord: AC IV; Ap IV

Holiness / Qadosh

Meaning: Holiness means God's utter moral purity, uniqueness, and consecrating presence. Isaiah's 'Holy One of Israel' theme joins majesty with judgment and mercy.

Scripture: Isa 1:4; 6:1-7; 30:15; 57:15; Hab 1:12

Lutheran / Confessional lens: God's holiness exposes sin, but in Christ the Holy One comes to cleanse and save sinners.

Book of Concord: AC II-IV

Holy Spirit / Ruach

Meaning: Hebrew ruach can mean spirit, wind, or breath. The prophets promise God's Spirit in the Messiah, in renewal, and in the outpouring on God's people.

Scripture: Isa 11:2; 42:1; 61:1; Ezek 36:26-27; 37:1-14; Joel 2:28-32

Lutheran / Confessional lens: The Holy Spirit creates and preserves faith through the Gospel, calls the Church, and sanctifies believers.

Book of Concord: AC V; SC, Creed, Third Article

Hosea

Meaning: An eighth-century prophet to the northern kingdom whose marriage becomes a painful sign of Israel's unfaithfulness and the Lord's pursuing covenant love.

Scripture: Hos 1-3; 4:1-6; 6:6; 11:1-11; 14:1-9

Lutheran / Confessional lens: Hosea's movement from accusation to mercy exemplifies Law and Gospel, but the Gospel rests in God's faithfulness, not Israel's worthiness.

Book of Concord: FC SD V; AC IV

I

Idolatry

Meaning: Giving ultimate fear, love, trust, worship, or dependence to something other than the true God. Prophets attack both literal idols and political or economic trusts that function like idols.

Scripture: Isa 44:9-20; Jer 2:11-13; Hos 8:4-6; Ezek 14:1-8

Lutheran / Confessional lens: Luther's explanation of the First Commandment makes idolatry a matter of the heart's trust, not only carved images.

Book of Concord: SC, First Commandment; LC I

Immanuel

Meaning: Hebrew for 'God with us.' Isaiah gives the sign in the Syro-Ephraimite crisis, and Matthew applies the name to Jesus' birth.

Scripture: Isa 7:14; 8:8, 10; Matt 1:22-23

Lutheran / Confessional lens: The confession of Jesus as true God and true man gives the deepest Christian meaning of 'God with us.'

Book of Concord: AC III; FC SD VIII

Inspiration of Scripture

Meaning: The teaching that Holy Scripture is God's Word given through human authors by the Holy Spirit. The prophets repeatedly introduce messages as 'the word of the Lord.'

Scripture: Isa 1:2; Jer 1:4-10; Ezek 2:1-3:11; 2 Tim 3:14-17; 2 Pet 1:20-21

Lutheran / Confessional lens: Scripture is the only rule and norm by which doctrine and teachers are judged.

Book of Concord: FC, Summary, Rule and Norm

Israel

Meaning: The covenant people descended from Jacob, and after the monarchy divided, often the name for the northern kingdom. The prophets can use 'Israel' for the north, for all God's historic people, or for restored covenant hope.

Scripture: Amos 2:6; Hos 1:4-11; Isa 5:1-7; Jer 31:1-14

Lutheran / Confessional lens: Election is grace, not immunity from judgment. God's promises reach fulfillment in Christ and the one people gathered by the Gospel.

Book of Concord: AC III-VII

Isaiah

Meaning: Major prophet of Judah whose book spans judgment, Assyrian crisis, comfort, servant songs, return, worldwide salvation, and new creation.

Scripture: Isa 1; 6; 7-12; 36-40; 42; 49; 52:13-53:12; 61; 65-66

Lutheran / Confessional lens: Isaiah is central to Christian proclamation of Christ, especially the Servant, Davidic King, good news, and new creation.

Book of Concord: AC III-IV

J

Jacob

Meaning: The patriarch renamed Israel. Prophets use Jacob as a name for the people and as a reminder that the Lord's covenant faithfulness reaches back to the patriarchs.

Scripture: Hos 12:2-6; Mic 7:20; Isa 41:8

Lutheran / Confessional lens: God's saving faithfulness rests on His promise, not the moral perfection of the patriarchs or their descendants.

Book of Concord: AC IV

Jeremiah

Meaning: Prophet from Anathoth who preached before and through Jerusalem's fall. His book wrestles with false security, covenant breach, exile, suffering, the new covenant, and future Davidic hope.

Scripture: Jer 1; 7; 18; 20; 23; 29; 31; 36-39; 52

Lutheran / Confessional lens: Jeremiah powerfully joins Law's exposure with Gospel promises of forgiveness, new covenant, and righteous King.

Book of Concord: FC SD V; AC IV

Jerusalem

Meaning: Capital of Judah, city of David, and location of the Temple. The prophets can address Jerusalem as historical city, covenant center, corrupt community, and symbol of future restoration.

Scripture: Isa 1:21-27; 2:1-4; Jer 7; Ezek 8-11; Zech 8:1-8

Lutheran / Confessional lens: No city is saved by religious status. God's promises are received by faith, and the Church's unity is located in the Gospel and Sacraments, not sacred geography.

Book of Concord: AC VII

Joel

Meaning: Prophet who uses a devastating locust plague and Day of the Lord imagery to summon repentance, promise restoration, and announce the outpouring of God's Spirit.

Scripture: Joel 1:1-20; 2:12-17, 28-32; 3:1-21

Lutheran / Confessional lens: Peter's Pentecost sermon identifies Joel's Spirit promise as fulfilled in the last-days gift of the Spirit.

Book of Concord: Acts 2:16-21; AC V; SC, Creed, Third Article

Jonah

Meaning: Prophet sent to Nineveh whose book exposes both Nineveh's sin and Jonah's resistance to God's mercy. Jesus later uses Jonah as a sign connected with His death and resurrection.

Scripture: Jonah 1-4; Matt 12:38-41

Lutheran / Confessional lens: Jonah warns against treating grace as private property. The Gospel is for sinners, including enemies and outsiders.

Book of Concord: AC IV-V

Josiah

Meaning: Reforming king of Judah who reigned before Jerusalem's fall. Jeremiah's early ministry began in Josiah's reign.

Scripture: Jer 1:2; 3:6; 2 Kgs 22-23

Lutheran / Confessional lens: Reform matters, but no human ruler can finally cure sin. The deeper rescue promised by the prophets requires the Messiah and new covenant.

Book of Concord: AC III-IV

Judah

Meaning: The southern kingdom centered on Jerusalem and the Davidic dynasty. Many prophetic books address Judah before, during, and after the Babylonian exile.

Scripture: Isa 1:1; Mic 1:1; Jer 1:1-3; Zeph 1:1; Hag 1:1

Lutheran / Confessional lens: Judah's possession of Temple and Davidic promises did not remove the call to repentance. Grace never becomes permission for unbelief.

Book of Concord: AC XII; FC SD V

Judgment

Meaning: God's righteous verdict and action against sin. Prophetic judgment can be historical, covenantal, personal, national, and eschatological.

Scripture: Amos 2:6-16; Isa 5:8-30; Jer 25; Ezek 7; Zeph 1; Mal 3:1-5

Lutheran / Confessional lens: Judgment belongs to the Law. It is real, but it must not be confused with the Gospel, which announces Christ's forgiveness and rescue.

Book of Concord: FC SD V; AC XVII

Justice / Mishpat

Meaning: Mishpat often means justice, judgment, or right ordering. The prophets condemn courts, markets, and leaders that crush the vulnerable while maintaining religious appearances.

Scripture: Isa 1:17, 21-23; 5:7; Amos 5:24; Mic 3:1-3; 6:8

Lutheran / Confessional lens: Love of neighbor and public justice are fruits of faith, not the cause of justification.

Book of Concord: AC VI, XVI, XX

Justification

Meaning: God's declaration that sinners are righteous for Christ's sake through faith. It is a forensic gift, not a process of becoming worthy enough to be accepted.

Scripture: Hab 2:4; Isa 53:11; Rom 3:21-28; 4:1-8; Gal 2:16

Lutheran / Confessional lens: This is the central article of the Augsburg Confession's saving proclamation. Faith receives Christ's righteousness and forgiveness.

Book of Concord: AC IV; Ap IV; FC SD III

K

Kingdom of God / Reign of the Lord

Meaning: God's sovereign rule over Israel, the nations, history, salvation, and the future. The prophets repeatedly relativize every human empire before the Lord's kingship.

Scripture: Isa 6:5; 24:23; Obad 21; Mic 4:6-8; Zech 14:9

Lutheran / Confessional lens: God rules both His Church through the Gospel and the civil realm through created orders. Neither political success nor church power is identical with God's kingdom.

Book of Concord: AC XVI, XXVIII

Knowledge of God

Meaning: More than information about God, prophetic 'knowledge' often means covenant recognition, trust, loyalty, and lived relationship.

Scripture: Hos 4:1-6; 6:6; Jer 9:23-24; 31:34

Lutheran / Confessional lens: Saving knowledge is faith created by the Spirit through the Word, not merely intellectual mastery.

Book of Concord: AC V; SC, Creed, Third Article

L

Law / Torah

Meaning: God's revealed will, instruction, and commands. The prophets do not invent a new morality, they call Israel back to the Lord's covenant Word and expose violations of God's commands.

Scripture: Isa 1:10; 2:3; Jer 6:19; Hos 8:1, 12; Mic 4:2

Lutheran / Confessional lens: The Law reveals God's will, curbs evil, exposes sin, and guides the regenerate, but it cannot justify sinners.

Book of Concord: FC SD V-VI

Law and Gospel

Meaning: The distinction between God's Word that commands, exposes, and condemns sin, and God's Word that promises and gives forgiveness in Christ. The prophets constantly move through warning, judgment, return, and promise.

Scripture: Amos 5:18-24; Hos 14:1-4; Isa 40:1-11; Jer 31:31-34; Ezek 36:22-28

Lutheran / Confessional lens: Law and Gospel must be distinguished without separating Scripture. Law kills false security, Gospel gives Christ and comfort.

Book of Concord: FC SD V

Lord of Hosts / YHWH Sabaoth

Meaning: A divine title often translated 'Lord of hosts' or 'Lord of Heaven's Armies.' It emphasizes God's command over heavenly armies and all powers.

Scripture: Isa 1:9, 24; 6:3, 5; Amos 4:13; Hag 1:2; Zech 1:3

Lutheran / Confessional lens: The title reminds readers that no earthly power is ultimate. Christian confidence rests in the Lord revealed in His Word, not in visible strength.

Book of Concord: AC I; SC, Creed, First Article

Luther, Martin

Meaning: German reformer and biblical theologian whose teaching on justification, Law and Gospel, vocation, catechesis, Word and Sacrament, and Christ shaped the Lutheran Confessions.

Scripture: Rom 1:17; Gal 2:16; Ps 46; John 20:31

Lutheran / Confessional lens: Luther is not an authority above Scripture. His enduring importance comes from his service to the biblical Gospel and his role in the confessional movement.

Book of Concord: SC; LC; SA

Lutheran Confessions

Meaning: The public doctrinal writings collected in the Book of Concord. They confess the biblical faith of the Evangelical Lutheran Church.

Scripture: 2 Tim 3:14-17; Rom 3:21-28; Eph 2:8-10

Lutheran / Confessional lens: They function as a subordinate norm, authoritative because they faithfully confess the teaching of Scripture.

Book of Concord: FC, Summary, Rule and Norm

M

Malachi

Meaning: Post-exile prophet who confronts careless worship, corrupt priesthood, covenant unfaithfulness, and spiritual cynicism while promising the messenger and the coming Lord.

Scripture: Mal 1:6-14; 2:1-9; 3:1-5, 16-18; 4:1-6

Lutheran / Confessional lens: Malachi's messenger promise is taken up in the New Testament's presentation of John the Baptist and the coming of Christ.

Book of Concord: Matt 11:7-15; AC III-IV

Means of Grace

Meaning: The Gospel in the forms God has promised to use to give forgiveness and create or strengthen faith, especially the preached and written Word, Baptism, Absolution, and the Lord's Supper.

Scripture: Isa 55:10-11; Rom 10:17; Matt 28:19; John 20:22-23; 1 Cor 11:23-26

Lutheran / Confessional lens: God binds the Church to His external promises rather than private revelation or spiritual speculation.

Book of Concord: AC V, XIII; SA III IV, VIII; SC, Baptism and Sacrament

Melanchthon, Philip

Meaning: Luther's colleague at Wittenberg and chief drafter of the Augsburg Confession and its Apology. He gave careful theological and rhetorical form to the Lutheran confession.

Scripture: Rom 3:21-28; Gal 2:16; Eph 2:8-10

Lutheran / Confessional lens: Melanchthon is especially important for the confessional articulation of justification, ministry, repentance, and Christian freedom.

Book of Concord: AC; Apology

Mercy / Compassion

Meaning: God's pity and gracious action toward sinners and sufferers. The prophets often place mercy beside judgment to reveal God's character.

Scripture: Hos 11:8-9; Mic 7:18-20; Joel 2:13; Jonah 4:2; Isa 54:7-10

Lutheran / Confessional lens: Mercy is not God pretending sin does not matter. It is His gracious rescue of sinners for Christ's sake.

Book of Concord: AC IV; Ap IV

Micah

Meaning: Eighth-century prophet who condemns corrupt leaders, land theft, false prophecy, and empty religion while announcing Bethlehem's ruler, restored Zion, and God's delight in mercy.

Scripture: Mic 2:1-2; 3:1-12; 4:1-5; 5:2-5; 6:6-8; 7:18-20

Lutheran / Confessional lens: Micah shows that justification by grace does not erase concern for justice, rather faith bears fruit in love of neighbor.

Book of Concord: AC IV, VI

Moab

Meaning: Nation east of the Dead Sea, related in Israel's memory to Lot. The prophets pronounce judgment on Moab's pride while sometimes preserving notes of grief over its destruction.

Scripture: Isa 15-16; Jer 48; Amos 2:1-3

Lutheran / Confessional lens: The prophets teach that God's judgment is not tribal cheerleading. His justice reaches every nation, and prophetic lament can accompany judgment.

Book of Concord: AC XVI

Moreseth

Meaning: Town in the Shephelah associated with the prophet Micah, who is called 'Micah of Moreseth.'

Scripture: Mic 1:1, 14; Jer 26:18

Lutheran / Confessional lens: No specific confessional article. The location anchors Micah in a real community affected by imperial pressure and Judah's leadership failures.

Book of Concord: FC, Summary, Rule and Norm

Mount Zion / Zion

Meaning: Originally the stronghold of David and later a name for Jerusalem, especially as the place of God's royal presence. The prophets can condemn Zion's corruption and also promise Zion's restoration.

Scripture: Isa 2:2-4; 4:2-6; Mic 3:12-4:2; Zech 8:3

Lutheran / Confessional lens: Christian hope does not depend on the spiritual immunity of a city. The New Testament expands Zion imagery toward Christ and the gathered people of God.

Book of Concord: Heb 12:22-24; AC VII

N

Nahum

Meaning: Prophet who announces the fall of Nineveh and Assyria. His book is severe toward imperial violence yet begins by calling the Lord both avenging Judge and good refuge.

Scripture: Nah 1:2-8; 2:1-13; 3:1-19

Lutheran / Confessional lens: Nahum reminds readers that divine justice can be good news for victims. Law is not cruelty when it judges cruelty.

Book of Concord: FC SD V

Nebuchadnezzar II

Meaning: King of Babylon from 605 to 562 BC, conqueror of Jerusalem and major figure in Jeremiah and Ezekiel's historical world.

Scripture: Jer 21:1-10; 25:8-14; 39:1-10; 52:1-30; Ezek 26:7

Lutheran / Confessional lens: Scripture can describe a ruler as an instrument of judgment without making that ruler righteous or above judgment.

Book of Concord: AC XVI

New Covenant

Meaning: Jeremiah's promise of a covenant marked by God's law written on the heart, universal knowledge of the Lord within the covenant community, and decisive forgiveness of sins.

Scripture: Jer 31:31-34; Luke 22:20; Heb 8:6-13; 10:15-18

Lutheran / Confessional lens: The Lutheran Confessions center the new covenant in Christ's Gospel promise, forgiveness, and the means by which that promise is given.

Book of Concord: AC IV-V; SC, Sacrament of the Altar

New Heavens and New Earth

Meaning: Isaiah's language for God's final renewal of creation. Christian hope is not merely escape from the world but resurrection and restored creation.

Scripture: Isa 65:17-25; 66:22-23; 2 Pet 3:13; Rev 21:1-5

Lutheran / Confessional lens: The Confessions teach resurrection and eternal life at Christ's return.

Book of Concord: AC XVII; SC, Creed, Third Article

Nineveh

Meaning: Capital of Assyria, destination of Jonah's mission and target of Nahum's judgment. Together Jonah and Nahum show both God's mercy toward repentant enemies and His judgment on persistent violence.

Scripture: Jonah 1:1-2; 3:1-10; 4:10-11; Nah 1-3

Lutheran / Confessional lens: God's mercy is not tribal, and His justice is not negotiable. Both belong to His holy character.

Book of Concord: AC IV; FC SD V

Northern Kingdom

Meaning: The kingdom commonly called Israel after the monarchy divided. Its capital eventually became Samaria, and it fell to Assyria in 722 BC.

Scripture: Amos 1:1; Hos 1:1; Mic 1:6; 2 Kgs 17

Lutheran / Confessional lens: The northern kingdom's history warns against confusing covenant privilege with spiritual immunity.

Book of Concord: LC I; FC SD V

O

Obadiah

Meaning: Short prophetic book focused on Edom's pride and betrayal during Jerusalem's disaster. It ends by widening judgment to the nations and declaring that the kingdom belongs to the Lord.

Scripture: Obad 1:1-21

Lutheran / Confessional lens: Obadiah exposes pride, vengeance, and delight in an enemy's fall, while directing hope beyond national rivalry to God's reign.

Book of Concord: AC XVI

Office of the Holy Ministry

Meaning: The public office instituted for preaching the Gospel and administering the Sacraments. Prophets are not identical to New Testament pastors, but both are servants sent with God's Word rather than self-authorized spirituality.

Scripture: Jer 1:4-10; Ezek 2:1-3:11; Matt 28:18-20; John 20:21-23

Lutheran / Confessional lens: Faith is created through the external ministry of Gospel and Sacrament, and public ministry is ordered by the Church's call.

Book of Concord: AC V, XIV; SA III X

Oracle / Burden

Meaning: A prophetic message, often introduced with terms translated oracle, burden, or pronouncement. Some oracles address Israel or Judah, others the nations.

Scripture: Isa 13:1; 15:1; 17:1; 19:1; Nah 1:1; Hab 1:1; Mal 1:1

Lutheran / Confessional lens: Prophetic authority rests in God's Word, not in the personality of the messenger.

Book of Concord: FC, Summary, Rule and Norm

Original Sin

Meaning: The inherited corruption of human nature that leaves people without true fear of God, true trust in God, and with disordered desire. Prophetic calls for new hearts show the depth of the problem.

Scripture: Jer 17:9; 31:31-34; Ezek 36:25-27; Ps 51:5; Rom 5:12-21

Lutheran / Confessional lens: Lutheran theology distinguishes human nature, which remains God's creation, from sin, which corrupts it and requires God's saving action.

Book of Concord: AC II; FC SD I

P

Peace / Shalom

Meaning: More than absence of conflict, shalom includes wholeness, well-being, justice, right relationship, and security under God's blessing.

Scripture: Isa 9:6-7; 26:3; 52:7; 54:10; Mic 5:5

Lutheran / Confessional lens: Christ is the Prince of Peace and reconciles sinners to God. Christian peace is deeper than favorable circumstances.

Book of Concord: AC III-IV

Persia / Persian Empire

Meaning: Empire that conquered Babylon in 539 BC and allowed many exiled peoples, including Judeans, to return and rebuild. Haggai, Zechariah, and later post-exile life unfold under Persian rule.

Scripture: Isa 44:28-45:1; Hag 1:1; Zech 1:1; Ezra 1:1-4

Lutheran / Confessional lens: Persian policy is part of providential history, but no empire becomes the kingdom of God.

Book of Concord: AC XVI

Priest / Priesthood

Meaning: Priests served at the sanctuary, offered sacrifices, taught God's instruction, and guarded holy things. Prophets frequently confront corrupt priests and envision purified worship.

Scripture: Jer 2:8; Ezek 22:26; 44:15-31; Mal 1:6-2:9; Zech 3

Lutheran / Confessional lens: Christ fulfills and surpasses the Old Testament priesthood as the once-for-all High Priest. The Church lives from His completed sacrifice.

Book of Concord: Heb 7-10; AC III-IV

Promise

Meaning: God's gracious word committing Himself to act. Prophetic hope rests on what God promises to do, gather, forgive, give a King, pour out the Spirit, raise the dead, renew creation.

Scripture: Isa 9:6-7; 40:1-11; Jer 31:31-34; Ezek 36:22-28; Joel 2:28-32

Lutheran / Confessional lens: Faith is created and sustained by God's promise. Gospel is promise, not merely information or command.

Book of Concord: AC IV-V; Ap IV

Prophet / Prophecy

Meaning: A prophet is one called and sent to speak God's Word. Biblical prophecy includes warning, preaching, poetry, symbolic action, covenant lawsuit, vision, promise, and at times prediction.

Scripture: Deut 18:15-22; Amos 7:14-15; Isa 6:1-13; Jer 1:4-10; Ezek 2:1-3:11

Lutheran / Confessional lens: The prophetic Word is tested by Scripture. Lutheran theology rejects private revelation that bypasses the external Word God has given.

Book of Concord: FC, Summary, Rule and Norm; SA III VIII

Q

Qol YHWH / Voice of the Lord

Meaning: Hebrew qol means voice or sound. Prophetic books repeatedly emphasize that the decisive reality is the Lord speaking, whether in thunderous judgment, quiet promise, or a word placed in the prophet's mouth.

Scripture: Amos 1:2; Isa 40:3, 6; Jer 1:9; Ezek 1:24, 28

Lutheran / Confessional lens: Lutheran theology emphasizes the effective external Word. God creates, judges, forgives, and gives faith through His spoken promise.

Book of Concord: AC V; SA III VIII

R

Remnant

Meaning: The surviving people preserved by God's mercy through judgment. The remnant theme prevents both presumption and despair, judgment is real, yet God preserves His promise.

Scripture: Isa 1:9; 10:20-23; 11:11-16; Mic 2:12; 5:7-8; Zeph 3:12-13

Lutheran / Confessional lens: The remnant is preserved by grace, not because it becomes a morally superior elite.

Book of Concord: AC IV

Repentance / Shuv

Meaning: Hebrew shuv means turn or return. Prophetic repentance includes turning from sin and returning to the Lord. Lutheran teaching joins contrition with faith in the promise of forgiveness.

Scripture: Amos 4:6-12; Hos 14:1-4; Joel 2:12-13; Jer 3:12-14; Ezek 18:30-32

Lutheran / Confessional lens: True repentance has contrition and faith. It is not self-payment for sin but returning to God's mercy in Christ.

Book of Concord: AC XII; Ap XII; SA III III

Resurrection

Meaning: God's raising of the dead. Prophetic texts move from national restoration imagery toward explicit hope that death itself will be defeated.

Scripture: Isa 25:6-9; 26:19; Ezek 37:1-14; Dan not in this volume also expands the theme; 1 Cor 15

Lutheran / Confessional lens: Lutherans confess bodily resurrection at Christ's return because Jesus Himself is risen.

Book of Concord: AC XVII; SC, Creed, Third Article

Restoration / Return

Meaning: God's act of gathering scattered people, restoring land and worship, renewing covenant life, and ultimately renewing creation.

Scripture: Amos 9:11-15; Isa 40:1-11; Jer 30-33; Ezek 36-37; Zech 8

Lutheran / Confessional lens: Restoration is finally God's work and gift. It is bigger than political return because the prophets drive toward forgiveness, Messiah, Spirit, resurrection, and new creation.

Book of Concord: AC III-IV

Righteous Branch

Meaning: A Davidic title for the coming king who will reign wisely and bring justice and salvation.

Scripture: Jer 23:5-6; 33:15-16; Zech 3:8; 6:12

Lutheran / Confessional lens: Christians confess Jesus as the righteous King whose righteousness is not only exemplary but saving, given to sinners by faith.

Book of Concord: AC III-IV; FC SD III

Righteousness / Tsedakah

Meaning: Hebrew tzedakah can refer to rightness, justice, faithfulness, or righteous conduct. In the prophets it describes both God's character and the life He requires.

Scripture: Isa 1:27; 5:7; 46:13; 51:5-8; Amos 5:24

Lutheran / Confessional lens: Lutheran theology carefully distinguishes God's gift of righteousness in justification from the righteous fruits that follow faith.

Book of Concord: AC IV, VI; FC SD III-IV

S

Sacrifice

Meaning: Old Testament offerings given according to God's command. Prophets condemn sacrifices used as substitutes for repentance and justice, while Isaiah 53 points toward a servant who bears guilt.

Scripture: Isa 1:10-17; Hos 6:6; Amos 5:21-24; Isa 53:10-12

Lutheran / Confessional lens: Old Testament sacrifices point forward to Christ's once-for-all atoning work. Human worship does not add to His merit.

Book of Concord: AC III-IV, XXIV

Samaria

Meaning: Capital of the northern kingdom of Israel. The city fell to Assyria in 722 BC and becomes a focal point of prophetic judgment.

Scripture: Amos 3:9-15; 4:1; Hos 7:1; Mic 1:5-7

Lutheran / Confessional lens: No special confessional article. Samaria illustrates that political capital and religious identity do not shield a people from God's Word.

Book of Concord: FC SD V

Sanctification

Meaning: The Holy Spirit's work of renewing believers so that faith bears fruit in love and obedience. It follows justification and must not be mixed into the ground of our acceptance before God.

Scripture: Ezek 36:25-27; Mic 6:8; Rom 6:1-14; Gal 5:22-25

Lutheran / Confessional lens: Good works are necessary as fruits of faith, but never as the cause or basis of justification.

Book of Concord: AC VI; FC SD IV

Schmalkalden / Smalcald

Meaning: German town associated with the Smalcald League and Luther's Smalcald Articles of 1537.

Scripture: No biblical text; historical Lutheran location

Lutheran / Confessional lens: The Smalcald Articles give Luther's mature summary of central doctrines, especially Christ's work, repentance, Gospel, Baptism, Supper, Keys, and the external Word.

Book of Concord: SA I-III

Servant of the Lord

Meaning: A major Isaiah theme. Israel can be called God's servant, yet certain passages portray a servant who represents Israel, brings justice, restores Israel, suffers for others, and is vindicated.

Scripture: Isa 42:1-9; 49:1-7; 50:4-11; 52:13-53:12

Lutheran / Confessional lens: The New Testament applies these servant texts to Jesus. Lutheran theology reads them as central witnesses to Christ's substitutionary saving work.

Book of Concord: AC III-IV

Shepherd

Meaning: Biblical image for kings, leaders, and God's own care. Ezekiel condemns self-serving shepherds and promises that God Himself will shepherd His flock through 'my servant David.'

Scripture: Isa 40:11; Jer 23:1-6; Ezek 34:1-31; Mic 5:4

Lutheran / Confessional lens: Jesus fulfills the shepherd promise as the Good Shepherd and Davidic King who seeks and saves His sheep.

Book of Concord: John 10:1-18; AC III-IV

Sin

Meaning: Rebellion against God in thought, desire, word, and deed. The prophets expose idolatry, injustice, sexual unfaithfulness, violence, unbelief, pride, and false worship as covenant-breaking sin.

Scripture: Isa 1:2-20; Jer 2:9-13; Ezek 18; Hos 4:1-2

Lutheran / Confessional lens: Lutheran theology treats sin as deeper than bad behavior, it includes original corruption and unbelief that only grace can overcome.

Book of Concord: AC II; FC SD I

Sola Christus / Christ Alone

Meaning: A Reformation summary that Christ alone is the mediator and Savior. Prophetic promises are not a ladder for human achievement, they converge on God's saving action in the Messiah.

Scripture: Isa 53; Mic 5:2-5; Zech 9:9; Acts 4:12

Lutheran / Confessional lens: Christ alone is the basis of justification, forgiveness, and salvation.

Book of Concord: AC III-IV

Sola Fide / Faith Alone

Meaning: Faith alone receives justification because faith receives Christ and His promise, not because faith is a meritorious work.

Scripture: Hab 2:4; Rom 3:28; 4:5; Gal 2:16

Lutheran / Confessional lens: The Confessions repeatedly defend justification through faith apart from works.

Book of Concord: AC IV; Ap IV; FC SD III

Sola Gratia / Grace Alone

Meaning: Salvation is entirely God's undeserved gift, not a wage for moral improvement, ritual performance, or spiritual achievement.

Scripture: Isa 55:1-3; Hos 14:4; Eph 2:8-9

Lutheran / Confessional lens: Grace excludes human merit from justification while producing gratitude and good works afterward.

Book of Concord: AC IV, VI; Ap IV

Sola Scriptura / Scripture Alone

Meaning: Holy Scripture is the only infallible rule and norm for Christian doctrine. Confessions, teachers, councils, and traditions are judged by Scripture.

Scripture: Jer 23:28-29; Isa 8:20; 2 Tim 3:14-17; 2 Pet 1:20-21

Lutheran / Confessional lens: The Book of Concord explicitly places Scripture above all other writings as the only rule and norm.

Book of Concord: FC, Summary, Rule and Norm

Son of Man

Meaning: In Ezekiel, 'son of man' usually addresses the prophet as a mortal human creature. Jesus later uses 'Son of Man' as a major title for Himself with broader Old Testament resonance.

Scripture: Ezek 2:1; 3:1; 33:2; Dan 7:13-14; Mark 10:45

Lutheran / Confessional lens: Context matters. Ezekiel's phrase should not automatically be read as a messianic title every time, while Jesus deliberately fills the title with His own mission.

Book of Concord: AC III

T

Tekoa

Meaning: Town south of Jerusalem associated with Amos. Amos was a shepherd and dresser of sycamore figs before being called to prophesy to Israel.

Scripture: Amos 1:1; 7:14-15

Lutheran / Confessional lens: The calling of Amos underscores that prophetic authority comes from God's call and Word, not elite social status.

Book of Concord: AC V, XIV by analogy to divine call and public ministry

Temple

Meaning: The Jerusalem sanctuary at the center of Judah's worship. Prophets defend its holiness, attack false confidence in it, mourn its destruction, and imagine restored worship.

Scripture: Isa 6:1-7; Jer 7:1-15; Ezek 8-11; Hag 1-2; Mal 3:1

Lutheran / Confessional lens: A holy place cannot substitute for faith. In the New Testament, Christ fulfills and re-centers Temple themes, and the Church lives by His promised means.

Book of Concord: AC VII; SA III VIII

Ten Commandments

Meaning: God's summary of His moral law. The prophets apply these commands to idolatry, murder, adultery, theft, false witness, coveting, abuse of authority, and neglect of neighbor.

Scripture: Hos 4:1-2; Jer 7:8-10; Mic 2:1-2; Mal 2:10-16

Lutheran / Confessional lens: Luther's catechisms read the commandments positively, teaching not only what to avoid but how to love and protect the neighbor.

Book of Concord: SC, Ten Commandments; LC I

Theophany

Meaning: A visible or sensory manifestation of God's presence, such as Isaiah's Temple vision or Ezekiel's throne-chariot vision. Theophany reveals divine majesty while preserving the Creator-creature distinction.

Scripture: Isa 6:1-7; Ezek 1:4-28; Hab 3:3-15

Lutheran / Confessional lens: Lutherans do not build doctrine from visionary speculation apart from Scripture. The external Word remains the norm.

Book of Concord: FC, Summary, Rule and Norm; SA III VIII

Torah

Meaning: Hebrew for instruction or law. It can refer to the Mosaic Law broadly or God's teaching more generally. The prophets call people back to Torah rather than inventing spirituality from scratch.

Scripture: Isa 2:3; 5:24; Jer 6:19; Mal 4:4

Lutheran / Confessional lens: The Law reveals God's will but cannot justify sinners. Christ fulfills the Law and gives righteousness as gift.

Book of Concord: FC SD V-VI; AC IV

Two Kingdoms

Meaning: A Lutheran way of speaking about God's rule through different means, the civil realm through law, vocation, authority, and created order, and the Church through the Gospel and Sacraments.

Scripture: Jer 29:4-7; Rom 13:1-7; John 18:36

Lutheran / Confessional lens: The prophets address rulers and nations without turning the kingdom of God into a political program. Civil government is God's good order but not the Gospel.

Book of Concord: AC XVI, XXVIII

U

Unbelief

Meaning: Refusal to trust God's Word and promise. The prophets often show unbelief beneath idolatry, fear, alliances, and hardened refusal to return.

Scripture: Isa 7:9; 30:15-16; Jer 17:5-8; Hab 2:4

Lutheran / Confessional lens: Unbelief is not cured by stronger human will. The Holy Spirit creates faith through the Gospel.

Book of Concord: AC V; FC SD II

Uzziah

Meaning: King of Judah during whose reign Isaiah received his famous Temple vision. His reign belongs to the eighth-century setting shared by Isaiah and other prophets.

Scripture: Isa 1:1; 6:1; 2 Chr 26

Lutheran / Confessional lens: Biblical history supplies the setting, but the theological center of Isaiah 6 is the holy Lord who cleanses and sends.

Book of Concord: AC I, III-IV

V

Vision

Meaning: A prophetic mode in which God communicates through symbolic sights and scenes. Visions must be interpreted from their literary and biblical context, not treated as free-floating codes.

Scripture: Amos 7-9; Isa 6; Jer 1:11-14; Ezek 1, 8-11, 37, 40-48; Zech 1-6

Lutheran / Confessional lens: Lutheran theology resists enthusiasm, claims of spiritual certainty detached from the external Word. Biblical visions are authoritative because they are given in Scripture.

Book of Concord: SA III VIII; FC, Summary, Rule and Norm

Vocation

Meaning: God's calling of Christians to love and serve neighbors in concrete relationships and responsibilities. Prophets address kings, priests, merchants, landowners, families, and workers because faith has public shape.

Scripture: Amos 5:10-15; Jer 29:4-7; Mic 6:8; Mal 2:10-16

Lutheran / Confessional lens: Good works belong in vocation as fruits of faith, not as a way to earn salvation.

Book of Concord: AC VI, XVI; SC, Table of Duties

W

Walther, C. F. W.

Meaning: Nineteenth-century Lutheran pastor, theologian, and first president of the Lutheran Church, Missouri Synod. He is especially known for teaching the proper distinction between Law and Gospel.

Scripture: Gal 3:10-14; Rom 1:16-17; Luke 24:46-47

Lutheran / Confessional lens: Walther is not part of the Book of Concord, but his Law and Gospel lectures are a major LCMS pastoral resource for applying the confessional distinction.

Book of Concord: FC SD V

Watchman

Meaning: Prophetic image for one responsible to sound warning when danger approaches. Ezekiel's responsibility is to speak faithfully, while hearers remain responsible for their response.

Scripture: Ezek 3:16-21; 33:1-9; Isa 21:6-12

Lutheran / Confessional lens: Pastoral proclamation likewise must speak both Law and Gospel faithfully, without measuring truth by popularity.

Book of Concord: AC V; FC SD V

Wittenberg

Meaning: German university town where Martin Luther and Philip Melanchthon taught and where many Reformation writings were produced.

Scripture: No biblical text; historical Lutheran location

Lutheran / Confessional lens: Wittenberg is important as the setting in which the Lutheran reform movement developed its biblical teaching and catechesis.

Book of Concord: SC; LC; historical context of AC and Ap

Word of God

Meaning: God's spoken and written revelation, finally centered in the incarnate Son. Prophets repeatedly receive, eat, announce, write, and suffer for the Word.

Scripture: Isa 40:8; 55:10-11; Jer 1:9; 20:9; 23:29; 36:1-32; Ezek 2:8-3:11

Lutheran / Confessional lens: The Word is effective, external, and the Spirit's instrument for creating faith. Scripture alone norms doctrine.

Book of Concord: AC V; SA III VIII; FC, Summary, Rule and Norm

Worship

Meaning: The response of faith to God in prayer, praise, sacrifice, confession, and life. The prophets condemn worship that keeps religious forms while despising God's Word and neighbor.

Scripture: Isa 1:10-17; 58:1-12; Amos 5:21-24; Mal 1:6-14

Lutheran / Confessional lens: True worship receives God's gifts in faith and serves the neighbor in love. It is not a work that earns justification.

Book of Concord: AC IV, VI, XXIV; LC I

X

Xerxes I / Ahasuerus

Meaning: Persian king who reigned after Darius I, within the broader Persian period that followed the exile. He is best known from Esther rather than the prophetic books, but helps orient the post-exile world.

Scripture: Esth 1:1; Ezra 4:6

Lutheran / Confessional lens: No specific confessional significance. Included as historical context for the Persian-era setting surrounding the later Old Testament period.

Book of Concord: AC XVI

Y

Yahweh / YHWH

Meaning: The covenant name of Israel's God, commonly rendered LORD in English Bibles. The prophets proclaim YHWH as Creator, covenant Lord, Judge, Redeemer, and King over all nations.

Scripture: Exod 3:13-15; Isa 42:8; Amos 5:8; Jer 31:31-34; Joel 2:32

Lutheran / Confessional lens: Lutherans confess the one true God as Father, Son, and Holy Spirit. The God who speaks in the prophets is the Triune God revealed fully in Christ.

Book of Concord: AC I, III; SC, Creed

Yoke

Meaning: A wooden bar used for draft animals, often a prophetic image for servitude, oppression, discipline, or submission to imperial rule. Jeremiah dramatically uses a yoke in his conflict with false prophecy.

Scripture: Jer 27-28; Isa 9:4; 10:27

Lutheran / Confessional lens: Prophetic symbols must be interpreted in context. Suffering under a yoke is not itself redemptive; salvation rests in God's promise and ultimately in Christ.

Book of Concord: AC III-IV

Z

Zechariah

Meaning: Post-exile prophet whose book includes night visions, Joshua the high priest, Zerubbabel, the Branch, the humble king, the pierced one, shepherd imagery, and the Day of the Lord.

Scripture: Zech 1-6; 9:9; 11:4-17; 12:10; 13:1, 7; 14

Lutheran / Confessional lens: The New Testament repeatedly uses Zechariah in its account of Jesus' passion and kingship.

Book of Concord: Matt 21:4-5; 26:31; John 19:37; AC III-IV

Zedekiah

Meaning: Last king of Judah before Jerusalem fell to Babylon. Jeremiah repeatedly warned him, but fear and political pressure kept him from trusting the Lord's Word.

Scripture: Jer 21; 34; 37-39; 52:1-11

Lutheran / Confessional lens: Zedekiah is a case study in hearing God's Word without trusting it. Unbelief can coexist with religious consultation.

Book of Concord: AC V; FC SD II

Zephaniah

Meaning: Seventh-century prophet whose book moves from terrifying Day of the Lord judgment to promises of purification, a humble remnant, restoration, and God rejoicing over His people.

Scripture: Zeph 1:14-18; 2:1-3; 3:9-20

Lutheran / Confessional lens: Zephaniah's movement is strongly Law and Gospel, judgment strips false security, promise gives the final word to God's saving action.

Book of Concord: FC SD V

Zerubbabel

Meaning: Post-exile governor of Judah and Davidic descendant who helped lead Temple rebuilding. Haggai and Zechariah address him with significant promise imagery.

Scripture: Hag 1:1, 12-15; 2:20-23; Zech 4:6-10; Matt 1:12-13

Lutheran / Confessional lens: Zerubbabel's role belongs to the restoration story and Davidic line, but Christian hope reaches beyond him to Jesus, David's final Son and King.

Book of Concord: AC III

Zion

Meaning: See Mount Zion. A key prophetic name for Jerusalem as the city of God's presence, judgment, restoration, and future gathering of the nations.

Scripture: Isa 1:27; 2:3; 40:9; 52:7-10; Mic 4:1-8; Zech 8:3

Lutheran / Confessional lens: Zion imagery ultimately serves the Gospel's gathering promise in Christ, not a doctrine of automatic security in a location.

Book of Concord: AC VII

Book of Concord Reference Map

For readers who want to move from a glossary entry into the Lutheran Confessions, these are the most frequently used confessional loci in this appendix.

Theme	Confessional Reference
God and the Trinity	AC I; SC and LC, Creed
Original Sin	AC II; FC SD I
Christ, Messiah, person and work	AC III; SC, Creed, Second Article; FC SD VIII
Justification by grace through faith	AC IV; Ap IV; FC SD III
Ministry, Word, Spirit, Means of Grace	AC V; AC XIII; SA III IV and VIII
Good Works and New Obedience	AC VI; AC XX; FC SD IV
Church	AC VII-VIII; SC, Creed, Third Article
Baptism	AC IX; Ap IX; SC, Baptism; LC IV
Confession, Absolution, Repentance	AC XI-XII, XXV; Ap XI-XII; SC, Confession; SA III III and VII
Civil Government and Two Kingdoms	AC XVI; Ap XVI; AC XXVIII
Christ's Return, Resurrection, Final Judgment	AC XVII; SC, Creed, Third Article
Free Will and Conversion	AC XVIII; FC SD II
Law and Gospel	FC SD V
Third Use of the Law	FC SD VI
Lord's Supper	AC X; SC, Sacrament of the Altar; LC V; FC SD VII
Election	FC SD XI
Scripture as Rule and Norm	FC, Comprehensive Summary, Foundation, Rule, and Norm

Source and Editorial Note

Primary biblical frame: the prophetic books read in the South Lake Church 16-week Prophets project, especially Amos, Hosea, Micah, Isaiah, Zephaniah, Nahum, Habakkuk, Jeremiah, Obadiah, Ezekiel, Haggai, Zechariah, Malachi, Joel, and Jonah. New Testament references are included where they clarify Christian fulfillment or Lutheran doctrine.

Immerse frame: official Immerse materials were used for the reading-first approach and the 16-week sequence. The glossary is a South Lake Church companion resource and is not an official Tyndale House Publishers or Institute for Bible Reading glossary.

Lutheran confessional frame: Robert Kolb and Timothy J. Wengert, eds., *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Fortress Press, 2000), cited by document and article rather than edition-specific page number whenever possible.

Old Testament and historical background consulted in the project includes Andrew E. Steinmann et al., *Called to Be God's People: An Introduction to the Old Testament*; Carl G. Rasmussen, *Zondervan Atlas of the Bible, Revised Edition*; *The Lutheran Study Bible*; and the *NIV Cultural Backgrounds Study Bible*.

Doctrinal background consulted in the project includes Steven P. Mueller, ed., *Called to Believe and Called to Believe, Teach, and Confess*; *Luther's Small Catechism with Explanation*; Robert Kolb and Charles P. Arand, *The Genius of Luther's Theology*; and other Lutheran resources supplied for the South Lake project.

Editorial principle: Scripture is primary. The Lutheran Confessions are used as a faithful exposition of Scripture. Historical and geographical notes serve the reading of the biblical text and do not replace it. Where an interpretation is debated, this glossary avoids presenting a disputed reconstruction as if it were the biblical text itself.

Lutheran Daily Prayers

Martin Luther included a simple pattern for morning and evening prayer in the *Small Catechism*. These prayers remind us that the Christian day begins and ends not with our accomplishments, failures, worries, or plans, but with the name and promises of the Triune God.

Morning Prayer

When you rise in the morning, make the sign of the holy cross and say:

**In the name of the Father and of the ☩ Son and of the Holy Spirit.
Amen.**

Then pray the **Apostles' Creed** and the **Lord's Prayer**.

Then pray:

I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have kept me this night from all harm and danger; and I pray that You would keep me this day also from sin and every evil, that all my doings and life may please You.

For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the evil foe may have no power over me. Amen.

Then begin the day joyfully, trusting that your life, work, relationships, struggles, and opportunities are in the hands of your heavenly Father.

A Thought for the Morning

Today does not begin with the question, **“What must I accomplish?”**

It begins with the promise, **“I belong to Christ.”**

God has given you another day as gift and vocation. You enter it forgiven, baptized, called, and accompanied by the Lord who has promised never to leave His people.

“The steadfast love of the LORD never ceases; his mercies never come to an end; they are new every morning.”

Lamentations 3:22-23

Evening Prayer

When you go to bed in the evening, make the sign of the holy cross and say:

In the name of the Father and of the ✠ Son and of the Holy Spirit.

Amen.

Then pray the **Apostles’ Creed** and the **Lord’s Prayer**.

Then pray:

I thank You, my heavenly Father, through Jesus Christ, Your dear Son, that You have graciously kept me this day; and I pray that You would forgive me all my sins where I have done wrong, and graciously keep me this night.

For into Your hands I commend myself, my body and soul, and all things. Let Your holy angel be with me, that the evil foe may have no power over me. Amen.

Then rest in the peace of Christ.

A Thought for the Evening

The Christian does not have to carry the entire day into bed.

Some things went well.

Some things did not.

Some prayers were answered differently than expected.

Some work remains unfinished.

Some sins need forgiveness.

So we confess what needs confessing, give thanks for what God has provided, and place everything else back into His hands.

Our peace does not come from having completed everything perfectly. Our peace comes from Christ, who has completed the work of our salvation.

“In peace I will both lie down and sleep; for you alone, O LORD, make me dwell in safety.”

Psalm 4:8

The Daily Lutheran Rhythm

Morning:

I belong to the Father, Son, and Holy Spirit.

Lord, keep me today.

Throughout the day:

I hear His Word, live in my vocation, serve my neighbor, repent when I sin, and trust His promises.

Evening:

Thank You for keeping me.

Forgive where I have sinned.

Into Your hands I commend everything.

And then, as Luther rather cheerfully puts it, **go to sleep in good cheer.**

The day begins with grace.

The day ends with grace.

And between the two stands Jesus Christ, who remains faithful even when our days are considerably less organized than we had planned.

